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HANDBOOK
OF
GREEK SYNONYMES,

FROM THE FRENCH
OF
M. ALEX. PILLON,



LIBRARIAN OF THE BIBLIOTHÈQUE ROYALE, AT PARIS,
AND ONE OF THE EDITORS OF THE NEW EDITION OF PLANCHÉ'S
DICTIONNAIRE GREC-FRANÇAIS.

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PREFACE.

MY attention was first called to Mons. Pillon's "*Synonymes Grecs*," by a highly favorable review of that work in the *Jahrbücher für Philologie und Pädagogik*, by Vömel, himself the principal German writer upon the subject.

There may exist some difference of opinion as to the plan pursued by the Author ; since he comprehends in it *all* the words, whether poetical or not, that have a common or closely related meaning, not excluding even the ἀπαιτούμενα. Hence, in many articles, we have a conspectus of the whole wealth of the Greek language ; and in others, a discrimination of meanings that are really in themselves *quite distinct*, and are sufficiently discriminated by the simple mention of the corresponding English or Latin term of each.

I have no doubt, however, that the conspectus of the language, thus offered, will be itself considered a work of great interest ; and that the portion which confines itself to the distinction of terms more strictly synonymous, will be received as a valuable contribution to our works on Greek literature ; being indeed on a subject that has hitherto

been discussed in *no* separate work in the English language, if we except the translation of Tittmann's Synonymes of the New Testament.

The principal point on which I have differed from my Author is the, as it seems to me, undue extension he has given to the term *poetical*, by which he would be considered by the student, if *unwarned*, to condemn, not unfrequently, the use in prose of words that are found in prose writers of the best age, principally indeed by Plato and Xenophon, but sometimes by Thucydides and the Orators.

The early notes which I have added to the Work are principally at the end of the volume; but from the twenty-fourth article I have inserted them in the text, but always distinguished them from the Author's own remarks by including them within brackets [].

T. K. A.

WESTON-SUPER-MARE,
Feb. 21, 1859.

. The words that belong exclusively to Poetry are printed in a smaller type than the rest.

HANDBOOK

OF

GREEK SYNONYMES.

1.

ἀγαθός, ἡ, ὄν, (fr. ἄγαν or [ἀγαμαί] ἀγαστός), *good*, in 1 as wide sense as the English word; *well-fitted* for any thing; *good* or *able* in any capacity or respect: ἀγαθός γεωργός, ἱππεύς, ἱατρός. *Xen. Cyr.* i. 5, 6. In Homer, distinguished by some *physical* superiority: Βοὴν ἀγαθός Διομήδης. *Il.* ii. 565; *good in raising the battle-cry*; i. e. *brave in battle*. Speaking of things, *good*, i. e. *useful, advantageous, efficacious*; *fertile* (speaking of the soil); fig. *good, virtuous*: Οὐκ ἄρα οἶόν τε, εἴαν μή τις σώφρων καὶ ἀγαθὸς ᾗ, εὐδαίμονα εἶναι. *Plat. Alcib.* i. 134. [Hence it rises from the notion of *physical* superiority to that of *moral* excellence (its least frequent application); that of *profitableness* lying between the two. *Vömel.*]

ἱσθλός, ἡ, ὄν, poetical, used in all the significations of ἀγαθός: *brave*, in opp. to κακός in Homer: Μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν οὐ κακόν, οὐδὲ μὲν ἱσθλόν. *Il.* vi. 439. Found also in opp. to πονηρός in Xenophon, who often uses poet. phrases: Καίτοι ἐγὼ οἶμαι οὐδεμίαν ἀρετὴν ἀσκεῖσθαι ὑπ' ἀνθρώπων ὥς μηδὲν πλείον ἔχωσιν οἱ ἱσθλοὶ γενόμενοι τῶν πονηρῶν. *Xen. Cyr.* i. 5, 20. [When Plato uses it, he is always, if not quoting, yet referring to some passage of the poets, e. g. *Prot.* 344, D.]

εὖς, εὔ, in all the senses of ἀγαθός: 'Ἀκάμαν' ἦν τε μέγαν τε. *Il.* vi. 8. Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὐδὲι δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων. *Il.* xxiv. 528. Its compound, ἐνηής (ὁ, ἡ), is poetic: Ὅς τοι ἐταῖρον ἐπεφνεν ἐνηεία τε κρατερόν τε. *Il.* xxi. 96. The neuter εὔ has been retained in prose as an adverb.

- (1) καλός, καλή, prop. *beautiful* [278], in speaking of persons or things: Νικᾷ δὲ καὶ σίδηρον καὶ πῦρ καλή τις οὔσα. *Anacr. Od. 2.* Fig. but never in speaking of persons; of actions, *beautiful, good*, mostly in a moral sense; whence, *of good report, virtuous, honorable* [e. g. of noble actions and their rewards]; in which application it differs from ἀγαθός, which signifies more particularly *what is useful, advantageous*: Πρόκειται τοῖς νικῶσιν ἀγαθὰ ἔχειν, καλὰ ἀκούειν. *Xen. Cyr. vii. 1, 7.* [Cf. Note.]

καλὸς κάγαθος, = καλὸς καὶ ἀγαθός, prop. *beautiful and good*, uniting every advantage, physical and moral; hence *perfect* [*good, emphatically*]: "Α τῷ καλῷ κάγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. *Xen. Mem. i. 6, 13.* In a special sense, in the plural, οἱ καλοὶ κάγαθοί, *the gentry or nobility and gentry* of a country, the *upper classes or ranks*, those distinguished by their birth and wealth, *optimates*: Οὐδεὶς ἂν τῶν καλῶν κάγαθῶν ἐκὼν ὀφθείη Περσῶν πεζὸς ἰών. *Xen. Cyr. iv. 3, 5.*

κρήγυος (ὁ, ἡ), fr. κέαρ and γαῦω¹, *rejoicing the heart*: Buttmann, fr. χρήσιμος: in Homer and Plato, *good, useful* [*agreeable*]: Μάντι κακῶν οὐ πώποτέ μοι τὸ κρήγυον εἶπες. *Il. i. 106.*

χαῖος, fr. χάω, a Lacedæmonian word, synon. with ἀρχαῖος, ἀγαθός, and εὐγενής: Οὐπα γυναῖκ' ὅπωπα χαιώτεραν. *Aristoph. Lys. 1157.*

χρηστός, ἡ, ὅν (χράομαι), lit. that which one makes use of, or may make use of, *good*, in the sense of *useful, profitable*, prop. in speaking of things, opposed to πονηρός: Πότερος ἐπαίει περὶ τῶν χρηστῶν σιτίων καὶ πονηρῶν ὁ ἱατρὸς ἢ ὁ ὀψοποιός; *Plat. Gorg. 464, d.* By ext. used of persons: Οἰκέται χρηστοί. *Xen. Econ. 9, 5.* Fig., by ext., *upright, virtuous, good*: Διὸ καὶ τοὺς νιεῖς οἱ πατέρες, κἂν ὧσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσι, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν, τὴν δὲ τῶν πονηρῶν κατάλυσιν οὔσαν τῆς ἀρετῆς. *Xen. Mem. i. 2, 20.* In Plato it is often used ironically in the sense of *simple, simpleton*, as in our "*good, easy man*:" Χρηστός εἶ, ὅτι με ἡγεῖ ἱκανὸν εἶναι τὰ ἐκείνου οὕτως ἀκριβῶς διυδεῖν. *Phædr. 264, b.*

¹ [Buttmann also mentions κρατύς as a word with which it is possibly connected. Probably from κέαρ and γέω or γύω (*capere*), a word frequently mentioned by the grammarians. There is no such word as γαῦω. *Vömel.*]

σπουδαῖος (ὁ, ἡ) (σπεύδω), prop. *busy, earnest* [of one (1) *who puts his heart into his work*], active, diligent; acc. to Plato's definition *perfectly good*: Σπουδαῖος ὁ τελέως ἀγαθός. *Plat. Defn.* 415. Opp. to φαῦλος, in speaking both of persons and things: Εἰ δὲ δεῖ, θνητὸν ὄντα, τῆς τῶν θεῶν στοχάσασθαι διανοίας, ἡγοῦμαι κάκεινους ἐπὶ τοῖς οἰκειοτάτοις μάλιστα δηλῶσαι, πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς σπουδαίους τῶν ἀνθρώπων. *Isocr. ad Demon. Epil.*

ἐπικεῖς (ὁ, ἡ), word of Ionic origin, acc. to Gregory of Corinth, *fit, proper, becoming*: Τὸ δὲ μέτριον καὶ καλῶς ἔχον ἐπικεῖστατόν φασι. *Greg. Cor.* 246. Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα ἀλλ' ἐπικεῖα τοῖον, *not a very large one, but one of suitable (= moderate) size. Il.* xxiii. 246: hence, fig., one who makes concessions [and all fair allowances], *indulgent, condescending, benignus, clemens*: "Ἔστι δὲ ὁ ἐπικεῖς ὁ ἐλαττωτικὸς τῶν δικαίων τῶν κατὰ νόμον (*disposed to yield a portion of his legal rights*). *Arist. Magn. Mor.* ii. 1. Τὸν γὰρ ἐπικεῖ μάλιστα φημεν εἶναι συγγνωμονικόν. *Arist. Nicom.* vi. 11, 1.

ἀμύμων (ὁ, ἡ) (μῶμος), *without reproach, irreproachable*, Homer's epithet for Achilles and heroes: Μετ' ἀμύμονα Πηλεΐωνα, *after the brave son of Peleus. Od.* xxiv. 18. He applies it principally to men, but sometimes to things: 'Ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον χεύαμεν. *Od.* xxiv. 80.

κεδνός, ἡ, ὄν, sometimes synon. with ἀγαθός or καλός, fig.: Πρὸς δ' ἐμῇ ψυχῇ θάρσος ἦσται θεοσεβῇ φῶτα κεδνά πράξειν (= *will prosper*). *Eurip. Alcest.* 604.

2.

ἄγαν (ἄγειν), at first, as *nimis* in Latin, *much, very 2 much, very, &c.* Hence, by ext., and more generally, it expresses excess, *too much, too, &c.*: Μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιητῶν, Κύρνε' μέσσην δ' ἔρχου τὴν ὁδόν, ὥσπερ ἐγώ. *Theogn. Sent.* 219. Οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον, μηδὲν ἄγαν· δεῖ γὰρ τοὺς γε κακοὺς ἄγαν μισεῖν. *Aristot. Rhet.* ii. 21.

λίαν, in poetry (in Homer, under the Ionic form λίην), *much, very much, very*: Οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τίτυκται. *Il.* xiii. 243. Οὕτω τὸ λίαν ἦσσαν ἐπαινῶ τοῦ μηδὲν ἄγαν. *Eur. Hippol.* 263. Subsequently used by the Attic prose writers [and that very frequently] in the same sense as ἄγαν: Καί τοι λίαν προθύμως οἱ σύμμαχοι συμβεβουλεύκασιν ὑμῖν, ὥς χρη' Μεσσήνην ἀφέντας, ποιήσασθαι τὴν εἰρήνην. *Isocr. Archid.* 125.

3.

- 3 ἀγανακτεῖν, *to suffer, to be in pain*, [e. g. in] speaking of the toothache: "Ὅπερ τὸ τῶν ὀδοντοφούντων πάθος περὶ τοὺς ὀδόντας γίγνεται, ὅταν ἄρτι φύωσι, κνησίς τε καὶ ἀγανάκτησις περὶ τὰ οὖλα, ταῦτόν δὴ πέπονθεν ἡ τοῦ πτεροφυεῖν ἀρχομένου ψυχῇ· ζεῖ τε καὶ ἀγανακτεῖ καὶ γαργαλίζεται φύουσα τὰ πτερά. *Plat. Phædr.* 251, c. Fig. *to be indignant at* (any thing) [*indigne or moleste ferre; indignari, to be angry, vexed, pained at, &c.*]: 'Αγανακτήσας τῇ τὸλμῃ αὐτῶν. *Xen. Hellen.* v. 3, 3. It is found with a transitive signification in the prop. sense: Τινὲς δὲ φασι . . . ἀγανακτεῖν τοὺς ὀδόντας, εἰ λίθος εἴη, ἐν τῇ διαμασθήσει, *some authors say that in the state of stone it sets the teeth on edge in masticating it. Dioscorid.* v. 84.

ἄχθεσθαι (ἄχος), *to be laden, to be burdened*: 'Αλλ' ὅτε δὴ κοίλῃ νηὺς ἤχθετο τοῖσι νέεσθαι. *Od.* xv. 457. Fig.: [*to be annoyed, vexed, grieved, &c., with reference to what is felt as a weight on the spirits:*] Οἱ δὲ Ἕλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. *Xen. Anab.* v. 4, 18.

νεμεσᾶν and νεμεσιζεσθαι (νέμεσις), *to reproach justly, to feel a just indignation, to be justly angry*, in Homer: Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι. *Il.* iv. 413. [Note.]

ἀσχαλάαν (ἄχος), expresses a feeling of anger mixed with grief, and pain; *to be vexed, pained*: Οὐ νεμεσιζομ' Ἀχαιοὺς ἀσχαλάαν παρὰ νηυσί. *Il.* ii. 297. [Note.]

σχετλιάζειν (σχέλιος), *to complain*: Οὐ δεῖ σχετλιάζειν καὶ βοᾶν. *Aristoph. Plut.* 477. [Also Antiph. *Plat. Dem.*]

χαλεπαίνειν (χαλεπός), *to be vexed [at, with, by], or irritated [against a person; or by a thing]; to be angry with* [with reference to showing oneself to be vexed]: *to be angry at*: Οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς. *Xen. Anab.* i. 4, 12. [Opp. ἐλεεῖν, συγγιγνώσκειν.]

παθαίνεισθαι (πάθος), more recent, *to be moved or affected*: Σχεδὸν γὰρ ὡς ἐν Ἀρείῳ πάγῳ περὶ φόνου καὶ φαρμάκων ἀγωνιζόμενος, ὑπερφυῶς ἐπαθήνατο. *Luc.* 2, 429.

4.

- 4 ἀγγελία, ας (ῆ), fr. ἄγγελος, in Homer, *deputation, embassy*: "Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί. *Il.*

iv. 384. Report, *relation* of the messenger, message, *news*, (4) the despatch itself, the order brought by the messenger : Ἡ μάλα λυγρῆς πεύσεαι ἀγγελίης. *Il.* xviii. 18, 19.

ἄγγελμα, ατος (τό), fr. ἀγγέλλειν, *that which is announced, a matter announced, an announcement* in Thucydides and Euripides : Οὐχ ἑκὼν γὰρ ἀγγελῶ Δαναῶν τε κοινὰ Πελοπιδῶν τ' ἀγγέλματα. *Eurip. Troad.* 706. Οἱ δὲ πρὸς τὸ ἄγγελμα ἐπέσχον τὴν νύκτα, νομίσαντες οὐκ ἀπάτην εἶναι. *Thuc.* vii. 74.

ἄγγελος, ου (ὁ), *messenger*, used sometimes for ἀγγελία *news, message*, as in Latin *nuntius* for *nuntium*. This is the meaning given to the word by the Scholiast in the following passage of Thucydides : Ἐγραψεν ἐπιστολήν, νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν μαθόντας τοὺς Ἀθηναίους βουλεύσασθαι περὶ τῆς ἀληθείας. *Thuc.* vii. 8. [= 'by the fault of the messenger.' Krüger.]

5.

ἄγγελος, ου (ὁ), *messenger, one sent* to announce what 5 has taken place elsewhere, abroad. The messenger was one of the dramatis personæ on the ancient stage. In the Philoctetes the merchant fills the part of this messenger : Ἀγγελος πάρεμί σοι. *Soph. Phil.* 560. [Cf. 6.]

ἐξάγγελος, ου (ὁ), *one who announces to those that are without* (on the outside of a house, &c.) what is going on *within* (acc. to Ammonius). Acc. to the Scholiast on Euripides (*Hippol.* 778) the ἐξάγγελος announced to the Chorus events that had taken place within, off the stage ; events which the poet was unwilling to bring before the eyes of the spectator. Such is the messenger in the Œdipus Rex, who comes to announce the death of Jocasta. The word is also used in a more general sense : Αὐτὸς προφθάσας (= *anticipating* the arrival of the letter) τῷ στρατεύματι ἐξάγγελος γίγνεται. *Thuc.* viii. 51.

Thucydides uses διάγγελος in the same sense : Ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἐνδοθεν, *for Nicias had certain persons who informed him what was going on in the city.* vii. 73. Plutarch renders the Latin *optio* by διάγγελος, *optio* being the name of a sort of aide-de-camp chosen by the centurion, with the consent of the tribune : Ἐν δὲ

- (5) τούτοις Ἰγούριος καὶ Βάρβιος, ὁ μὲν ὀπίων, ὁ δὲ τεσσέρ-
ριος· οὕτω γὰρ καλοῦνται οἱ διαγγέλων καὶ διοπτήρων
ὑπηρεσίας τελοῦντες. *Plut. Galb.* 24.

αὐτάγγελος, ου (ὁ), one who reports what has hap-
pened to himself, or what he has seen, of his own act, with-
out being sent by another for that purpose : *Αὐτάγγελοι*
δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἔφρασαν. *Thuc.* iii. 33.

εἰσαγγελεύς, ἑως (ὁ), one who announces the arrival
or entrance of a person ; an officer of the king of Persia,
who introduced ambassadors and persons admitted to an
audience, *usher [master of the ceremonies]*. The Persian
name of this officer, ἄζαραπατεῖς, has been preserved by
Hesychius : Ἐβούλευσαν παριέναι ἐς τὰ βασιλῆα πάντα
τὸν βουλόμενον τῶν ἐπὶ ἄνευ εἰσαγγελέως. *Herod.* iii. 84.
Οὗτος δ' ἦν εἰσαγγελεὺς τοῦ βασιλέως καὶ πιστότατος τῶν
φίλων μετὰ Βαγῶαν. *Diod. Sic.* xvi. 14.

6.

- 6 ἄγγελος, ου (ὁ), messenger in charge of news, or
orders, or despatches : *Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ*
καὶ ἀνδρῶν. *Il.* i. 334. *One sent*, in general ; used some-
times for πρεσβεύς, ambassador : *Λακεδαιμόνιοι πρεσβεῖς*
ζὺν αὐτοῖς δὲ καὶ παρὰ Κύρον ἄγγελοι. *Xen. Hellen.* ii. 1, 5.
Sometimes for κήρυξ, herald : *Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέ-*
λοις, ἀνηρώτα τί βούλοιντο. *Xen. Anab.* ii. 3, 4. In the
N. T., and in the Fathers, ἄγγελος is specially used of the
angels, beings between God and man, whom they exceed
in power and might : *Ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζο-*
νες ὄντες, 2 *Pet.* ii. 11. *Ἄγγελός ἐστιν οὐσία νοερά,*
ἀεικίνητος, αὐτεξούσιος, ἀσώματος, Θεῷ λειτουργοῦσα κατὰ
χάριν, ἐν τῇ φύσει τὸ ἀθάνατον εἰληφυῖα. *Damasc. Orthod.*
Fid. 2, 3. *Ἄγγελος καλεῖται, διὰ τὸ ἀγγέλλειν τοῖς ἀν-*
θρώποις ὅσπερ βούλεται αὐτοῖς ἀγγεῖλαι ὁ τῶν ὅλων ποι-
ητής. *Justin Martyr,* 275, c.

ἀπόστολος, ου (ὁ), fr. ἀποστέλλω, *envoy*, one sent on some
important political or other mission : *Ὁ μὲν δὴ ἀπόστο-*
λος ἐς τὴν Μίλητον ἦν. *Herod.* i. 21. In the N. T. it is the
special name of the twelve disciples chosen by Jesus Christ
to be his companions, and afterwards to spread his doctrine
among Jews and Gentiles ; hence the word *apostle* : *Καὶ*
ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ

ἐκλεάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε. (6)
Luke vi. 13.

πρέσβυς, εως (ὁ), prop. *an aged person, an elder*; thence one sent, *an ambassador*; but it is only used in this sense in the plural πρέσβεις, perhaps because several such persons were sent together, because interests of importance were entrusted to them: Ἐβουλεύσαντο περὶ τῶν ἐνεστηκότων πραγμάτων πέμπειν εἰς Λακεδαίμονα πρέσβεις. *Xen. Hellen. ii. 1, 5.* For the singular the word in use is the more modern form πρεσβευτής. [Cf. Note.]

πρεσβευτής, οὔ (ὁ), fr. πρεσβεύειν, constantly used by the Attic orators, where it is also found in the pl., although Thomas Magister objects to the use of it; e. g. in the letter of Philip quoted by Demosthenes: Παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβεύται. *Demosth. Cor. 23.* In Plutarch, *lieutenant* of the consul, prætor, or commander of a legion = *legatus*: Μέτελλος ἀποδεχθεὶς ἐπὶ τὸν κατὰ Ἰουγούρθα πόλεμον ὑπάτος, στρατηγὸς εἰς Λιβύην, ἐπηγάγετο πρεσβευτὴν Μάριον. *Plut. Mar. 6.*

κήρυξ, [*al. κῆρυξ*, though *v* is long,] κος (ὁ), fr. γῆρυς [?], prop. *crier, public crier, herald at arms.* In Homer the κήρυξ is one of the most distinguished officers in the employment of kings and chiefs; he calls assemblies, conducts sacrifices, feasts, &c.: Ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν. Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε. *Il. i. 321.* Οἱ δ' Ἀργεῖοι ἐπεὶ ἔγνωσαν οὐ δυνησόμενοι κωλύειν, ἔπεμψαν, ὥσπερ εἰώθεσαν, ἐστεφανωμένους δύο κήρυκας ὑποφέροντας σπονδάς. *Xen. Hellen. iv. 7, 4.* For ἄγγελος poet.: Ὠρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων. *Pind. Nem. 8, 1.* Acc. to Hesychius, πρέσβυς, the ambassador, was employed in time of peace, and the κήρυξ only in war: but this distinction is not always observed; thus in Xenophon we find πρέσβεις used for κήρυκες: Τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδάς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; *Xen. Anab. iii. 1, 28.*

ἄγγαρος, ον (ὁ), a word of eastern origin, *courier* of the kings of Persia. Acc. to Xenophon (*Cyrop. viii. 6, 17*) it was the great Cyrus who instituted these couriers; they carried the orders of the king, day and night, throughout

- (6) the empire, by means of relays always ready : Φρυκτός δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπεν. *Æsch. Ag.* 259.

ἀγγελιαφόρος (ὁ, ἡ), seems to have been the Greek rendering of *ἄγγαρος*, a bearer of despatches, *stator*, courier of the kings of Persia : Δούλοι τοῦ μεγάλου βασιλέως ἡμεροδρόμοι τε καὶ σκοποί, καὶ ἀγγελιαφόροι. *Arist. de Mundo*, 6. Also the principal usher at the court of Persia, perhaps the same as the εἰσαγγαλεύς : Ὁ δὲ πυλὸνρὸς καὶ ὁ ἀγγελιφόρος οὐ περιώρεον. *Herod.* iii. 118.

ἀγγελτήρ, ἦρος (ὁ), a form only to be found in the Sibylline verses : Ἀθανάτου θεοῦ ἄφθιτοι ἀγγελτήρες. *Orac. Sibyll.* 2.

7.

- 7 ἄγγος, εὖς (τό), fr. ἄγειν, *vessel* in general, in Homer and the poets : Ὡρῃ ἐν.εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δέυει. *Il.* ii. 471. ["In prose far less common than ἀγγεῖον, e. g. *Luc. Dea Syr.* 60." *Pape.*]

ἀγγεῖον, ον (τό), dimin. of ἄγγος, far more common than ἄγγος in prose ; *vessel* of every kind and material : Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. *Xen. Anab.* vi. 4, 23. The pericarp of fruits, *receptacle* : Ἐνια δὲ καὶ ἐν λοβῷ, τὰ δὲ ἐν ὑμένι, τὰ δὲ ἐν ἀγγεῖφ, τὰ δὲ καὶ γυμνόσπερμα τελείως. *Theophr. Hist. Plant.* 1, 18. In anatomy, with medical writers, ἀγγεῖα are *vessels*, *veins*, or *arteries* : Διὰ δὲ τὸ μέγεθος τῶν ἀγγείων, καὶ μάλιστα' ὅταν ἀρτηρίαι τύχῳσιν οὔσαι. *Galen ad Glauc.* 2.

σκεῦος, εὖς (τό), in general, *utensil* of every description [any *implement*, *vessel*, article of *furniture* ; also of a ship's *furniture*, *gear*, *tackling*, &c. : a soldier's *baggage*, &c.] : Πάντα σκευὴ ὅσοις περ ἐν οἰκίᾳ χρῶνται ἀνθρώποι. *Xen. Econ.* 8, 12. Σκευὴ τε κεράμου πεποιημένα πληροῦντες πτηνῶν, μικρῶν μὲν, ἰοβόλων δὲ θηρίων, ἐπέβαλλον αὐτοῖς. *Herodian* iii. 9. [Σκευῶν ὅσα τριήρεσι προσήκει. *Plat. Crit.* 117, d.]

σκευάριον, ον (τό), dimin. : Ἀπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσοῦ τὰ σκευάρια πλήρη' στίν. *Aristoph. Plut.* 808.

τεῦχος, εὖς (τό), fr. τεύχω, every thing *fabricated*, or wrought by art to shape and service, *utensil*, *vessel*, τὰ

τεύχεα, *arms* [especially in Hom. and Hes.]: Καὶ στέαρ ἐν (7) τεύχεσι τῶν δελφίνων ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ, *and in vessels the grease of dolphins, which, &c.* Xen. *Anab.* v. 4, 28. [Not common in prose, ξύλινα τεύχεα, *Anab.* 5, 4, 28: ∞ ἀλφίτων, *Hell.* 1, 7, 11.—Also *Arist. Hist. An.* 9, 40.]

8.

ἄγειν, to put in motion, urge on or forward, *lead*, 8 cause to go on; to drive a horse; guide, conduct, or lead a man; and thence to march an army: Ἡ ῥα καὶ ἵππον ἄγων, *Il.* xxiii. 596. Ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. *Xen. Mem.* ii. 1, 23. This verb has sometimes the name of a *thing* for its *subject*, and is used, as φέρω, in the sense of carrying, bringing, conveying [389]. [Ἄγειν καὶ φέρειν, i. e. to *drive* off the cattle and *carry* off the booty, &c. = to *pillage* or *lay waste* a country. —Ἄγειν is also used *absolutely* in the sense of to *march*; the acc. στρατόν, *army*, being omitted. It can only be said of the *general*.]

ἀγινέειν, a lengthened Ionic form of ἄγειν, of which it is probably the frequentative, and only found in Homer and Herodotus. It indicates an action repeated, or of common occurrence, or completed by degrees: Ἡνίκ' ἀγινεῖς αἰγας μνηστήρεσσι δόμον κατὰ δαῖτα πένεσθαι. *Od.* xxii. 198.

ἐλαύνειν, to urge forward, particularly beasts, a horse, an army, thence, by ext., a carriage, vessel; in Hom. to drive off cattle, as plunder: Οὐ γὰρ πῶπορ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους. *Il.* i. 154. It is very commonly used *absolutely* with an ellipse of the accusatives ἵππους, ἄρμα, στρατόν: Οἱ ἱππεῖς ἤλαυνον ἐπὶ λόφον τινά. *Xen. Hellen.* iii. 4, 13. Hence ἐλαύνειν = *to ride, to march*. We sometimes use *to push on, to make for* in this way. Thus the last example might be translated, *the cavalry pushed on in the direction of a hill*. Although the words ἄγειν and ἐλαύνειν are often used the one for the other, yet it may be observed, in general, that ἐλαύνειν is used of a movement of more speed than ordinary, of a sudden and rapid passing from one place to another, and where the time is limited, as when made on horseback, or in a carriage, in the case of a sea-voyage, of a military expedition, or of a forced march:

- (8) Καὶ τὸ μὲν πρῶτον ταχέως ἡγοῦντο, ἔπειτα δὲ ἐτρόχαζον, τέλος δὲ οἱ μὲν ἱππεῖς κατὰ κράτος ἤλαντον. *Xen. Hellen. vii. 2, 22.*

ἱλάστρεῖν, this verb, said to be Ionic and syn. with ἱλάθω, seems rather to be a frequentative of it: Πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ Ζεύγεα δινεύοντες ἱλάστρεον ἐνθα καὶ ἐνθα. *Il. xviii. 542.* Δρόμοις ἀνιδρύτοισιν ἡλάστρου μ' αἰεί. *Eur. Iph. T. 972.* [Also Herod. and Dion. Hal.]

ἡγεῖσθαι (ἄγειν), to go first, in order to conduct, to show the way, to go before, to precede: Ἠγεῖτο δὲ διος Ὀδυσσεύς. *Il. ix. 192.* Hence to conduct in quality of guide or chief, prop. and fig.: Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης. *Il. ii. 567.* Fig. to command: Καὶ ἦν μὲν ὅτε ἐπεμελοῦντο ὅπως ἄξιοι εἶεν ἡγεῖσθαι. *Xen. Laced. Resp. 14, 5.* In Xenophon it has the special meaning [of *agmen ducere*], to march in the front or first line of an army; to be in the van, to lead the van or vanguard: Παρήγγειλεν ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς. *Xen. An. iv. 3, 22.* [Ἠγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. *An. iv. 1, 15.*] By ext. (as the Latin *ducere*) to believe, to think, regard as: Τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν. *Eur. Med. 1221.*

ὁδηγεῖν (ὁδηγός), to be guide; whence to conduct: Δίδου δέρῃ σὴν χεῖρ', ὁδηγήσω δ' ἐγώ. *Eurip. Herc. Fur. 1395.* [In prose, only in late writers. *Themist. p. 180, 5, Dind.*]

ἡγηλάζειν, acc. to the Grammarians, from ἄγω and ἱλάω, and said to be syn. with ἄγειν. Its difference seems to consist in somewhat greater strength of expression, and in having the notion of fatality, trouble, and suffering associated with it: Νῦν μὲν δὴ μάλα πάγχυν κακὸς κακὸν ἡγηλάζει. *Od. xvii. 217.* Ἄ δειλ', ἦ τινα καὶ σὺ κακὸν μόρον ἡγηλάσεις. *Od. xi. 617.* Ὑπὸ μητριῇ βίοντα βαρὺν ἡγηλάζει. *Apoll. Rhod. i. 272.*

ὁδοῦν (ὁδός), to put in the way, to set on the way, to show the way, guide, conduct: Καὶ τὰ τε ἀπ' ὑμῶν ἡμῖν χρηστῶς ὁδοῦνται, καὶ τὰ ἀπ' ἡμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετεῖται, as you on your part show us the good way, so &c. [ut vos nobis probam viam ostenditis. *Vall.*] *Herod. iv. 139.* Δυστέκμαρτον ἐς τέχνην ὥδωσα θιητούς. *Æsch. Prom. 507.*

ἡγεμονεύειν (ἡγεμών), to be guide, conductor, or chief; to guide, conduct: Ἐγὼ δ' ὁδὸν ἡγεμονεύσω. *Od. v. 261.* Hence to command, to be chief: Λοκρῶν δ' ἡγεμόνευεν

Ὀϊλῆος ταχὺς Αἴας. *Il.* ii. 527. Thucydides, Plato, and (8) Xenophon have also employed this poetic verb: Ἡ οὐ δοκεῖ σοι τὸ μὲν θεῶν οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι; *Plat. Phædr.* 80, a.

κομίζω (fr. κομέω), prop. to take care of, to attend to; hence to carry off, to bring, with the associated notion of care and interest: Κόμισσα δὲ μώνυχας ἵππους. *Il.* xi. 739. Καὶ νῦν δὴ κεκομίσκασιν ἡμᾶς εἰς χωρίον ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε ἀκοντίζειν δύναιντ' ἄν. *Xen. Hellen.* ii. 4, 15. But it is more commonly used in the middle voice, κομίζεσθαι, to bring, to bring home with one: Τὸν ζῶντα αὖ δεσμοῖσι συνδήσας βοῶν, ποιμένας τε πάσας εἰς δόμους κομίζεται. *Soph. Aj.* 63. [Hence to recover or get back: to receive or entertain.]—Cf. 389.

πέμπειν [to send; as syn. of these verbs =] to lead, conduct, in the sense of accompanying, escorting with solemnity or in procession: Τὴν μὲν Ἀχαιοὶ ἐς Χρῦσιν πέμπουσιν. *Il.* i. 390.

χειραγωγεῖν (χείρ, ἄγω), to lead by the hand: Τρέμοντα δ' αὐτὸν ἤδη ἔρωσ ἐχειραγώγει. *Anacr.* 60, 10. Εἰ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν. *Luc. Tim.* i. 30.

ποδηγεῖν (πούς, ἄγειν), to direct the feet or the steps: Ὡστε αὐτὸς αὐτὸν χωρὶς τοῦ δείξαντος μὴ ἀδύνατος εἶναι ποδηγεῖν. *Plat. Epist.* vii. 340, c.

ποδηγετεῖν (ποδηγέτης), a derivative of much more modern formation: Φιλοσοφία χρώμενος εἰς τὸ θεῖον ποδηγετούση. *Synes. Epist.* 141. Ἦτις ἐν μαθῆς τρίβος ὀρθῇ κελεύθῳ τὰν σκότῃ ποδηγετεῖ. *Lycophr.* 12.

9.

ἀγείρειν (ἄγω), to collect together, to assemble, used frequently of persons in Homer and the Tragic poets: Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας καὶ κύνας. *Hom. Il.* ix. 540. Used of things, to amass, heap together, in Homer and Herodotus: Ὁ μὲν ἔνθα πολὺν βίον καὶ χρυσὸν ἀγείρων. *Od.* iii. 301; hence it comes also to signify, absolutely, to make a collection, to collect for charitable purposes, to ask alms: Ὡς περ οἱ τῇ μητρὶ ἀγείροντες. *Luc. Pseudom.* Fig. [θυμὸν ἀγείρειν =] to animate, reani-

- (9) *mate* : "Ὅς μιν ἀνώγει Τρωσὶν θυμὸν ἀγεῖραι, *to reanimate the courage of the Trojans.* *Il.* v. 509.

ἀγυρτάζειν (ἀγύρτης), *to gather money by begging, speaking of a mendicant* : 'Ἄλλ' ἄρα οἱ τόγε κέρδιον εἴσατο θυμῷ χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαίαν ἰόντι. *Od.* xix. 284.

ἀθροίζειν (ἄθροος), *prop. to press close and tight, to press one against the other* ; hence *to assemble men together*, and particularly soldiers, an army, in Thucydides and Xenophon, who very seldom use ἀγείρω in this sense. As a term of military tactics, *to make soldiers close their ranks* ; hence, *to collect those who were scattered and in disorder, to rally* : 'Ἦσυχίαν εἶχον ἡθροισμένοι. *Xen. Hellen.* vi. 5, 8. 'Αθροίζει τοὺς ἑαυτοῦ καὶ συντάττεται. *Xen. An.* i. 10, 5 [where, however, it is spoken of victorious troops recalled by their commander in expectation of a fresh attack].

ἀγελάζειν (ἀγέλη), *to gather together in herds, to collect in flocks* ; = *congregare* ; used principally in the passive, *to flock, to herd together, to live in herds, to congregate* (intrans.), &c., in speaking of animals : 'Ἀγελάζονται δὲ αἱ τε φάτται καὶ αἱ τρυγόνες. *Arist. An.* viii. 12. [Also συναγελάζειν.]

συλλέγειν, fr. σύν and λέγω, *colligere* ; *prop. to gather together from all sides, to store up, to gather fruits, to store up what has been gathered, to harvest up.* Fig. *to collect, levy an army* : Διὸ ὑμέας ἐγὼ συνέλεξα. *Herod.* vii. 8, 1. Στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, *he raised an army with this money.* *Xen. An.* i. 1, 9. [Pass. (with Aor. 2, συλλεγῆναι), *to come or be gathered together* ; *to assemble* ; e. g. εἰς τὸ δικαστήριον. *Plat. Phæd.* 59, D.]

ἀολλίζειν (ἀολλής), *to assemble together* (trans.) : "Ἐρχεο σὺν θυέεσσι ἀολλίσσασα γεραιάς. *Il.* vi. 270.

ἀλίζειν (ἄλις), *to collect together in great numbers* : Χρησῶν ἀοιδὸς πάντας εἰς ἓν ἀλίσας. *Eur. Heracl.* 404. [More probably from ἀλής, *confertus*. Nor is it exclusively poetical. In Herod. it is very common, especially in pass. Aor., and also in Perf. It is used by Xen. (ἐπειδὴν . . . ἀλίσθη αὐτῷ ἡ στρατία (opp. διεσπάρθαι), *An.* 2, 4, 3); and by Plato, but in a passage where he is discussing a point of etymology. *Crat.* 409, A. Also συνᾶλίζειν and -εσθαι, *Hdt.* and *Xen.*]

ὀμηγυρίζεσθαι (ὀμήγυρις), *to call together to an assembly, to convoke* : 'Ἄλλ' ἀγετε πρὶν κείνον ὀμηγυρίσασθαι Ἀχαιοῦς. *Od.* xvi. 376.

συμβιβάζω, to set and fit together two pieces of wood, (9) in speaking of joiners : fig. to bring together, to reconcile : Ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων εἰς τὸ μέσον. *Plat. Protag.* 337, e. [Συμβιβάζειν τινά τι. — Also to bring or put together notions, statements, &c. for the purpose of comparing and weighing them : ἐπανασκοπῶ καὶ συμβιβάζω τὰ λεγόμενα, ἵνα μάθω. *Plat. Hipp. Min.* 369, d.]

συνάγειν, to bring together, to unite, opp. to disperse : Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλές εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. *Xen. An.* iv. 4, 10. To bring together an assembly, to convoke : Συνάγειν ἐκκλησίαν. *Plut.* i. 972, f. Fig. to bring enemies together, to reconcile : Στασιάζοντας τοὺς ἀδελφούς ἡ μήτηρ συνάγειν ἐπειράτο. *Herodian.* iv. 3, 9.

10.

ἀγέλη, ης (ῆ), fr. ἄγω : in general, a herd of great cattle, 10 principally of oxen ; almost always with βοῶν in Homer ;

πῶϋ, εος (τό), old poetical word ; and in prose ποίμνη, ης (ῆ), flock of sheep ;

συβόσια, ων (τά), herd of swine ;

αἰπόλια, ων (τά), flock of goats : Δώδεκ' ἐν ἡπείρῳ ἀγέλαι' τόσα πῶεα οἶων, τόσσα συνὼν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν, βόσκουσι ξεινοί τε καὶ αὐτοῦ βῶτορες ἄνδρες. *Hom. Od.* xiv. 100. — In one passage of the Iliad, ἀγέλη (which elsewhere refers to oxen) is used in speaking of horses : Ἴππους δ' εἰς ἀγέλην ἔλασαν θεράποντες. *Il.* xix. 281. After Homer's time it was used for herd or flock in general : Ὡσπερ ὅταν νομεὺς ἀγαθὸν κύνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλωνται πλησίον αὐτοῦ τὰς ἀγέλας ἰστάναι. *Xen. Mem.* ii. 9, 7. [Πτηνῶν ἀγέλαι. *Soph. Aj.* 168, chor.] Fig., a multitude, company, crowd : Καλὸν γε τὸ κτῆμα, καὶ πολλῷ κρεῖττον ἢ ὅτων τε καὶ βοῶν, καὶ αἰγῶν, φίλων ἀγέλην κεκτῆσθαι. *Xen. Mem.* iii. 11, 5. [Ἡ ἀγέλη τῶν φυλάκων. *Plat. Pol.* 5, 459, c.]

βουκόλιον, ου (τό), herd of oxen : Ἐν δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κύρος πάντα τοῦ πατρὸς συναλίσσας ἐς τὸντό, κτλ. *Herod.* i. 127.

βόσκημα, ατος (τό), and poet. βοτά, ὦν (τά), fr.

- (10) βόσκω, any animal that is fed on pastures; βοσκήματα, herds of animals which pasture [cattle, herds, flocks, with reference to their supplying food, &c.]: Ἀπὸ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι. Xen. Mem. iv. 3, 10. "Οἱ τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν. Il. xviii. 521.

νόμειμα, ατος (τό), fr. νομεύω, every animal that grazes; principally in the plural, νομούματα, ων (τά), flocks and herds: Εὐπόκοις νομέμασιν. Aesch. Agam. 1427.

μήλον, ου (τό), sheep, without distinction of sex; ram, ewe: Πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν. Il. xxiii. 147. More commonly in the plural, μῆλα, ων (τά), flock of sheep, sheep: Ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασέ μῆλα. Il. iv. 279.

πρόβατον, ου (τό), fr. προβαίνω, prop. beast that moves onward to graze, and principally, a four-footed beast, cattle; in the Attic writers, a sheep; whence by ext., flock, herd; in general and more commonly in the plural, πρόβατα, ων (τά), flock of sheep, sheep: Πρόβατον μὲν ὡς ἐπιτοπολύ, ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα. Xen. Econ. 3, 11.

κτήνος, εος (τό), according to the Etym. M., comes from κτείνω, and signifies every animal killed for food; others derive it with more reason from κτάομαι, κτέανον, a possession; pl. κτήνη, possessions, wealth, principally in cattle, whence, generally, flocks, herds, or flocks and herds: [κτήνεα . . . θύσιμα πάντα. Her. 1, 50; all kinds of animals that are offered in sacrifice: σκευοφόρα κτήνη, beasts of burden. Hence τὰ σκευοφόρα, sc. κτήνη = impedimenta, the baggage: e. g. Thuc. 2, 79:] "Ἡκεὶ δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημμισμένα, ἢ νόσον φάσκων ἐμπεπτωκέναι τοῖς κτήνεσιν. Xen. Cyr. viii. 3, 41.

- 11 ἅγιος, ἰα, of the same family as ἄγνός, but of more modern formation, signifies, with ἄγνός, a natural and essential, or a moral purity or holiness (like the Latin *sanctus*), whereas ἱερός, like the Latin *sacer*, signifies only that which is externally holy, to which the character of sacredness and inviolability is attached by the laws or by custom: "Ενθα ἦν Ἀρτέμιδος ἱερὸν μάλα ἅγιον. Xen. Hellen. iii. 2,

19. Ἐν μέσῳ μὲν ἱερὸν ἅγιον αὐτόθι τῆς τε Κλειτοῦς καὶ (11)
τοῦ Ποσειδῶνος ἄβατον ἀφείτο. *Plat. Crit.* 116, c. Οἷα *σα*
κλητὶ δι' θύρας ἱεροῖο δόμοιο. *Π.* vi. 89. Ἄγιος is not found
in Homer, nor in the Tragic writers; it is rare even among
the ancient prose writers. In the Septuagint ἅγιος is the
epithet given to the Supreme Being: Ἐγὼ Κύριος ὁ Θεός
σου, ὁ ἅγιος Ἰσραήλ. *Isai.* 43, 3. Ἐγὼ εἰμι Κύριος ὁ ἅγιος
ἐν Ἰσραήλ. *Ezek.* 39, 7. It is also sometimes found for
ἱερός, *sacred, consecrated*: Ἡμέρα ἁγία ἐστὶ τῷ Κυρίῳ Θεῷ
ἡμῶν. *Nehem.* 8, 9. [Cf. 268.]

ἀγνός, prop. *pure*; hence *holy*, in the poets: Νῦν μὲν
γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο ἀγνή. *Od.* xxi. 257.—
Chaste, the special epithet of several goddesses, as Cybele,
Proserpine, and Minerva: Εὐχεσθαι δὲ Διὶ χθονίῳ, Δημή-
τερι θ' ἀγνῇ. *Hesiod. Oper.* 435. [Cf. 18.]

ῥσιος, α, ον, that which is in conformity with the
Divine law, with religion, *pious, religious*; hence, *religious*,
pious, holy in speaking of persons [in a lower sense, *just*,
conscientious]: Δὸς δ' ἐς ὑπὲρ λειν ὑψικρήμνοιο Μίμαντος
αἰδοίων μ' ἐλθόντα βροτῶν ὀσίων τε κυρῆσαι. *Hom. Epigr.*
vi. 6. Ὀσίων ἀνδρῶν ἀρχόντων. *Plat. Epist.* vii. 335.
Ἐθέλειν ζῆν τὸν ῥσιον καὶ δίκαιον βίον. *Plat. Leg.* ii.
663, b. [Cf. 177. 268, and note.]

12.

ἀγκίστρον, ου (τό), *fish-hook*: Αἰεὶ γὰρ περὶ νῆσον 12
ἀλώμενοι ἰχθυάσκον γναμπτοῖς ἀγκίστροισιν. *Od.* iv. 368.
Afterwards it was used in a more general sense for any
kind of *hook* [*uncus*]: Ἐπειδὴ γὰρ τοὺς ἐν τῷ δημωτηρίῳ
θανατουμένους ἀγκίστροις τισὶ μεγάλοις οἱ δῆμοι ἐς τε τὴν
ἀγορὰν ἀνειλκον, κἀνταῦθ' ἐς τὸν ποταμὸν ἔσυρον, ἔφη τὸν
Κλαύδιον ἀγκίστροφ' ἐς τὸν οὐρανὸν ἀνενεχθῆναι. *Dio Cass.*
lx. 975, 92.

ἀρπάγη, ης (ή), fr. ἀρπάζω, generally, an instrument for
drawing or raising with power: an instrument [*harpago*]
made of iron, with several hooks (called also λύκος, *lypus*),
and used in drawing up the buckets from wells; a kind
of *grappling-iron*, used in sieges and sea-fights; it was
also a tool like our shovel, or rake, as far as can be con-
jectured from this verse of Euripides: Ἀναγκαίως ἔχει σάβειν

- (12) *σιδηρᾶ τῇδὲ μ' ἄρπαγή δόμους. Cycl. 32.* [Distinguished from the *abstract* ἄρπαγή by its accent.]

ῥγκος, ου (ὀ), iron barb of the arrow, in Homer; *barb*, hook : *Ἀντίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν· τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ῥγκοι. Il. iv. 214.*

ῥγκινος, ου (ὀ), *little hook*; according to Pollux ῥγκινοὶ are the hooks which form the head of the dart or arrow on the inside, toward the shaft: *Τῆς ἀκίδος ῥγκινοὶ μὲν οἱ πρὸς τῷ καλᾷμῳ. Poll. i. 137.*

13.

- 13 *ἄγκῦρα*, ας (ῆ), *anchor*, the invention of which Pliny [vii. 56] and Strabo attribute to Anacharsis: *Εὐρήματα τε αὐτοῦ λέγει . . . τὴν ἀμφίβολον ἄγκῦραν, καὶ τὸν κεραμεικὸν τροχόν. Strab. vii. 209.*

εὐναί, ὦν (αἰ), large stones which served the purpose of an anchor in primitive times: *Ἐκ δ' εὐνᾶς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν. Il. i. 436.*

14.

- 14 *ἀγκών*, ὦνος (ὀ), *the elbow*: *Ὁρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαίρας. Il. x. 80.* It is thus described by Galen: *Ἀγκῶν δ' ἐστίν, ᾧ ποτε στηριζόμεθα, φησὶν Ἰπποκράτης· ἥδη δὲ καὶ τῶν ὀστέων αὐτοῦ θάτερον τὸ μείζον, οὗ μέρος μὲν ἐστὶ τὸ πρὸς Ἰπποκράτους μὲν ἀγκῶν, ὑπὸ δὲ τῶν Ἀττικῶν ὠλέκρανον ὀνομαζόμενον· ἰδικώτερον (= more specifically) γὰρ δήπου τοῦτο τὸ ὀστοῦν πῆχυς καλεῖται. Galen. de usu part. ii. 2. Τὸ μὲν οὖν ὀπίσω μέρος αὐτὸς ὁ ἀγκῶν ἐστίν, ὃν οἱ Ἀθηναῖοι μὲν ὠλέκρανον, οἱ Δωριεῖς δὲ κύβιτον ὀνομάζουσι. Galen. de Muscul. ii. 3.*

ἀγκύλη, ης (ῆ), *curve or bend* of the arm, which forms the elbow on the inside: *Καὶ τοῦ ἀγκῶνος ἡ καμπή . . . τὸ ἐντὸς τοῦ ἀγκῶνος. Hesych.*

15.

- 15 *ἀγνεία*, ας (ῆ), fr. ἀγνεύω, *purity*: *Ἀγνεία εὐλάβεια τῶν πρὸς τοὺς θεοὺς ἀμαρτημάτων. Plat. Defin. 414, a. Ἀγνείη ψυχῆς τοῦ σώματος ἐστὶ καθαρός. Phocyl. 215.*

ἀγνευμα, ατος (τό), another verbal from ἀγνεύω, signifying rather the state of purity, virginity: *Ὡ τέκνον ὦ σίμβρακχε Κασάνδρα θεοῖς, οἷας ἔλυσας συμφοραῖς ἀγνευμα σόν! Eurip. Troad. 500.*

ἀγνότης, ητος (ή), fr. ἀγνός, *state of purity*, in the (15)
N. T.: Ἐν ἀγνότητι [*by pureness. Engl. Tr.*], ἐν γνώσει, ἐν
μακροθυμίᾳ. *Corinth. ii. 6, 6.*

ἀγιότης, ητος (ή), fr. ἅγιος, *holiness*, in the N. T.:
'Ο δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
Hebr. 12, 10.

ἀγιωσύνη, ης (ή), fr. ἀγιώω, *sanctification*, in the N. T.:
Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. *Co-*
rinth. ii. 7, 1. In debased Greek, it was a title of honour
used in addressing a patriarch or bishop; *e. g.* as *Holiness*
is used of the pope: Τὰ ὁσίως πραχθέντα παρὰ τῆς ὑμετέρας
ἀγιωσύνης. *Act. 3, Concil. sub Menna, p. 603.*

ἀγιστεία, ας (ή), fr. ἀγιστεύω, *religious office or cere-*
mony, consecration, worship: Καὶ τὰ περὶ τὰς θυσίας τε καὶ
τὰς ἀγιστείας τὰς ἐν τοῖς ἱεροῖς ἐπιφανέστερον τῶν ἄλλων
ἐσπούδασε. *Isocr. Busir. 227.* Λέγεται δὲ καὶ τὴν περὶ
τὸ πῦρ ἀγιστείαν Ῥωμύλον καταστήσαι πρῶτον. *Plut. Rom.*
22.

16.

ἀγνίξειν, καθαίρειν. These two verbs express the same 16
result, but as effected by means of different acts. In the
Greek and Roman Liturgies, ἀγνίξειν was *to cleanse or*
purify by the means of water, and καθαίρειν, *to remove*
defilements by the means of fire: Διὰ τί τὴν γαμουμένην
ἄπτεσθαι πυρὸς καὶ ὕδατος κελεύουσι; . . . ἢ διότι τὸ πῦρ
καθαίρει, καὶ τὸ ὕδωρ ἀγνίξει; *Plut. Quæst. Rom. i. 263.*
[Note.]

17.

ἀγνοεῖν, *not to know, to be ignorant of*: Οἶμαι δέ σε 17
πολλὰ μεριμνᾶν ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς
στρατηγίαν ὠφελίμων. *Xen. Mem. iii. 5, 23.* Τὸ δὲ ἀγνο-
εῖν ἑαυτόν, καὶ ἃ μὴ οἶδε δοξάζειν τε καὶ οἶεσθαι γιγνώ-
σκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι. *Xen. Mem. iii.*
9, 6.

ἀμφιγνοεῖν, *to be in doubt, in uncertainty* on any point
or fact: Καὶ ὃ τι ἐποιοῦν ἡμφιγνόουν. *Xen. Anab. ii.*
5, 8.

18.

- 18 ἀγνός [cf. 11], *pure*, with reference rather to inward and essential, or moral purity; in Homer, but only in the *Odyssey*, it is the epithet of Diana, Proserpine, and some other goddesses; *chaste*: Χρυσόθρονος Ἀρτεμις ἀγνή. *Od.* v. 123. In Pindar it is the epithet of Apollo, or of the sun, the light of which was considered as the purest of all things: Ζῆνα καὶ ἀγνὸν Ἀπόλλωνα, *Pindar. Pyth.* ix. 112.

καθαρός, ἄ, ὄν, *pure*, adds to the notion of ἀγνός that of external and bodily purity, which was also necessary for the due performance of the ceremonies of religious worship: Ἄν μὴ καθαρὸς ᾗ τὰς χεῖρας φόνον. *Plat. Leg.* ix. 864, e. Δεῖ καθαρὰν καὶ ἀγνήν διαμέρειν τὴν γαμηθεῖσαν (*pure and chaste*). *Plut. Quæst. Rom.* i.

19.

- 19 ἀγορά, ᾤς (ῆ), *prop. place where persons assemble, public place or square; hence, market*, principally for eatables and provisions of all sorts, and, generally, for wares of small cost and at retail prices: Τὸ τῶν ὀνίων πλῆθος ὁρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν. *Dem. Phil.* 144, 12. [Cf. 20.]

ἐμπόριον, ον (τό), *emporium*, particular place where wholesale maritime traffic is conducted in a sea-port, *mart, factory, exchange*: Οὐτ' ἐμπόριον χρωμένη οὔτε λιμένα κεκτημένη. *Isocr.* 198, c. By ext., a *commercial town, place of trade*: Ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες πολλάι. *Xen. An.* i. 4, 6.

μαγειρεῖον, ον (τό) (μάγειρος), that part of the market-place at Athens, where cooks were hired, according to the meaning which Pollux gives to the following verse which he has preserved out of Antiphanes: Ἐκ τῶν μαγειρείων βυδίζων ἐμβάλλων εἰς τοῦψον, *going from the cook-market to the fish-market. Antiphan. Milit.*

πωλητήριον, ον (τό), generally, *the place or site where things are sold*: Εἰ δὲ καὶ ἀγοραίοις οἰκήσεις τε καὶ πωλητήρια κακασκευασθείη. *Xen. de Vect.* 3, 13. The place where the Πωληταὶ (certain magistrates) sat; *court of the Π.* at Athens. These magistrates were commission-

ers of public sales and taxes ; they sold for the treasury all (19) domiciled foreigners [*μέτοικοι, resident aliens*], who had not paid the tax of twelve drachms per annum, to which they were subject. It is to this custom that the following passage of an advocate's speech, attributed to Demosthenes, refers : Λαβὼν αὐτὸς αὐτοχειρίᾳ πρὸς τὸ πωλητήριον τοῦ μετοικίου ἀπήγαγεν. *Dem. in Aristog.* 57.

πρατήριον, ου (τό), fr. *πρατήριος*, place where things are sold, or rather that which is offered for sale ; hence, *sale, market*, under the Ionic form in Herodotus : Ἐνθαῦτα δὲ λειμῶν ἐστί, ἵνα σφι ἀγορὴ τε ἐγένετο καὶ πρητήριον, *Herod.* vii. 23.

κύκλος, ου (ὁ), prop. *circle* : Κύκλοι δὲ ἐν τῇ νέᾳ κωμῳδίᾳ καλοῦνται ἐν οἷς ἐπιπράσκοντο τὰ ἀνδράποδα. *Poll.* vii. 11. This use of the word κύκλος (for *slave-market*) comes, according to Harpocration, from the custom of the buyers forming a circle in that particular part of the market-place where slaves were sold.

ἀγορά, ᾗς (ἡ), fr. *ἀγείρειν*, place where assemblies are 20 held, and, by ext., the assembly itself ; in the *Iliad* ἀγορά is the assembly of the people, in opp. to βουλή, the council of the elders, chiefs : Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγυισι κέλευσεν κηρύσσειν ἀγορὴνδε κερηκομόωντας Ἀχαιοῦς. Οἱ μὲν ἐκίρυσσον, τοὶ δ' ἡγείροντο μαλ' ὦκα. Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων. *Il.* ii. 50. At Athens ἀγορά was the assembly of each tribe, and ἐκκλησία was the general assembly of the people, which was held in the public place, or at the Pnyx, or in the theatre : Τὸν στέφανον ἂν μὲν ἡ βουλή στεφανοῖ ἐν τῷ βουλευτηρίῳ ἀνειπεῖν, ἂν δὲ ἡ πόλις, ἐν πυνκί, ἐν τῇ ἐκκλησίᾳ. *Dem. Cor.* 244, 2.

κυρία ἐκκλησία was the *ordinary assembly*, which was held four times in every prytany, that is, every thirty-five days ; the ἐκκλησία σύγκλητος was an *extraordinary assembly*, convoked on urgent business by the Prytanes or generals (στρατηγοί) : Συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γενομένης καὶ πρυτάνεων καὶ βουλῆς γνώμη. *Dem.* 238, 2. Acc. to Pollux it was called κατακλησία, ᾗς (ἡ), when those who lived in the country were also

(20) summoned: "Οτι καὶ τοὺς ἐκ τῶν ἀγρῶν κατεκάλουν. *Poll.* viii. 117.

ἐκκλησία, ας (ή), in the N. T., *the assembled body* or *community* of the first Christians, *the Church*: Κάγω δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* 16, 18. This word is always taken metaphorically, although some commentators would explain it literally.

ἄγυρις, εως (ή), Æolic form of the same origin as ἀγορά, with which it is synon.; [ἀνδρῶν. *Od.* iii. 31: also νηῶν. *Il.* xxiv. 141; στρατιᾶς. *Eur. Iph. A.* 753;] *heap*, in Homer: 'Επεὶ βασιλῆα ἴδον, βεβλαμμένον ἤτορ, κείμενον ἐν νεκύων ἀγύρει. *Il.* xvi. 661.

ὁμήγυρις, εως (ή), compound of ἄγυρις, *assembly*, in Homer: 'Ὅτω ἄψ ἴμεν Οὐλυμπόνδε θεῶν μεθ' ὁμήγυριν ἄλλων. *Il.* xx. 142.

πανήγυρις, εως, ή, prop. *general assembly*, great concourse of people assembled to celebrate a festival or some public solemnity, such as the Olympic games, to which spectators flocked from all parts of Greece; the παναθήναια, at Athens, which also attracted a great number of strangers; and other festivals of this nature; *public solemnity*: Οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, *in their great public solemnities.* *Thuc.* i. 25.

ἀγών, ὠνος (ὀ), acc. to Eustathius ἀγών was in use among the Bœotians for ἀγορά (*Eustath.* 1335, 54); but it is only found twice in this sense in Homer, *assembly* collected to see or celebrate games: Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι ἐσκίδναντ' ἰέναι. *Il.* xxiv. 1.

σύλλογος, ου (ὀ), prop. a *meeting* for the purpose of talking over and settling any matter; *deliberative assembly*, *conference*: 'Ο δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε. *Xen. Expedit.* v. 7, 22. [Note.]

συναγωγή, ης (ή), prop. *act of consoaking* or *assembling*: Δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι, *to have been slow in collecting troops for the war.* *Thuc.* ii. 18. Among the Jews, *synagogue*, in the Acts of the Apostles: Ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων. *Act. Apost.* 17, 1.

σύνοδος, ου (ή), *assembly*, *meeting*: Ταμιεῖόν τε Δῆλος ἦν αὐτοῖς, καὶ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγοντο. *Thuc.* i. 96.

ἀρχαιρεσία, ας (ῆ), prop. *election of magistrates*, hence (20) *office of magistrate*, the magistrates in Herod. [?]: 'Ἐπεὶ δὲ θάψωσι ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι, οὐδ' ἀρχαιρεσίῃ συνίζει, *nor does any magistrate sit* [more probably, *nor is any meeting held for the election of magistrates*. Cf. Bähr]. *Herod.* vi. 58. In Demosthenes, *election*: 'Ὡς δ' ἐν ἀρχαιρεσίαις ἡμεῖς Χαβρίαν ἐπὶ τὸν πόλεμον τοῦτον κατεστήσατε. *Dem. in Aristocr.* 677, 16. At Rome, *elections at the comitia*; the *comitia*: Οὕτω δὲ πάλιν ἀρχαιρεσιῶν γενομένων, ὑπατος ἀνεδείχθη Οὐαλέριος. *Plut. Publ.* 100, c.

συνέδριον, ου (τό), *place of session, sessions-hall; council-hall, council-chamber, curia*: Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι ξυνεκάθηντο ἐν τῷ ξυνεδρίῳ. *Xen. Hellen.* ii. 4, 14. Among the Jews the **SANHEDRIM**, or great Sanhedrim, was the supreme tribunal at Jerusalem; it took cognizance of all capital causes, political or ecclesiastical; it was composed of sixty-two judges chosen out of the scribes and elders, and was presided over by the high-priest: Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν. *Mark* 14, 55. There were also local sanhedrims or tribunals in each town (*Matth.* x. 17).

21.

ἀγοράζειν (ἀγορά), *to be at or go to market*, in Herod. 21 and ancient Attic writers: Ἀγοράσοντες ἤκομεν. *Aristoph. Acharn.* 750. By ext., in more modern Attic, *to buy at market, to buy*: Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια. *Xen. Anab.* i. 5, 10.

ᾠνεῖσθαι (ᾠνω), prop. *to put a price upon a thing with a view to buy it; to bid for it*: Ἐπεθύμησε τῆς χλαυίδος, καὶ αὐτὴν προσελθὼν ᾠνέετο· ὃ δὲ λέγει· ἐγὼ ταύτην πωλέω οὐδενὸς χρήματος. *Herod.* iii. 139. [See Note.] Latterly, *to buy*, in general: Ἐζων τὰ μὲν ἐκ τῆς πολεμίας λαμβάνοντες, τὰ δὲ ἐκ Κορίνθου ᾠνούμενοι. *Xen. Hellen.* vii. 2, 17. Pure Attic writers do not use this verb in all its tenses: thus the aorist ᾠνησάμην is found only in later Attic, in Plutarch, Lucian, Strabo, &c.; the older writers used for this tense the old aorist πρίασθαι: Ἐπριάμην οὖν αὐτὸ βουλόμενός σου τῇ γυναικὶ δοῦναι. *Plat. Epist.* 13, 361, a.

- (21) μεταβάλλεσθαι, prop. to make exchanges, to barter; hence to trade or traffic: "Ἡ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας ὃ τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται. Xen. Memor. iii. 7, 8.

22.

- 22 ἄγριος, α, ον, fr. ἀγρός, as the Latin *agrestis*, that which grows in the fields without culture, in speaking of plants, *wild*, opp. to ἡμερος: Γῇ τὰ ἄγρια καλὰ φύουσα . . . δύναται καὶ ἡμερα. Xen. Œcon. 16, 5. By ext. used of animals: Δίδαξε γὰρ Ἀρτεμις αὐτὴ βάλλειν ἄγρια πάντα. Il. v. 53. Fig. *savage, fierce, cruel, barbarous*: Αἱ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς, ἄγριον αἰχμητήν. Il. vi. 96.

ἀγρεῖος, εἰα, fig. in Aristophanes: Ἀγρεῖος εἰ καὶ σκαιός. Aristoph. Nub. 645.

ἀγρότερος, α, ον (ἀγρός), of the fields, *wild*, in speaking of animals: "Οθεν ἡμιόνων γένος ἀγροτεράων. Il. ii. 852. Specially used of Diana, as the goddess of hunting, in Homer and Xenophon: Ἀρτεμις ἀγροτέρη. Il. xxi. 471.

ἄγροικος (ὁ, ἡ), fr. ἀγρός, prop. one who lives in the fields, in the country; *peasant, boor, rustic*: Ἐγνημα Μεγακλέους ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως. Aristoph. Nub. 46. Also of animals that frequent the fields, plains, &c. Ἀγροικὰ ζῶα. Arist. Animal. i. 1, 13: in opp. to ὀρεῖα. Fig. *rustic, coarse, cloddish, clownish*. Ὡς ἄγροικος εἰ καὶ δυσμαθής! Aristoph. Nub. 646. Ἀγροῖκῃ τινὶ σοφίᾳ χρώμενος. Plat. Phædr. 229, e. Plato uses it in the sense of ἄγριος, *barbarous, cruel*: Ἀ ἄγροικα ἔφησθα σὺ εἶναι ἀληθῆ λέγων. Polit. x. 613, e. Some grammarians have been desirous to establish a difference of signification between ἄγροικος and ἀγροῖκος. They assert that ἄγροικος is only used lit.; and ἀγροῖκος circumflexed, fig. But the best critics hold the difference of accent to be purely dialectic, arising from the Attic writers liking to throw the accent as far back as possible; thus, acc. to Thomas Magister, ἄγροικος was in use among the Attic writers, both literally and figuratively.

ἀγρότης, ου, and ἀγροιώτης, ου (ὁ), *peasant, countryman* : Αἰγυπιοὶ (22) γαμφώνυχες οἱσὶ τε τέκνα ἀγρόται ἐξείλοντο πάρος πετεινὰ γε-
νίσθαι. *Od.* xvi. 217. Νήπιοι ἀγροῖωται, ἐφημέρια φρονιόντες. *Od.*
xvi. 85. Τίς ἀγροῖωτας πελάθει θριγκοῖς; *Aristoph. Thesm.* 64.

ἀγροτικός, ἡ, ὄν, *synon. of ἄγριος, modern, and found only in the grammarians* : Ἀγροτικὸς σταθμός. *Eustath. ad Il.* ω, 29.

ἀγρονόμος (ὁ, ἡ), *that feeds or dwells in the fields, rural* : Τῇδε θ' ἅμα Νύμφαι κούραι Διὸς αἰγίοχοιο ἀγρονόμοι παίζουσι. *Od.* vi. 106. [Ὁ ἀγρονόμος, at Athens, the *manager of the public lands*. *Arist. Rep.* 6, 8.]

ἀγριόεις, εσσα, εν, a modern Epic form, in Nicander, *that which renders wild or fierce* : Ὡς δ' ὀπότ' ἀγριόεσσαν ὑποθλίψαντες ὀπώ-
ρην. *Nicandr. Alex.* 30.

23.

ἀγρός, οὔ (ὁ), *field, land capable of cultivation; ager* : 23
Ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς. *Xen. Mem.* iii. 9, 11.
Hence *country*, as opp. to ἄστυ or πόλις, *town* : Καὶ
ἐκπληξιν κατὰ τε τοὺς ἀγρούς καὶ ἐν τῇ πόλει ἐποίησε. *Xen.*
Hellen. iv. 7, 3.

ἄλωή, ἡς (ἡ), fr. ἀλοάω, *land under culture*, in Homer : Ὅς κακὰ
πόλλ' ἔρδεσκεν ἰθὺν Οἰνῆος ἄλωήν, *did much harm to the lands of*
Aeneas. *Il.* ix. 540.

ἄρουρα, ας, ἡ, fr. ἀρώω, *land under tillage, arable land* ;
arvum : Νειὼν δὲ σπείρειν ἔτι κυφίζουσιν ἄρουραν. *Hesiod.*
Oper. ii. 81. *Cultivated land*, gen. : Εἰ δὲ τίς ἐσσι βροτῶν
οἱ ἀρούρης κάρπον ἔδουσιν. *Il.* vi. 142.

γῆς, ου (ὁ), a measure of land containing somewhat less than ten
δργυαί (= nearly 60 feet; δργυιά = 6 feet, 0 81 of an inch. *Dict.*
Antiqq.), acc. to the Scholiast on the *Iliad* (i. 579), or two stadia, acc. to
the Scholiast on the *Odys.* (vii. 113); *an acre of land*; found only in
composition in Homer : Ἐνθα μιν ἥνωγον τέμενος περικαλλὲς ἐλίσθαι
πεντηκοντόγνον. *Il.* ix. 578. In more modern poetry, *field* [as we use,
his broad acres, &c.] : Ἐνθεν ἐκραγήσονται ποτε ποταμοὶ πυρὸς
δάκτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευροῦς γῆας.
Æsch. Prom. 369. Ὁ τὸν Ἀργείων γῆν σπείροντες. *Eurip. Herach.*
839.

νεός, οὔ (ἡ), fr. νέος, γῆ understood, *prop. land newly*
ploughed [after having lain a year or more untilled]; a
fallow ; *novalis* : Εἰ μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι. *Xen.*
Æcon. 16, 13.

- (28) **νειός**, οὗ (ή), Epic form of the preceding word: 'Ἄλλ' ὥστ' ἐν νειῷ βόε οἶνοπε πηκτὸν ἄροτρον, ἴσον θυμὸν ἔχοντε, τιταίνετον. *Il.* xiii. 703.

πέλεθρον, ου (τό), quantity of land ploughed in a day, [loosely] *acre*, in measure: Ἐπτά δ' ἐπέσχε πέλεθρα πεσών. *Il.* xxi. 407. The syncopated form **πλέθρον**, ου (τό), is found only as the surface-measure of a hundred Greek feet, *plethrum*; the *jugerum* of the Latins was, acc. to Quintilian (i. 10, 42), 240 feet in length, and of half that breadth.

τέμενος, εος (τό), fr. τέμνω, *portion* or *piece of land*: Καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔзоχον ἄλλων, καλὸν φυταλιῆς, καὶ ἀρούρης, ὄφρα νέμοιτο. *Il.* vi. 194. *Enclosure reserved* and dedicated to a god; *sacred enclosure* or *precincts*: Γάργαρον ἔνθα δέ οἱ τέμενος βῶμός τε θυῆις. *Il.* viii. 48.

χῶρος, ου (ὸ), prop. *space*: Χῶρον μὲν πρῶτον διεμέτρεον. *Il.* iii. 315. *The country*, in opp. to the town: Καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰὲν ὥρα αἱ ἐπικαιριώταται πράξεις εἰσίν. *Xen. Œcon.* 5, 4. Sometimes *field*, in Xenophon: Οὐδέποτε γὰρ εἶα χῶρον ἐξεργασμένον ὠνεῖσθαι. *Xen. Œcon.* 20, 22.

χωρίον, ου (τό), dimin. of χῶρος, *piece of land*: Ἐπὶ δὲ οἱ μὲν ἀγροὺς κεκτημένοι πάντες ἔχοιεν ἂν εἰπεῖν ὅποσα ζεύγη ἀρκεῖ εἰς τὸ χωρίον καὶ ὅποσοι ἐργάται. *Xen. Vectig.* 4, 5. In Plutarch, *estate, country-seat, villa* of the Romans: Ἐπανελθὼν δ' εἰς τὸ χωρίον, ἂν μὲν ἦ χειμῶν, ἐξωμίδα λαβών, θέρους δὲ γυμνὸς ἐργασάμενος μετὰ τῶν οἰκετῶν ἐσθίει τὸν αὐτὸν ἄρτον. *Plut. Cat. Maj.* 3.

24.

- 24 **ἄγχειν**, *to press; squeeze tight*: Ἀγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν. *Il.* iii. 371.

ἀπάγχειν, *to strangle*: Ὁ μὲν λάε νεβρὸν ἀπάγχων. *Od.* xix. 230. Ἀπάγξασθαι με ποιησεῖς. *Theocr.* iii. 9.

πνίγειν, *to choke*: Οὕτω γὰρ πνίζαντες ἐν ὕδασι τοὺς ἀκόλμβους. *Batr.* 158. Ἐπνίγετο ὅστις μὴ ἐτύγχανεν ἐπιστάμενος νεῖν. *Xen. Anab.* v. 7, 15. [Cf. *Mark* v. 13.]

ἀποπνίγειν, *to stifle, smother* [e. g. with *too warm clothing*]: Οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἄν. *Xen. Cyr.* viii. 2, 11. "Οθ' οὕτωςί με νῦν ἀποπνίζαι βούλεται. *Aristoph. Vesp.* 1134. Fig.: Ἐφ' οἷς

ἔγωγε ἀποπνίγομαι, at which I am choked with rage. Dem. (24) 403.

καταπνίγειν, to stifle [to cause to smoulder, by the exclusion of air], in speaking of fire, of charcoal : Παράδειγμα δ' ἐκ τούτου λαμβάνειν ἐστὶ τὸ συμβαῖνον ἐπὶ τῶν καταπεπνιγμένων ἀνθράκων, in the case of charcoal, from which the air is excluded. [A little below : τῷ ἐγκρηπτομένῳ καὶ καταπνιγομένῳ πυρί.] Arist. de Juvent. 3. [Hence fig., to choke up ; to choke trees, &c.] Πάντα δὲ ταῦτα βλάπτει τὰ δένδρα καταπνίγοντά τε καὶ ἐπισκιάζοντα. Theophr. Caus. Pl. ii. 18, 3. [Note.]

25.

ἀγών, ὤνος (ὀ), fr. ἄγω, the drawing together, collect- 25
ing together men or things : hence, 1. an assembly ; 2. a concourse or circle of spectators met together to see games : thence, 3. the stadium, the circus, and, by ext., any combat or contest in the circus, wrestling, boxing, leaping, chariot race, &c. ; games of the circus. 'Εγὼ ταῦτ' ἂν ἡδιόν σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο. Xen. Œcon. vii. 9. Fig. struggle, contest of every kind, suit at law : Εἰ ἡξίωσας τὸν ἀγῶνά σοι εἶναι πρὸς τοὺς ἐνθάδε ἀνθρώπους. Plat. Alcib. i. 119, c.

ἀγωνία, ας (ή), act of combating ; acc. to Pollux, this word is more particularly used of the contests of the stadium, and those of the Dionysia : Σεμνότερον εἶποις ἂν ἀγωνίαι γυμνικαί, καὶ ἀγωνίαι Διονυσιακαί. Poll. iii. 142. But the word is found in almost all writers in the more general sense of exercise, practice in particular games : Εἴ τις ἱππεύειν ἢ τοξεύειν οἶδεν, ἢ αὖ παλαίειν ἢ πυκτεύειν ἢ τι τῆς ἄλλης ἀγωνίας. Plat. Alcib. ii. 145, c.

ἀγώνισμα, ατος (τό), fr. ἀγωνίζομαι, verbal subst. expressing the effect, result of the action, exercise, exhibition of games, exhibition, essay [prize-essay], commissio, certatio : 'Ἐστὶ μνησθῆναι περὶ ἀπάντων τῶν ἀγώνων τῶν γυμνικῶν, ὥς ὅσα μὲν αὐτῶν πρὸς πόλεμόν ἐστιν ἀγωνίσματα ἐπιτηδεύ-
τέον. Plat. Legg. 832, e. Κτῆμά τε ἐς αἰὲ μᾶλλον ἢ ἀγώ-
νισμα ἐς τὸ παραχρήμα ἀκούειν ζύγκεται. Thuc. i. 22.

ἀγωνισμός, οῦ (ὀ), fr. ἀγωνίζομαι, act of contesting or

D

(25) competing, *emulation* : Πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν καὶ ἀγωνισμὸς πρὸς ἀλλήλους. *Thuc.* vii. 70.

ἀγώνισις, εως (ῆ), *act of combating, of competing at games* ; it is one of the words which Dionysius of Halicarnassus censures in Thucydides, as old and obsolete (*Dion. Hal. de Thuc.* v. 795) : Κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως, προελθὼν ἐς τὸν ἀγῶνα, ἀνέδθησε τὸν ἡνίοχον, *since he was not allowed to compete, he advanced into the stadium and crowned the charioteer.* *Thuc.* v. 50.

26.

26 ἀγών, ὠνος (ὀ), *concourse or circle of spectators assembled at public games* ; hence, *the lists, the stadium, the circus*, in Homer : Βήτην ἐς μέσσον ἀγῶνα. *Il.* xxiii. 685. By ext., *combat of the circus, games* : Οἱ γυμνικοὶ ἀγωνες. *Isocr. Paneg.* i. Used also of *theatrical contests* : μετὰ τίνων τοὺς ἀγῶνας ποιήσονται περὶ ἀπάντων χορῶν καὶ χορείας. *Plat. Leg.* viii. 835, b. Sometimes *combat or war* : Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών ; *Xen. Mem.* iii. 12, 1.

ἄεθλος, ου (ὀ), in poetry, whence by contraction ἄθλος in prose, expresses the pains taken to win the prize or gain the advantage, *toil, labour, pains* : ὦ γύναι ! οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων ἥλθομεν. *Od.* xiii. 250. Τῶν ἄθλων τῶν Ἡρακλείους τὸ ἐς τὴν ὕδραν. *Pausan.* x. 18, 5. Whence, principally, *combat or contest in the circus* : Ἀνὴρ πευρώμενος ἢ ἐν ἀέθλῳ, ἢ καὶ ἐν πολέμῳ, *Il.* xvi. 590. Ἐν τοῖς τῆς μουσικῆς ἄθλοις. *Isocr. Paneg.* 42.

ἄθλον, ου (τό), ἄεθλον in poetry, *prize of the combat* : it is only in the plural that ἄθλα = ἄθλοι, *combats, games of the circus* : Μήτηρ περικαλλὲς ἄεθλα θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν. *Od.* xxiv. 58. Very seldom, and only in the Anthology, *combats in war* : Ἀ μία μὲν μνηθμόν Ἀχιλλέος ἔργα τε χειρὸς Ἑκτορέας, δεκέτους ἄθλα λέγει πολέμου. *Anthol.* ix. 192. *Antiphil. Byz.*

ἄθλημα, ατος (τό), fr. ἀθλέω, prop. the *toil* itself, *gymnastic exercise* : Ἐφῇ γραμματικοῦ τινος ἀκοῦσαι τὴν πάλην ἀρχαιοτέραν ἀθλημάτων πάντων ἀποφαίνοντος. *Plut. Quæst. sympos.* ii. 4. In Theocritus, the *implement* used in any work : Ἐγγύθι δ' αὐτοῖν Κεῖτο τὰ τοῖν χειροῖν ἀθλήματα, τοὶ καλαθίσκοι. *Theocr.* xxi. 8.

πάλη, ης (ῆ), prop. *wrestling*. Some grammarians derive it from πάλη [the wrestlers' *sand* or *dust*], because the

wrestlers, after having rubbed themselves with oil, rolled (26) themselves in the dust; but it is generally derived, with more reason, from πάλλω, because the two wrestlers *shook* each other violently, in endeavouring each to lay the other on his back: Πάλα κρατέων. *Pind. Ol.* 8, 27.

παλαισμοσύνη, ης (ή), epic, *art of wrestling*: "Οσσον περιγιγνόμεθ' ἄλλων πύξ τε παλαισμοσύνη τε. *Od.* viii. 103.

πυγμαχίη, ης (ή), epic, *boxing match*: Αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἀεθλα. *Il.* xiii. 653. Πυγμαχίης ἐν ἀγῶσιν. *Orpian. Cyn.* iv. 201.

πυγμή, ῆς (ή), prop. *fist*; hence, by ext., *combat with fists, boxing*: Ἀγωνοθετοῦσιν ἀμύλλαν πυγμῆς. *Luc.* ii. *Amor.* 5, 403.

πένταθλον, ου (τό), the PENTATHLUM, *quinguertium*, the generic name given to the five exercises or contests enumerated in the following verses of Simonides: "Ισθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. *Simonid. Fragm.* 69. Οὐ γὰρ ἦν πένταθλον ἔτ', ἀλλ' ἐφ' ἐκάστῳ ἔργματι κείτο τέλος, *Pind. Isthm.* i. 35.

παγκράτιον, ου (τό), the PANCRA TIUM, was a combat composed of wrestling and boxing: Ἐπεὶ γοῦν νικήφορος ἐβούλετο τοῦ παγκρατίου γενέσθαι. *Xen. Convin.* 2, 5. "Οτι γὰρ μέμικται τὸ παγκράτιον ἔκ τε πυγμῆς καὶ πάλης δῆλον. *Plut. Sympos. quæst.* 2, probl. 4.

ἀμύλλα, ης (ή), fr. ἄμα and ἴλη, *effort* in contending for the prize or in order to prevail over any one, *certamen, single combat, contest* of two rivals: Ἰσχύος ἀνδρῶν ἀμύλλαι. *Pind. Nem.* ix. 27. Fig. *debate, dispute, rivalry, emulation, struggle, competition*, even between friends: Ἀμύλλα ἀρετῆς. *Plat. Legg.* v. 731, b.

μάχη, ης (ή), *close combat, engagement* in battle, *mêlée, battle, encounter* of two armies, or of two warriors on the field of battle, *prælium*. See Μάχη, 323.

27.

ἀγωνοθέτης, ου (ό), *one who appoints a combat, or contest* of any kind, *judge* of such contest or combat, because originally he who appointed it, was naturally the judge of it; Herodotus uses the word in speaking of the Olympic games: Ἐξαναστήσας τοὺς Ἡλείων ἀγωνοθέτας, αὐτὸς τὰν ἐν Ὀλυμπίῃ ἀγῶνα ἔθηκε. *Herod.* vi. 127. In

(27) later times it was the name, at Athens, of an officer chosen in each tribe to preside over games of all kinds; it appears that it was also one of the duties of this officer to make proclamation of the crowns granted to those citizens who had rendered any notable service to their country, as appears from the decree quoted by Demosthenes : Τῆς δὲ ἀναγορεύσεως τοῦ στεφάνου ἐπιμεληθῆναι τὴν πρυτανεύουσαν φυλὴν, καὶ τὸν ἀγωνοθέτην. *Demosth. Cor.* 253.

ἀθλοθέτης, ου (ὁ), prop. one who appoints games or prizes, was the name of an Athenian magistrate. According to Pollux (viii. 93), there were ten of these magistrates, one for each tribe. They were in office for four years; they had the direction of the Παναθήναια, the concerts, combats, and races of the Stadium. According to the scholiast on Aristophanes (*Nub.* 37), it was the special business of the Ἀθλοθέται to inspect games and assemblies, under the authority of the demarchs, or heads of tribes, who regulated and superintended the pomps and ceremonies of the Παναθήναια. But that this office was of more importance than the scholiast supposes, is plain from a passage of Demosthenes, where the Ἀθλοθέται are named with the archons : Τί δὲ ἂν ἄλλη τις ἀρχὴ καθιστῇ εἰς λειτουργίαν οἶον ἄρχων, βασιλεὺς, ἀθλοθέται, τί σημεῖον ἔσται πότερον καθιστᾶσιν; *Dem.* 997, 5. Several grammarians have attempted to make a distinction between Ἀγωνοθέται and Ἀθλοθέται: the first, as judges of scenic representations; the others, of gymnastic games, or those of the stadium. This difference is not observed in the actual use of the words; but all that can be conjectured as to any certain difference between the two words, from the few passages that remain to us, is, that the word ἀγωνοθέτης, which is the more ancient, has a more general sense, and was used, from the first, of all games celebrated in any part of Greece; whereas ἀθλοθέτης seems of more modern formation, and to have been used specially by Attic writers with reference to their own festivals and games.

ἐλλανοδίκης, ου (ὁ), fr. Ἑλλήν, δίκη, special name of the Elean magistrates who presided at the Olympic games. They were so called because they decided all questions that arose between the Athletes and other competitors. They presided robed in purple: Εἰς ἀπὸ φυλῆς ἐκάστης

ἐγένετο ἑλλανοδίκης. *Pausan.* v. 6 and 9. According to (27) Pausanias, under the title ἑλλανοδίκης, Iphitus was at first the sole president of the Olympic games. In the 50th Olympiad the office was confided to two judges, appointed by lot from among the people of Elis. In the 25th Olympiad nine of these judges were created; three for the horse-races, three for the Pentathlon, three for the other contests. Two Olympiads after this, a tenth judge was appointed. In the 103rd Olympiad there were twelve tribes, and a judge was appointed out of each tribe. But after the conquest of Elis by the Arcadians, when the number of tribes was reduced to ten, the judges never again exceeded that number. In the passage referred to, Pausanias uses alternately the words ἀγωνοθέτης and ἀθλοθέτης in speaking of the ἑλλανοδίκαι.

ῥαβδούχος (ὁ, ἡ), one who bears a wand or rod, apparitor, verger, name of several inferior officers of police at the Stadium, and so named from their carrying a wand: Λείχας ὁ Ἀρκεσιλάου Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν. *Thuc.* v. 50. They had similar duties also about the theatres at Athens: Χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμωδοποιητὴς αὐτὸν ἐπῆνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις. *Aristoph.* *Pac.* 734. It is plain from these passages that the ῥαβδούχοι were not presidents at the games, as Ast says (*Ind. Platon.*, voc. ῥαβδ.). In Plutarch, *licitor* at Rome: Τὸ δὲ δῆσαι Λατῖνοι πάλαι μὲν λιγᾶρε, νῦν δὲ ἀλλιγᾶρε καλοῦσιν· ὕθεν οἱ τε ῥαβδούχοι λικτώρεις αἱ τε ῥάβδοι βάκυλα καλοῦνται διὰ τὸ χρῆσθαι τότε βακτηρίαις. *Plut. Rom.* 26.

αἰσυνῆται, ον (οἱ), a kind of magistrates, in the Odyssey, inspectors and managers of games chosen from among the people: Αἰσυνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστην δῆμιοι, οἱ κατ' ἀγῶνας ἐϋπρήσσεσκον ἕκαστα. *Od.* viii. 258. [Cf. 117.]

ἀλύτης, ου (ὁ), was at Elis, at the Olympic games, the same officer of police as had the name ῥαβδούχος in the other cities of Greece. The head of these officers was called ἀλυτάρχης, ου (ὁ): Ὁ ἀλυτάρχης, οἶμαι, ἡ τῶν ἑλλανοδικῶν αὐτῶν εἷς. *Luc. Hermot.* 40.

βραβευτής, οῦ, and βραβεύς, ἑως (ὁ), the Etymologi-

(27) *cum Magnum* derives this word [very improbably] from *ράβδος*, because the judges carried a wand. *Judge* of the combats in the stadium, according to Pollux: "Αθλων ἐπιστά-
τας καὶ βραβεύας. *Plat. Legg.* xii. 949. *Fig. Judge, arbiter*:
Βραβευτὴν ἐλέσθαι τῶν λόγων. *Plat. Prot.* 338, b. Τοῦ
δικαίου βραβευτῆς ἐστὶν ὁ δικαστής. *Arist. Rhet.* i. 56.

ἀγωνάρχης, ου (ὅ), *president or judge of the games*, in
Sophocles: Καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς θήσουσ'
Ἀχαιοῖς. *Soph. Ajax.* 569.

28.

28 *αἰδεῖν*, an ancient form retained by the poets; hence, by con-
traction, *ᾄδεν* in Attic writers; prop. *to breathe out, to blow*;
hence, *to sing* an air, a song: Καλὸν αἰδόντες παίηονα κοῦροι
Ἀχαιῶν. *Il.* i. 473. Hence, with an accusative of the person, *to sing*,
celebrate: "Αἰδόντες ἔπεςθε τὰν Διὸς οὐρανίαν Ἄρτεμιν. *Eur.*
Hippoi. 53.

γηρύειν, fr. γῆρυς, prop. *to speak loud*; hence, in lyric style, *to*
recount, sing, in Pindar under the Doric form: Εἰ δ' ἄεθλα γαρύεν
ἔλδεται, φίλον ἦτορ. *Pind. Olymp.* i. 5.

κελαδεῖν, *to resound*, in Homer, speaking of the noise of waters:
Πὰρ ποταμὸν κελάδοντα. *Il.* xviii. 576. Hence, *to make the air*
resound with cries and acclamations: "Ὡς Ἐκτωρ ἀγόρευ' ἐπὶ δὲ Τρῶες
κελάδῃσαν. *Il.* viii. 542. In lyric poetry, *to celebrate*: Τίνα θεόν, τίν'
ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν; *Pind. Olymp.* ii. 2: passage imi-
tated by Horace: *Quem virum aut heroa lyrá vel acrí Tibia sumes cele-
brare?* *Od.* i. 12, 1. Δήμητρα θεὰν ἐπικοσμοῦντες ζαθέοις μολπαῖς
κελαδεῖτε. *Aristoph. Ran.* 382.

λιγαίνειν (λιγύς), prop. *to cry aloud with a sonorous voice*: Κήρυ-
κες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφιν. *Il.* xi. 685. In the Alex-
andrine poets, *to sing*: Χρυσέη φόρμιγγι λιγαίνων. *Apoll. Rhod. Argon.*
i. 740. With the name of the person, *to celebrate*: Καὶ βώτας ἐλί-
γαινε, καὶ αἰδὼν ἐνόμει. *Mosch. Id.* iii. 82.

λιγυρίζειν (λιγυρός), synonymous with *λιγαίνειν*, but very rare:
Lucian: Τοὺς ἐργάτας λιγυρίζοντας τὴν θερινὴν ψόδην. *Luc. Lexi-
phan.* 2.

μέλπειν, fr. μέλος εἰπεῖν, *to sing verses or hymns in honour of*
the gods, in chorus and with dancing: Μέλποντες ἑκάεργον. *Il.* i. 474.
"Ὅπου πεντήκοντα κοῤῃ τῶν Νηρηΐδων χοροὶ μέλπουσιν ἐγκύκλιοι,
Eur. Iph. Taur. 428. Καλὸς γ' ὁ παῖάν, μέλπε μοι τόνδ', ὦ Κῦκλωψ.
Eur. Cycl. 664. In Euripides it is more frequently found in the middle,
μέλπεσθαι: Πολλὰ δ' ἂν Ἑλλάνων ἀγόρους στοναχὰς μέλποντο
δυστάνων τεκίων ἄλοχοι. *Eur. Androm.* 1038.

μελίζειν and μελίζεσθαι (μέλος), *to chaunt, to sing*, in Æschylus,
to predict, because the oracles were given in verse: Καὶ τίς σε τίθησι
δαίμων ὑπερβαρὴς ἐμπιτνῶν μελίζειν πάθη γοερά θανατοφόρα;

Æsch. Agam. 1185. Ἄ πίτυς, αἰπόλε, τήνα ἀ ποτὶ ταῖς παγαῖσι (28) μελίσδεσθαι. *Theocr. Id.* i. 1.

μολεπάζειν (μολπή): Τὴν Σώτειραν γενναίως τῷ φωνῷ μολπάζων. *Aristoph. Ran.* 378.

ὑμνεῖν, fr. ὕμνος, to sing a hymn, to celebrate in hymns: Ἀπόλλωνα ὑμνέων ἀργυρότοξον. *Hom. Hymn. in Apoll.* 178.

ῖδεῖν, found only in the Alexandrine poets for ἔδειν, to sing: Καὶ τὰ μὲν ὥς ὑδεῖνται. *Apoll. Rh.* ii. 528.

ψάλλειν (ψάω), psallere, prop. to touch the string of a bow, or of an instrument of music: Πέλτας θ' ὅσοι πάλλουσι, καὶ τόξων χερὶ ψάλλουσι νευράς. *Eur. Bacch.* 783. Hence, to play on a stringed instrument: Οὐκ αἰσχύνῃ καλῶς οὕτω ψάλλον; ἀρκεῖ γὰρ ἦν βασιλεὺς ἀκροᾶσθαι ψαλλόντων σχολάζῃ. *Plut. Pericl.* 1. In the N. T., to sing whilst, touching the chords, whilst accompanying oneself on a stringed instrument, to sing psalms: Καὶ τῷ ὀνόματί σου ψαλῶ. *Rom.* xv. 9.

29.

ἀδελφός, οὗ (ὅ), in the epic poets ἀδελφεός and ἀδελφεῖός, 29 from ἀ and δελφός, answers exactly to *uterinus*; hence, especially, *frater uterinus*: Ἀδελφὸν ματρὸς ἐκ μιᾶς. *Eur. Iph. T.* 497. In general, *brother*, in the wide meaning of the word, and without more special designation, Homer uses it for natural brother, brother by blood: Ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο ἔσκε Μένδων, Αἴαντος ἀδελφεός. *Il.* xiii. 694. It is, however, usually accompanied by an adjective to determine the kind of brother; as, γνήσιος, legitimate; ὁμοπάτριος (poet. ὁπατρος), by the same father; ὁμομήτριος, by the same mother: Ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρῖου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν. *Xen. An.* iii. 1, 12.

κασίγνητος, ου (ὅ), fr. κάσις and γενητός, prop. *frater germanus*; it is the title which Agamemnon gives to Menelaus in Homer: Φίλε κασίγνητε, θάνατόν νυ τοι ὄρκει ἔταμνον. *Il.* iv. 155. Used in poetry as ἀδελφός, *uterine brother*: Τρεῖς τε κασίγνητους τοὺς μοι μία γείνατο μήτηρ. *Il.* xix. 293. Καὶ οἱ Τεύκρος ἀμ' ἦε κασίγνητος καὶ ὁπατρος. *Il.* xii. 371.

κάσις (ὅ, ἦ), the simple form, which is not found in Homer, only in the tragedians and Lycophron: Ὡ πάτερ, ὦ πόλις, ὣν ἀπενάσθη αἰσχυρῶς τὸν ἐμὸν κτείναςα κἀσιν. *Eur. Med.* 169.

αὐτοκασίγνητος (ὅ), own brother, in Homer: Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου. *Il.* ii. 706.

αὐθαίμων, ονος, (ὅ, ἦ), and αὐθαίμος (ὅ, ἦ), of the same blood = *consanguineus*: Ὡ Διὸς αὐθαίμων, ὦ γλυκερὸς Αἴδας. *Soph. Trach.* 1041. Πανὶ τὰδ' αὐθαίμοι τρισσοὶ θῆσαν ἄρμενα. *Antipat. Anthol.* vi. 14.

- (29) **δμαιμος** and **δμαίων** (ὁ, ἡ) (ὁμός, αἷμα), of the same blood = *consanguineus*; hence *brother, sister*: Ἐρημον πατρῶν ἔλιπες δόμον, φυγὰς ἀποσταλεις δμαίου λώβα. *Eur. Phœn.* 318. Σὺ τ', ὦ τάλαιν' δμαίε, Διονύσου δάμαρ. *Eur. Hipp.* 329. Φιλεῖν δὲ κάμει τοὺς δμαίμονας δόκει, *consider that I too love my brothers. Eur. Iph. Taur.* 1402.

σύναιμος (ὁ, ἡ), *prop. consanguineus*; hence *brother (modern)*: Σοὶ τὰδε, Πάν θηρευτὰ, ἀνηρτήσαντο σύναιμοι δίκτυα. *Zosim. Anthol.* ii. 452.

συνομαίων, **ονος** (ὁ, ἡ), synonyme of the preceding word, and more ancient, found only in *Æschylus*: Στένουσα τὰν σὰν ξυνομαιμόγων τε τιμάν. *Æsch. Prom.* 417.

δμογενέτωρ, **ορος** (ὁ), *fr. ὁμός and γένος, of the same race*: Ἀνεμώκεος εἶθε δρόμον νεφέλας ποσὶν ἐξανύσαιμι δι' αἰθέρος πρὸς ἑμὸν δμογενέτορα. *Eur. Phœn.* 168.

γνωτός, **γνωτή**, *prop. known*; hence *relation*, and particularly *brother, sister*, in *Homer*: Οὐδέ νυ τόνγε γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα. *Il.* xv. 350.

σύγγονος (ὁ, ἡ), of the same race, and, in poetry, *brother*: Κλῶω σύγγονον, δν ἔλιπον ἐπιμαστίδιον ἔτι βρέφος. *Eur. Iph. Taur.* 280.

30.

- 30 **Ἄιδης**, **ου** (ὁ), (**αἰδης**, poet.) **HADES** or **AIDES**, *lit. the invisible, the invisible god, one of the surnames of Pluto, the god of the infernal regions*: Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, οὓς τέκετο Ῥέα Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἄιδης ἐνέροισιν ἀνάσσω. *Il.* xv. 187. *Homer* also gives him the name of **αἰδωνεύς**: Ἐδδεισεν δ' ὑπένερθεν ἀναξ ἐνέρων Ἀἰδωνεύς. *Il.* xx. 61.

In the *Attic prose writers*, **Ἄιδης**: Ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ὑπολαμβάνειν τὸ αἰεδὲς προσειρησθαι τῷ ὀνόματι τούτῳ, καὶ φοβούμενοι τὸ ὄνομα Πλούτωνα καλοῦσιν αὐτόν. *Plat. Cratyl.* 403, a. The elliptic phrases **εἰς** or **ἐν Ἀΐδαο**, **εἰς** or **ἐν Ἀΐδου**, *into or in the palace of Hades, to or with Pluto, into or in the infernal regions*, are well known, and in constant use in prose and verse: Εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν. *Il.* viii. 369. Τοὺς δὲ ἀνοσίους καὶ ἀδίκους εἰς πηλὸν τινα κατορύττουσιν ἐν Ἀΐδου, καὶ κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν. *Plat. Rep.* ii. 363, d.

Πλούτων, **ωνος** (ὁ), **PLUTO**, the etymology of this name is thus given by *Plato*: Τὸ δὲ Πλούτωνος, τοῦτο μὲν κατὰ τὴν τοῦ πλούτου δόσιν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίεται ὁ πλοῦτος ἐπινομάσθη. *Plat. Cratyl.* 403, a.

Τάρταρος, ου (ὁ), *Tartarus* (regions of), which Homer (30) thus describes: "Ἡ μὲν ἑλὼν ῥίψω ἐς Τάρταρον ἡερόεντα τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον· ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς τόσσον ἔνερθ' Αἴδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. *Il.* viii. 13—16.

"Ερεβος, εος (τό), acc. to Bochart, comes from the Hebrew *EREB*, *black*; acc. to the Greeks from ἔρα; *EREBUS*; in Homer, the place of darkness situated between the upper world and the infernal regions. It was, so to say, the vestibule of the mansions of Pluto; it was here that the dog Cerberus abode: "Εξ Ἐρέβους ἄζοντα κύνα στυγεροῦ Αἰδαο. *Il.* viii. 368. Erebus has been personified by the poets; Hesiod makes Chaos his father: "Εκ Χάος δ' Ἐρεβός τε μέλαινά τε Νυξ ἐγένοντο. *Hesiod. Theog.* 123.

ἔνεροι, ων (οἱ), fr. ἐν and ἔρα, *those who are in or under the earth, the dead, inferi*; hence *the infernal regions or hell*: "Αναξ ἐνέρων Αἰδωνεύς. *Il.* xx. 61.

ζόφος, ου (ὁ), *obscurity*, and, specially, *the darkness of the realms of Pluto*, in Homer: "Αἰδης δ' ἔλαχε ζόφον ἡερόεντα. *Il.* xv. 191.

Ἥλύσιον πεδῖον, fr. ἐλεύθω, *Elysian plain, Elysian fields*, which Homer places at the end of the earth: "Αλλά σ' ἐς Ἥλύσιον πεδῖον καὶ πείρατα γαίης ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθους. *Od.* iv. 563.

31.

ἀδικία, ας (ῆ), *injustice*, the quality of that which is contrary to justice: Τίς γάρ ἐστι νόμος τοσαύτης ἀδικίας μεστός; *Dem. de Cor.* 33.

ἀδίκημα, ατος (τό), *unjust action, an injustice*: Οὐδ' ἀδικεῖν ἂν ἡμᾶς ἐκείνων ἀδίκημ' ἂν ἔθηκα. *Id. de Class.* These two words are not synon. in Greek, as is manifest by the termination of each, but differ, as the abstract, *injustice*, and the concrete notion, *an injustice* (*an unjust action, a wrong*).

32.

αἰεί and αἰεί, adv. *ever, always*, used with the past, 32 present, and future: Οἱ ἀπ' ἐμεῦ αἰεὶ γεγόμενοι. *Herod.* iii. 142.

ἔσαεί, adv. *for ever*, used only with the present and

- (32) future, acc. to Thomas Magister : 'Αλλ' ἦν τε ἄρα ἐξ ἀρχῆς, καὶ ἔσται ἔσαει. *Aristid. in Jos. 3.*

συνεχῶς, fr. συνεχής, *continuously, constantly, without any interval or interruption* : ἡμῖν . . . συνεχῶς μέχρι γήρως ταῦτα παρέχειν. *Xen. Mem. i. 4, 12.* [Συνεχῶς αἰεί and αἰεί συνεχῶς are found combined.]

ἀδιαλείπτως, adv. (ἀδιάλειπτος), *without ceasing* : 'Αδιαλείπτως προσεύχεσθε. *N. T. 1 Thess. v. 17.*

πάντοτε, adv. (πᾶν), *evermore, at all times* : Πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. *N. T. Mark vii. 6.* [late ; un-Attic.]

ἐκάστοτε, adv. (ἐκαστος), *each time, every time, always* : 'Ινα ἐπιτελοῖη ὥνπερ ἔνεκα ἐκαλεῖτο ἐκάστοτε ἐπὶ τὰ δεῖπνα. *Xen. Conn. i. 14.*

διαμπερὲς, *through, from one end to the other, thoroughly, entirely* : 'Αλλὰ σὶ φημι διαμπερὲς ἀγλαΐεσθαι. *Il. x. 331.*

33.

- 33 ἄελλα, ης (ή), fr. ἀημι, *violent wind, whirlwind* : Αὐτὰρ ὄγ', ὥς τὸ πρόσθεν, ἰμάρνατο ἴσος ἀέλλη. *Il. xii. 40.*

θύελλα, ης (ή), fr. θύω, *furious tempest* : 'Υπὸ δὲ στέρνοισι κονίη ἴστατ' αἰρομένη, ὥστε νέφος ἢ θύελλα. *Il. xiii. 365.*

34.

- 34 ἀήρ, έρος (ή or ό) (ἀημι), *the lower air*, in Homer, the air we breathe, whereas αἰθήρ, έρος (ό), (αἰθω) *æther, THE ETHER*, is *the upper air, the pure air* above the clouds : Εἰς ἐλάτην ἀναβὰς περιμήκετον, ἢ τὸτ' ἐν Ἰδῇ μακροτάτῃ πεφνυῖα δι' ἡέρος αἰθέρ' ἵκανε. *Il. xiv. 287.* Hence it comes that ἀήρ, in Homer, has more commonly the meaning of *obscurity, darkness*. Thus it is opp. to αἶθρη, ης (ή), *clearness, serenity of air* : Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν, ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι. *Il. xvii. 645.* Aristotle gives another etymology of αἰθήρ : Διόπερ ὥς ἑτέρον τινὸς ὄντος τοῦ πρώτου σώματος παρὰ γῆν καὶ πῦρ, καὶ ἀέρα καὶ ὕδωρ, αἰθέρα προσωνόμασαν τὸν ἀνωτάτω τόπον, ἀπὸ τοῦ θεῖν αἰεὶ τὸν αἰδῖον χρόνον, θέμενοι τὴν ἐπωνυμίαν αὐτῷ. Ἀναξαγόρας δὲ κατακέχρηται τῷ ὀνόματι τούτῳ οὐ καλῶς. ὀνομάζει γὰρ αἰθέρα ἀντὶ πυρός. *Arist. de Cælo, i. 3.*

35.

ἀθλητής, οὔ (ὁ), ATHLETE, specially a combatant in gym- 35
nastic games, or in those of the stadium: 'Αλλ' ὥσπερ οἱ
ἀθληταὶ οὐχ ὅταν ἰδιωτῶν γένωνται κρείττονες τοῦτο αὐτοὺς
εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς
ἀνιᾷ. *Xen. Hier.* 4, 6. By ext., a combatant in any
games, and even in war: Κομψοτέρας δὴ τινος ἀσκήσεως
δεῖ τοῖς πολεμικοῖς ἀθληταῖς. *Plat. Pol.* iii. 404, a. Fig.:
Ἐξ ὧν πάντες ἀθληταὶ τῶν καλῶν ἔργων ἐγένοντο. *Dem.*
in *Aristog.* 799, 16.

ἀγωνιστής, οὔ (ὁ), prop. a combatant, has a yet more general
signification than ἀθλητής, which was properly only used
in reference to the contests in the stadium: it was applied to
all kinds of competition, even to that of the poets, who com-
peted for the dramatic prizes: Οὐδ' ἐκείνους ἔγωγε ἐπαιῶ
οὔτινες ἀγωνισταὶ γενόμενοι καὶ νενικηκότες ἤδη πολλάκις καὶ
δόξαν ἔχοντες οὕτω φιλονεικοῦσιν ὥστε οὐ πρότερον παύονται,
πρὶν ἂν ἡττηθέντες τὴν ἀσκήσιν καταλύσωσιν. *Xen. Hellen.*
vi. 3, 16. Fig. champion: Πολλοὺς ἀγωνιστὰς ἔξετε τῆς
ἀρετῆς. *Æschin.* in *Ctesiph.* 569.

ἀσκητής, οὔ (ὁ), fr. ἀσκέω, prop. one who exercises himself,
one who practises or goes through a course of training [hence
used for athlete, when there is reference to the previous
training]: Εἴ τις γε ἀσκητὴς πολλὰ πονήσας καὶ ἀξιόνικος
γενόμενος ἀναγώνιστος διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ
δικαίως ἀναίτιος εἶναι ἀφροσύνης. *Xen. Cyr.* i. 5, 7.

παλαιστής, οὔ (ὁ), wrestler: Οὐχ ὁρᾷς ὅτι κιθαριστῶν
μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἀρχειν μὴ
ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; *Xen.*
Memor. iii. 5, 21.

πύκτης, ου (ὁ), fr. πύξ, one who fights with his doubled
fists, a pugilist, boxer: "Ὡσπερ οἱ πύκται τοὺς μὲν ὤμους
παχύνονται, τὰ δὲ σκέλη λεπτύνονται. *Xen. Consviv.* 2, 17.
The form πυγμάχος is poet.: Οὐ γὰρ πυγμάχοι εἰμὲν ἀμύ-
μονες οὐδὲ παλαισταί. *Od.* viii. 246.

μονομάχος (ὁ, ἡ), lit. one who fights alone with another,
hence gladiator in Plutarch and Lucian: Τοῦ πατρὸς ἀπο-
θανόντος ἀγῶνα μονομάχων ἡμέραις ὀλίγαις ἐποίησε. *Plut.*
Rom. i. 23.

36.

36 ἄθλον, ου (τό), specially, *prize* at the gymnastic games, and, by ext., at all sorts of games: 'Αγῶνας ἐποίει καὶ ἄθλα τοῖς νικῶσι μεγαλοπρεπῶς ἐδίδου. *Xen. Cyr.* vi. 2, 3. Fig.: 'Αλλ' οἶδεν, ὦ ἄνδρες 'Αθηναῖοι, τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. *Dem. Phil.* i. 41.

ἐπαθλον, ου (τό), *prize* in general: Καὶ σκῆπτρ' ἐπαθλα τῆσδε λαμβάνει χθονός. *Eur. Phœn.* 52.

βραβεῖον, ου (τό), fr. βραβεύς, modern, *prize* given by the βραβεύς in the public games: 'Οψὲ βροτοῖσιν ἔδωκε βραβήϊα πάντα μόθοιο. *Opp. Cyn.* iv. 196. In the N. T.: Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; 1 *Cor.* ix. 24.

νικητήριον, ου (τό), *prize of victory*, or rather the victor's *prize*: 'Ην δὲ ταῦτα τὰ νικητήρια οἶα δὴ εἰς πλῆθος· πρέπει. *Xen. Cyr.* ii. 1, 24.

ἀριστεῖον, ου (τό), fr. ἀριστος, *prize of excellence*, of *bravery*: Τοῖς δὲ Συρακοσίοις καὶ Σελινουσίοις κρατίστοις γενομένοις ἀριστεῖα ἔδωκαν καὶ κοινῇ καὶ ἰδίᾳ πολλοῖς, καὶ οἰκεῖν ἀτέλειαν ἔδοσαν τῷ βουλομένῳ αἰέ. *Xen. Hell.* i. 2, 7.

γέρας, αος (τό), *honorary reward*: Καὶ γέρα δοτέον καὶ ἄθλα. *Plat. Polit.* vi. 503, a. Hence *prize*, in Pindar: 'Αλλ' ἐγὼ 'Ηροδότῳ τεύχων τὸ μὲν ἄρματι τεθρίπκῳ γέρας. *Pind. Isthm.* i. 18.

37.

37 αἰδώς, όος (ή), acc. to the grammarians, is formed from δ and εἰδεῖν, and expresses the feeling of shame that prevents a person who has done a bad or disgraceful action from looking others in the face; *shame*, *respect* for the feelings or opinions of men [hence, either the *fear of being thought ill of by another* = *shame*: or, the *fear of hurting another's feelings* = *respect*, *reverence*]: Οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδώς καὶ δέος. *Il.* xv. 657. Πᾶσι γὰρ ἀνθρώποισιν ἐπιχthonίοισιν δοῖδοι τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς. *Od.* viii. 479. In writers subsequent to Homer, the sense of αἰδώς is softened. Acc. to Aristotle (*Eth. Eudem.* ii. 3) αἰδώς, *modesty*, is the mean between ἀναισχυν-

τία, *impudence*, and *κατάπληξις*, *stupidified timidity* : Αἰδώς τε. (37) Δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακή, ἡ δ' ἄχθος οἴκων. Eur. Hipp. 385—390. It is sometimes personified : Θεὰν γὰρ οὐ τὴν Ἀναΐδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. Xen. Conv. 8, 35.

αἰσχύνη, ης (ῆ). Acc. to the definition of Aristoxenes and several other grammarians, αἰδώς is the *sensitment of reverence* which we feel in the presence of persons worthy of such feeling from their age, their virtues, or from some superiority or other; and αἰσχύνη, ης (ῆ), *shame*, is the feeling natural to a man, and which his conscience calls up in him, after a bad or disgraceful action. To this distinction of the grammarians it may be added, that αἰσχύνη signifies also the *fear of dishonour*, as *pudor* in Latin, thus defined by Cicero: *Pudor metus rerum turpium et ingenua quædam timiditas dedecus fugiens laudemque consecrans*. This meaning of the word may help to explain the following difficult passage in Thucydides: Πολεμικοὶ τε . . . γιγνόμεθα . . . ὅτι αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εὐψυχία, and *we are good soldiers, because modesty is nearly connected with prudence, and bravery with the fear of dishonour* [it is better to consider αἰδῶς and αἰσχύνη as synonymous in this passage]. Thuc. i. 84. Αἰσχύνη is of date later than Homer, with whom αἰδῶς unites both meanings. After him the more recent poets often confounded the shades of difference in these two words, as Dion Chrysostom attests: Δηλονότι τὴν αἰδῶ νῦν ἀντὶ τῆς αἰσχύνης ὀνομάζων, ὥστε ἔθος ἐστὶ τοῖς ποιηταῖς. Dion Chrysost. 13. [See 43.]

αἰσχυντηλία, ας (ῆ), *disposition to the feeling of shame, timidity*: Ἡ μὲν οὖν δύναμις ἀρχὴ καὶ ὕλη τοῦ πάθους, οἷον ὀργιλότης, αἰσχυντηλία . . . τὸ δὲ πάθος κίνησις τις ἥδη τῆς δυνάμεως, οἷον ὀργή, αἰδῶς. Plut. de Virt. Mor. ii. 443, d.

δυσωπία, ας (ῆ), *shamefacedness, shyness* = *mauvaise honte*: Οὕτω τὴν αἰσχυντηλίαν μέχρι τοῦ μηδ' ἀντιβλέπειν τοῖς δεομένοις ὑπέκουσιν, δυσωπίαν ὠνόμασαν. Plut. de Pud. 1.

ἐντροπή, ῆς (ῆ), fr. ἐντρέπειν, the action of turning away under a feeling of fear, shame, or respect; hence *respect, regard*: Ἡ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν ἢ φροντίδ' ἔχειν; Soph. Œd. Col. 303. In the N. T., *shame*: Πρὸς ἐντροπὴν ὑμῖν λέγω. 1 Cor. xv. 34.

- (37) κατήφεια, ας (ή), the action of casting down the eyes from *confusion* or *humiliation* : Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι. *Il.* xvi. 498. [late in prose : *Plut.*]

38.

- 38 αἷμα, ατος (τό), fr. αἶθω, to burn, acc. to some grammarians, because the blood is the principle of vital heat ; *blood* that flows in the veins, or from a wound : Πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους αἵματι φοινικέεσσαι ἀνέδραμον. *Hom. Il.* xxiii. 716. Fig. *blood*, for *race*, *family* : Αἵματος εἰς ἀγαθοῖο, φίλον τέκος. *Od.* iv. 611. In the Septuagint, wine is, by a beautiful metaphor, called *the blood of the grape*, αἷμα σταφυλῆς, *Gen.* xlix. 11 : a phrase which is also found in Pliny (xiv. 5).

αἱμάς, άδος (ή) ; by its termination this word carries with it the notion of a mass, collection, *blood which flows* or spouts out abundantly [a stream of blood] : Οὐδέ γ' ὅς τὰν θερμοτάταν αἱμάδα κηκιομένην ἐλκείων ἐνθήρου ποδὸς ἡπίοισι φύλλοις κατευνάσειεν. *Soph. Philoct.* 696.

βρότος, ου (ό), fr. ῥέω, *blood which flows* from a wound : Ἀπονήφαντες μέλανα βρότον ἐξ ὤτειλέων. *Od.* xxiv. 188.

ἰχώρ, ὠρος (ό), fr. χέω, acc. to Damm, prop., juice of food, which spreads itself throughout the body, and nourishes it ; *serum, lymph, the watery part of the blood* [ἰχώρ δὲ ἐστὶν ἀπεπτον αἷμα. *Aristot. Anim.* 3, 14, fn. and *supra* : γίγνεται δὲ πεπτόμενον ἐξ ἰχώρος μὲν αἷμα κτλ.] ; in Homer, blood of the gods : 'Ρεῖ δ' ἄμβροτον αἷμα θεοῖο, ἰχώρ οἷοσπερ τε ῥεῖ μακάρεσσι θεοῖσιν' οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον' τοῦνεκ' ἀναιμόνις εἰσι, καὶ ἀθάνατοι καλέονται. *Il.* v. 340. [Also = *pus*, the discharge from a wound, corrupted blood, matter (*Hippocr.*)]—It is also used of other limpid or watery juices : πᾶν γάλα ἔχει ἰχώρα ὑδατώδη. *Aristot. H. A.* 3, 20. Ὁ τῶν χλωρῶν φύλλων καιομένων ἰχώρ. *Diosc.* 1, 172.]

λύθρον, ου (τό), acc. to commentators, who derive it from λύω, it is the blood that collects and must be washed off, blood and dust together, perhaps *lump of clotted blood, clotted blood or gore* : Δύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους. *Il.* xi. 169.

φόνος, ου (ό), *murder* ; by a metaphor familiar to the poets it is used for the *blood* of a slain person or animal : Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν κατθάψαι. *Il.* xxiv. 610. Καὶ θιγγάδοντες χερσὶ ταυρείου φόνου. *Æsch. Sept. Theb.* 44.

39.

- 39 αἰνεῖν, to approve, to praise : Τυδείδῃ, μήτ' ἄρ' με μάλ' αἶνεε μήτε τι νείκει. *Il.* x. 249. Συρακοσίαν τράπεζαν καὶ Σικελικὴν ποικιλίαν ὄψου, ὡς ἔοικας, οὐκ αἰνεῖς. *Plat. Pol.* iii. 404, d.

ἐπαινεῖν, to praise publicly, *collaudare* : Καὶ ἀπὸ τοῦ-

του τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη (39) ἐν Σπάρτῃ. *Thuc.* ii. 25. Χάριν γοῦν τῆς σφόδρα προθυμίας αἰνεῖσθω· ἐὰν δὲ πολὺ βελτίων ἤκειν δόξῃ πολὺ ἐπαινέσθω μᾶλλον. *Plat. Legg.* xii. 952, c.

ἐγκωμιάζειν, *to pronounce encomiums upon; to extol*: 'Ὡς δὲ τοῦτ' ἤκουσαν πάντες μὲν ἐπῆνουν, πάντες δ' ἐνεκωμίαζον. *Xen. Cyr.* v. 3, 2.

πανηγυρίζειν, *prop. to speak in a general or public assembly, to pronounce a panegyric upon; to panegyricize*: Δεῖ τοὺς βουλομένους μὴ μάτην φλυαρεῖν, ἀλλὰ προὔργου τι ποιεῖν καὶ τοὺς οἰομένους ἀγαθόν τι κοινὸν εὐρηκέναι, τοὺς μὲν ἄλλους ἑᾶν πανηγυρίζειν. *Isocr. Phil.* 85, a.

ἐπευφημεῖν, *to utter shouts and acclamations, in token of approbation*: 'Ὡς δ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί. *Il.* i. 22.

εὐλογεῖν, *to speak well of, to eulogize, to praise, celebrate*: Ἀρτέμιδος τε θεᾶς χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω. *Eur. Hecub.* 465. [Also *Plat.*; τινὰ ἐπὶ τινι.] In the Septuagint, *to bless*: Προσάγαγέ μοι αὐτοὺς ἵνα εὐλογήσω αὐτούς. *Gen.* xlviii. 9.

40.

αἰνιγμός, οὗ (ὁ), hence ENIGMA: Φραστέον δὴ σοι δι' 40 αἰνιγμῶν, ἵν' ἂν τι ἡ ἐέλτος ἢ πόντου ἢ γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνούς μὴ γινῶ. *Plat. Epist.* ii. 312, d.

αἰνιγμα, ατος (τό), seems a more poet. form, though it is used by Plato, whose style borrows largely from the language of the poets, ENIGMATIC speech, *enigma*: Τυγχάνει δὲ πῶς αἰνιγμ' ἔμῳς παῖς Οἰδίπους Σφιγγὸς μαθὼν. *Eur. Phœn.* 50.

γρίφος, ου (ὁ), *prop. net, griphus, a kind of riddle in the form of a question involving a double solution, propounded at table for the amusement of the guests*: Οὐδὲν ἄρα γρίφον διαφέρει Κλεώνυμος. *Aristoph. Vesp.* 20. There were as many as seven kinds of γρίφος, all of which differed from the αἰνιγμα, which was a question proposed, the meaning of which no one could comprehend at first hearing, whereas the meaning of the γρίφος seemed at first to be obvious enough, but was in the end found to be unintelligible without the true solution; the Scholiast, on Aristides (p. 508), gives the following instance: "Ἐκτορα τὸν Πριάμῳ Διομήδης ἔκτανεν ἀνὴρ;" This assertion appears at first contrary to fact, because Diomedes did not kill Hector; the real meaning of the line is: *the husband of Diomēdē killed Hector, &c.*; the

- (40) husband of Diomede being Achilles himself, and Diomede the name of a female slave, his mistress after Briseis.

41.

- 41 αἶνος, ου (ὁ), an extempore story, a fiction in which animals, trees, plants, &c. are introduced as examples to man; maxim, principle of morality developed in a story for the instruction and benefit of man; tale, fable, apologue: Νῦν δ' αἶνον βασιλεῦσ' ἐρέω νοέουσι καὶ αὐτοῖς, ὧδ' ἱρήξ προσέειπεν ἀηδόνα ποικιλόδειρον. *Hesiod. Oper.* 202.

παροιμία, ας (ἡ) (παρά, οἶμη), short and terse maxim, alluding, generally somewhat maliciously, to a custom or a fact, the mention of which would be necessary to explain it [or, at all events, the origin of it], but which is easily understood without this, by the application made of it: *proverb, adage*: e. g. these two proverbs: Μένε βοῦς ποτ' ἐν βοτάνῃ, ox, keep to your pasture; and 'Α κισσὸς μετ' ἀνθεστήρια, ivy after the Anthesteria [i. e. the festival of Bacchus at which ivy was worn], are applied by the Greeks to slow and stupid persons. "Οθεν καὶ παροιμῖαι εἴρηνται, ὥς, "Ηλιξ ἤλικα τέρπει, καὶ, 'Αεὶ τὸ δμοιον. *Aristot. Rhet.* i. 11. Theocritus uses αἶνος for παροιμία: Αἶνος θὴν λέγεται τις, ἔβα καὶ ταῦρος ἀν' ὕλαν. *Idyl.* xiv. 43.

42.

- 42 αἶξ, αἰγός (ὁ, ἡ), the common name for goat, whether he-goat or she-goat; but the sex is almost always determined by an adjective: Εὐρών ἢ ἔλαφον κεραόν, ἢ ἄγριον αἶγα. *Il.* iii. 24. Τότε δὲ οἱ μὲν τοὺς αἰγας τοὺς ἀρρένας ἐδεδοίκεσαν μὴ πίνωσιν ἀπὸ τῆς Νέδας. *Pausan.* iv. 20, 2.

τράγος, ου (ὁ), fr. τρώγω, he-goat, found first in the *Odyssey*: Τὰ δ' ἄρσενα λεῖπε θύρηφιν, ἀρνειούς τε, τράγους τε. *Od.* ix. 239.

ἐρίφος, ου (ὁ, ἡ), young of the goat, kid, male or female, to three or four years old, acc. to the Scholiast on Theocritus (*Id.* i. 6): 'Αρνῶν ἡδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες. *Il.* xxiv. 262.

χίμαρος, ου (ὁ), he-goat, more commonly in the fem. χίμαρος, ου (ἡ), in Attic and Doric writers, young she-goat, a year old, which has not yet borne young: Αἶκα δ' αἶγα λάβῃ τήνος γέρας, ἐς τὸ καταβρεῖ ἃ χίμαρος' χιμάρῳ καλὸν κρῆς, ἔστε κ' ἀμέλξης. *Theocr.* *Id.* i. 6.

χίμαιρα, ας (ή), for αἶξ, or, acc. to others, for χίμαρος (ή), *she-goat*: Καὶ χίμαροι λασίθουσιν ἐφιππεύουσι χιμαίραις. *Opp. Cyn.* i. 390. But the Scholiast on Theocritus makes a difference between these two forms: Χίμαροι ἐπὶ θηλυκοῦ, ἕως ἐνιαυτοῦ, τουτίστιν ἕως ἂν τέκωσι καὶ ἀμελχθῶσιν· ἀφ' οὗ δὲ τίξεται ἡ χίμαρος, οὐκετι χίμαρος λέγεται, ἀλλὰ χίμαιρα ἡ αἶξ. *Schol. Id.* i. 6. *Chimæra*, a fabulous monster in the *Iliad*: Πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακίτην ἐκίλευσε πεφνέμεν, ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, πρόσθε λίων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα· δεινὸν ἀποπνέουσα πυρὸς μένος. *Il.* vi. 179. Hence our word **CHIMÆRA**.

43.

αἶσχος, εος (τό), acc. to the etymology, something 43 that one puts away, or gets away from, *filth of the body, dirt, nastiness*; dirt or rind of cheese, in Hippocrates: Καὶ τυρὸν αἷγειον περιξέσαντα τὸ αἶσχος. *Hipp. de Art.* 790, h. Plural, in Homer: Αἶσχεα δειδυότες καὶ ὀνείδεα πόλλ' ἢ μοί ἐστιν. *Il.* iii. 242. *Ugliness, physical deformity*: Ὡς δὲ εἶδον τὸ πρόσωπον τοῦ ἀνδρὸς ὑπερβάλλον αἰσχει, ἐγέλασαν πάντες. *Xen. Cyr.* ii. 2, 16.

αἰσχύνη, ης (ή), fr. αἶσχος, a word unknown to Homer, and defined by the philosophers as φόβος δικαίου ψόγου, *the fear of a just blame*. 1. *Shame*, the feeling experienced after a disgraceful or bad action: "Ἔστιν οὖν ὅστις ὑμῶν οἷδ' ἔτινα αἰσχύνῃν τῇ πόλει συμβᾶσαν διὰ τοῦτο τὸ ψήφισμα ἢ χλευασμὸν ἢ γέλωτα, ἃ νῦν οὗτος ἔφη συμβήσεσθαι, ἐὰν ἐγὼ στεφανῶμαι; *Dem. Cor.* 26. 2. By ext., *shame, dishonour, opprobrium*, that which causes shame, confusion, &c.: Σμέρδεις δὲ πέμπτος ἤρξεν αἰσχύνῃ πάτρα. *Æsch. Pers.* 779. 3. *Act of dishonouring, outrage on modesty, violation of a female, stupratio*: Γυναικῶν αἰσχύνας καὶ χρημάτων ἀρπαγὰς. *Isocr. Panegy.* 32.

αἰσχροτής, ητος (ή), fr. αἰσχρός, *baseness, base feelings and disposition*: Ἀσυμμετρίας τε καὶ αἰσχροτύτητος γέμουσαν τὴν ψυχὴν εἶδεν. *Plat. Gorg.* 525, a.

αἰσχροσύνη, ης (ή), fr. αἰσχρός, another very modern form, in use among the poets for αἰσχύνη: Ἀστεος αἰσχροσύνην ἡμετέροιο. *Tætz. Chil.* 11, 229.

44.

αἰτεῖν, to ask for something, single act, without being 44 obliged to return what is asked for:

αἰτεῖσθαι, to ask for something in order to make use of it, and return it again, to borrow: both are defined in the

- (44) single verse of Menander : Οὐ πῦρ γὰρ αἰτῶν, οὐδὲ λοπάδ' αἰτούμενος, *for he does not ask for fire, he does not borrow a dish. Dyscol.* [See note.]

αἰτίζω, frequentative of αἰτέω ; in Homer and Callimachus, *to beg* : Βούλεται αἰτίζων βόσκειν ἥν γαστέρ' ἀναλτον. *Od.* xvii. 230.

45.

- 45 αἰτία, ας (ῆ), *cause, sts. for blame, complaint, charge* : Οἱ δὲ ἐθαύμαζον, καὶ κενὴν αἰτίαν διὰ τὴν ἰδίαν ἔχθραν ἐπάγειν με ὑπελάμβανον αὐτῷ. *Dem. Cor.* 47.

κατηγορία, ας (ῆ), *accusation*, supposes a graver fact than αἰτία : Αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων· κατηγορία δέ, ἐχθρῶν ἀδικησάντων. *Thuc.* i. 69.

αἰτιάμα, ατος (τό), a verbal of rare occurrence ; in Thucydides and Æschylus, *subject of complaint* : Καὶ διὰ τοῦτο τὸ αἰτιάμα ὕστερον φεύγειν ἐκ Σπάρτης δόξαντας μαλακισθῆναι. *Thuc.* v. 72. After Thucydides it is next found for αἰτία, *accusation, charge*, in the N. T. : Πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου ἃ οὐκ ἴσχυον ἀποδεῖξαι. *Act. Apost.* xxv. 7.

ἔγκλημα, ατος (τό), fr. ἐγκαλέω, *bill of plaint, bill of indictment* [*libellus accusatorius* : but I see no reason for making *this* meaning precede the more general one] : Ὡς φησι τὸ ἔγκλημα τῆς δίκης ἣν ὑπὲρ τούτων ἔλαχεν αὐτῷ ὁ χρηστός ἀδελφὸς οὐτοσί. *Dem. in Aristog.* 787. By ext., *complaint, charge* : Οὐδὲ ἔγκλημα πώποτε ἐποίησατο πρὸς τουτονί. *Demosth. Phorm.* 948, 28. [By a still further ext. = the *wrong or injury* of which complaint is made : ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι (sc. Φίλιππον). *Dem. Ol.* 1, 11.]

δίκη, ης (ῆ), *action-at-law*, hence, *cause, suit* : Οὐδ' ὑμᾶς ἀπὸ τῆς αὐτῆς διανοίας δεῖ τὰς τε ἰδίας δίκας καὶ τὰς δημοσίας κρίνειν. *Dem. de Coron.* 60.

δίωξις, εως (ῆ), fr. διώκειν, *legal prosecution* : Οἱ δὲ νόμοι τούτων κελεύουσι τὴν δίωξιν εἶναι. *Dem. in Everg.* 1160.

46.

- 46 ἀκή, ῆς (ῆ), this word, the root of many derivatives, is only found in the grammarians, and never used but in some poetical compounds, such as ταναηκής (ὁ, ῆ [ταναήκης, *Spitzner*]), *long-pointed* : Εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῷ. *Il.* vii. 77.

ἀκίς, ἰδος (ῆ), kind of dimin. of ἀκή, *point*, generally :

Οἱ δὲ Πάρθων βασιλεῖς ἐσεμνύνοντο τὰς ἀκίδας τῶν βελῶν (46)
χαράττοντες αὐτοὶ καὶ παραθήγοντες. *Plut. Demetr.* 20.

ἀκωκή, ἥς (ῆ), lengthened form of ἀκή, *point* of a javelin, spear, &c.: Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερόν ηἴλυθ' ἀκωκή ἔγχους, οὐδ' ἔβαλ' αὐτόν. *Il.* v. 16. This form has been used by some modern prose writers: Δόγχας δὲ ἐφόρεον παχίας, μέγεθος ὡς ἐξαπήχιας ἀκωκή δὲ οὐκ ἐπὶν σιδηρή. *Arrian. Ind.* 24.

ἀκμή, ἥς (ῆ), another derivative of ἀκή, sometimes *point* in the poets: Ὑφ' αἵματ' ἡραῖς χεῖρεσσι, καὶ κερκίδων ἀκμαῖσιν. *Soph. Antig.* 975. Φασγάνων δ' ἀκμὰς ἐννήψαμεν. *Eur. Orest.* 1482. [Cf. 47.]

αἰχμή, ἥς (ῆ), *point* of a dart, of a spear in Homer: Πέρησε δ' ἄρ' ὀστέον εἴσω αἰχμῇ χαλκείῃ. *Il.* iv. 460. Sometimes in Homer, Herodotus, and Xenophon for the *dart* or *spear* itself, *hasta*: Εἶχον . . . ἀσπίδας καὶ αἰχμὰς σμικράς, λόγχαι δὲ ἐπῆσαν μεγάλαι. *Herodot.* vii. 77. By later writers it was sometimes used for a weapon of any kind.

γλῶχις, ἴνος (ῆ), fr. γλῶξ, *point* or sharp end similar to that of the ear of corn, hence, by analogy, *point* or *barbed-head* of an arrow in Homer, according to Pollux (ii. 18); but in this sense it is only found in the compound τριγλῶχιν, an epithet of the arrow in the *Iliad*: Ὅτε μιν κρατερός παῖς Ἀμφιρύτωνος, δεξιτέρῳ κατὰ μαζὸν δίσσῳ τριγλῶχινι βεβλήκει. *Il.* v. 393.

σαυρωτήρ, ἥρος (ὀ), in Homer, the iron or spike with which the butt-end of the spear was armed in order to fix it in the earth: Ἐγχεα δὲ σφιν ὄρθ' ἐπὶ σαυρωτήρος ἐλήλατο. *Il.* x. 153. [Cf. οὐρίαχος and στύραξ.]

οὐρίαχος, ου (ὀ), fr. οὐρά, *butt-end* of the shaft of a spear or dart: Τὸ δ' ἐξόπιθεν ὄρυμα μακρὸν οὐδὲ ἐνισκίμφθη ἐπὶ δ' οὐρίαχος πελεμήχθη ἔγχους. *Il.* xvi. 612. [Cf. στύραξ.]

ἀθήρ, ἐρος (ὀ), prop. *beard* or *pointed end* of the ear of corn, hence, by ext., every thing of similar shape, as the *point* of a sword in Plutarch: Εἰσπέμπεται δὲ διὰ παιδίου μικροῦ τὸ ἐγχειρίδιον καὶ λαβῶν ἐσπάσατο καὶ κατενόησεν ὥς δ' εἶδεν ἐστῶτα τὸν ἀθέρα καὶ τὴν ἀκμὴν διαμένουσιν κατλ. *Plut. Cat. Min.* 70.

ἐπιδορατίς, ἰδος (ῆ), *point* or *iron-head* of the spear: Ἐλεγε δὲ οὗτος τείχη εἶναι τῆς Σπάρτης τοὺς νέους ὀρία δέ, τὰς ἐπιδορατίδας. *Plut. Apophth. Lacon.* ii. 217, e.

κέντρον, ου (τό), fr. κεντέω, prop. *that which pricks*; hence, *goad*, used anciently to drive cattle, horses, &c.: Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν κέντρῳ ἐπισκέρχων. *Il.* xxiii. 430. In later writers the *iron-head* of a dart,

(46) in Polybius : Τὸ ξύλον ὡς ἐπίπαν δίκηχυν . . . τὸ δὲ κέντρον σπιθαμιαῖον. *Polyb.* vi. 22, 4.

κνώδων, οντος (ὅ), *tooth* of a hunting-spear in Xenophon : Τὸ δὲ προβόλια πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος πενταπαλαιστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους, στιφρούς. *Xen. de Venat.* 10, 3. Metaph. the *tooth* for the point of the sword : Πῶς σ' ἀποπάσσω πικροῦ τοῦδ' αἰόλου κνώδοντος ; *Soph. Aj.* 1044.

λόγχη, ης (ῆ), prop. *iron-head* of spear or dart : Τὰ δὲ ἀκόντια ἔστω παντοδαπὰ ἔχοντα τὰς λόγχας εὐπλατεῖς καὶ ξυρήκεις. *Xen. de Venat.* 10, 3.

πῶγων, ωνος (ὅ), prop. *beard* ; hence, by ext., any thing that grows or comes to a point like the beard ; plur. πῶγωνες, *barbed-heads* of arrows in the Scholiasts on Homer (*ad Iliad.* iv. 153). Æschylus applies it metaph. to a flame of fire : Πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει φλογὸς μέγαν πῶγωνα. *Æschyl. Agam.* 314.

στύραξ, ακος (ὅ), *butt-end* of the handle of the spear or dart, armed with iron, [an *iron spike*] in the historians : Τὸν μὲν βακτηρίᾳ, τὸν δὲ τῷ στύρακι ἐπάταξεν. *Xen. Hellen.* vi. 2, 10. Plutarch uses it in speaking of the end of a dart : Τούτον μὲν ἢ τὸ κράνος ὑπέβαινε τὸν ὀφθαλμόν, ἀκοντίου στύρακι παίων τις ἀφείλεν. *Plut. Arist.* 14. [Cf. *σανρωτήρ* and *οὔρίαχος* above.]

στουράκιον, ου (τό), dimin. of the above, which Thucydides uses in speaking of the *iron-head* of a spear [No : the *iron spike* of the *butt-end* would serve the purpose still better] : Στουράκιον ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν μοχλόν. *Thuc.* ii. 4.

47.

47 ἀκμή, ῆς (ῆ), fr. ἀκή, prop. the *edge* of a sword, only in the proverbial saying : Ἐπὶ ξυροῦ ἀκμῆς, *on the edge of a razor*, found as early as Homer : Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐβίωναι. *Il.* x. 175. Hence, fig. ἀκμή is used for the *decisive moment, the crisis of affairs, the very highest degree, the flower of man's age* : Μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα. *Plat. Pol.* v. 461, a.

στόμα, ατος (τό), *edge* of a sword, in the Septuagint and N. T. : Καὶ πεσοῦνται στόματι μαχαίρας. *Luc.* 21, 24. In the ancient writers no trace is found of this meaning, but in the compound *δίστομος*, *double-edged*.

στόμωσις, εως (ή), action of hardening the iron, and (47) tempering the edge to steel: "Ὡςπερὶ σιδήρος πυκνοῦται τῇ περιψύξει καὶ δέχεται τὴν στόμωσιν, ἀνεθείς πρῶτον ὑπὸ θερμότητος, καὶ μαλακὸς γεγόμενος. *Plut. de Adulator. ii. 73, c.* Fig. (as *acies, acumen*, in Latin), for *acuteness, address, subtility*: Τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα πολλὴν ἔχον στόμωσιν. *Soph. Œdip. Col. 794.*

στόμωμα, ατος (τό), effect, result of tempering the iron; *hardness* given to iron by it: "Ὁξεὶ διαπύρου σιδήρου τὸ στόμωμα κατασβέσας, ἀφείλετο τὴν εἰς τὰλλα χρεῖαν καὶ δύναμιν. *Plut. Lyc. 9.* Fig. *strength, reinforcement*: Τοὺς ἀκμάζοντας ἔτι καὶ προθύμους ἀναλαβόν, ὥσπερ στόμωμα, τρισχίλιους γενομένους, εἰς τὴν Ἡπειρον ἀσφαλῶς διεπέρασε. *Plut. Flamin. 3.*

48.

ἀκούειν, 1. *to hear, to hear with attention*: Τὸ δ' ἐμὸν 48 κῆρ ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχε' ἀκούω. *Il. vi. 524.* 2. *to hear oneself well or ill spoken of, to have such or such a reputation*: Ἀκούειν ἀριστα δικαιοσύνης πέρι. *Herod. vi. 86.*

ἀκουάζειν and ἀκουάζεσθαι, said to be synonymes of ἀκούειν, are rather frequentatives of this verb: Καί μιν γλυκὺς ἥμερος ἦρει θυμῷ ἀκουάζοντα. *Hom. Hymn. Mercur. 422.* Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο. *Il. iv. 343.* "Ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰδοῦ. *Od. xiii. 9.*

διακούειν (διά, ἀκούω), *to hear to the end, or to listen to with attention, peraudire*: Ὁ δὲ διήκουε πάντα ἡδέως ὅσα ἐβούλοντο λέγειν. *Xen. Cyr. iv. 4, 3.* Hence *to hear*, in a special sense, *to be a hearer of, or attendant upon the teaching of some master*: Ἄλλοι τέ τινες ἐν Συρακούσαις ἦσαν Διώνος τε ἅττα διακηκοότες. *Plat. Epist. vii. 338, d.* Διήκουσεν Ἀντίοχου τοῦ ῥήτορος. *Plut. Cic. 4.*

ἐπακούειν (ἐπί, ἀκούω), prop. *to turn on one side to hear the better, to lend an ear to, to listen attentively*: Καὶ ἐπακούουσιν εἰ πον πλησίον κλαγγὴ ἢ ψόφος τῶν κυνῶν καὶ ὅθεν ἂν ἀκούσωσιν, ἀποτρέπονται. *Xen. Cyn. 5, 19.*

ὑπακούειν (ὑπό, ἀκούω), prop. *to hear from within, and answer to one calling; to answer a knock at the door*: Νῶϊ μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντε, ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακούσαι. *Od. iv. 281.* Κρούσας τὴν θύραν, εἶπε

- (48) τῷ ὑπακούσαντι εἰσαγγεῖλαι ὅστις εἶη. *Xen. Conv. i. 11.*
By ext., *to obey, submit*: Τῶν πολεμίων ἀναγκαζομένην
ὑπακούειν. *Xen. Cyr. viii. 1, 4.*

ἀτεῖν, *to feel*: "Ἰμασεν καλλίτριχας ἵππους μάστιγι λυγρῇ τοῖ δὲ
πληγῆς ἀτόντες, κτλ. *Il. xi. 532.* By ext. *to hear*: Γλαύκῳ δ' αἰνὸν
ἄχος γένετο φθογῆς ἀτόντι. *Il. xvi. 508.*

ἐπατεῖν, *to understand a thing, to be well versed in it, to know it*: "Ἴσως ἂν οὖν ἡγανάκεις, εἴ σοι ἔλεγον ἐγὼ ὅτι
"Ἀνθρῳπε, ἐπατεῖς οὐδὲν περὶ γυμναστικῆς. *Plat. Gorg. 518, c.*
Περὶ οὐδενὸς τούτων ἐπαίων τῶν τεχνῶν. *Plat. Polit. x. 598, c.*

ἀκροᾶσθαι, *to listen with attention, to give ear, to be the hearer or disciple of some one; to obey*: Εἴτα σιγῇ προσ-
τάττοντος ἡκροῶντο. *Plut. Rom. 26.*

κλύειν, according to some from κλέω for καλέω, *to hear oneself addressed, to hear with favour, to hear and grant*: Τοῦ δ' ἔκλυε Φοῖβος.
Il. i. 43.

πυνθάνεσθαι, fr. πείθω[?], prop. *to learn by hearsay, to hear any thing said*: Πεύθετο οὗ παιδὸς ὄλεθρον. *Od. xvi. 411.*

ὠτακουσεῖν, *to hear with all one's ears, to be on the listen, to be all ear*, speaking of a spy or a curious person: Ὡς ὠτακουστοῦντες καὶ εἴ πως ἄλλως δύνανται
αἰσθάνεσθαι τι, σημαίνοιεν τῷ Χρυσάντῃ ὅ τι καιρὸς δοκοῖη
εἶναι. *Xen. Cyr. v. 3, 21.* Ἄλλ' ὠτακουστῶν καὶ πολυ-
πραγμονῶν συνῆκεν ἐπιβουλὴν Καίσαρι πραττομένην ὑπ'
'Αχιλλᾶ. *Plut. Cæs. 49.*

ἐνωτίζεσθαι, more modern form, *to perceive by the ear, to give ear*: Ἐνωτίσασθε τὰ ῥήματά μου. *Act. Apostol. ii. 14.*

49.

- 49 ἄκρα, ας (ή), feminine of the adj. ἄκρος, used elliptically
as a subst., the most elevated part, *high part*; hence, *top, ridge*: Πρὶν γὰρ πόλιν ἦδε κατ' ἄκρης πέρσεται. *Il. xxiv. 728.*
Later, *citadel*: Τότε οὕτω κατεπλάγησαν τοὺς ἐκ
Κορίνθον ὥστε μετεπέμψαντό τε τοὺς Λακεδαιμονίους, καὶ τὴν
πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν. *Xen. Hellen. iv. 4, 15.*

ἄκρον, ου (τό), the neuter of the adj. ἄκρος, is also
and more frequently used elliptically as a subst., the *end*,
in every sense, the *top* of a mountain: Ἦρῃ δὲ κραιπνῶς
προσεβήσεται Γάργαραν ἄκρον Ἰδης ὑψηλῆς. *Il. xiv. 292.*

Περγάμων τε πυρὶ καταίθεται τέρεμνα καὶ πόλις ἄκρα τε (49)
τειχέων. *Eur. Troad.* 1296. Sometimes fig. *the last, the*
highest degree: "Ὅταν δέ τις τῆς ἀρετῆς εἰς ἄκρον ἵκηται.
Plat. Prot. 340, d.

ἄκρως, ιος (ή), epic and synon. with ἄκρα in the *Odyssey*, *height*:
Πῇ δ' αὐτ', ὧ δύστηνε, δι' ἄκριας ἔρχεται οἶος; *Od.* x. 281.

ἀκρωτήριον, ου (τό), *summit* of a mountain: 'Ὡς τε
διέβαινε καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὐρεος. *Herodot.*
vii. 217. In Thucydides and medical writers, *the extremi-*
ties of the members of the body: Καὶ εἴ τις ἐκ τῶν μεγίστων
περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμεαιεν.
Thuc. ii. 49.

ἀκρότης, ητος (ή), fr. ἄκρος, *an excellency of the high-*
est degree, a pre-eminent good, in a figurative sense and
in philosophic discussions: Διὸ κατὰ μὲν τὴν οὐσίαν καὶ
τὸν λόγον τὸν τί ἦν εἶναι λέγοντα μεσότης ἐστὶν ἡ ἀρετή,
κατὰ δὲ τὸ ἄριστον καὶ τὸ εὖ ἀκρότης. *Aristot. Ethic. Nicom.*
11, 6.. 'Ακρότης μὲν ἐστὶ τῇ δυνάμει καὶ τῇ ποιότητι. *Plut.*
de Virt. M. 444, d.

50.

ἀκροστόλιον, ου (τό), ACROSTOLIUM, prop. the upper ex- 50
tremity of the στόλος, i. e. of the elevated and projecting
curve, that formed the *pro*w of the ancient vessel: the
curvature and projection upwards of this portion *commenced*
[as from its *base*] from what would correspond to the *pro*w
of our modern vessels [See ἄφλαστον, in this article: and
the words *aplustre* and ἀκροστόλιον, in the Dict. of An-
tiqq.]. The gigantic and unusual proportions given to the
whole *pro*w, in the following passage, refer to the famous
galley of Demetrius, the description of which Athenæus
has left us, and which may serve as a scale whereby to cal-
culate by approximation the ordinary proportions of the
ancient vessels. "Υψος δὲ ἕως ἀκροστολίου τεσσαράκοντα
ὀκτώ πηχῶν· ἀπὸ δὲ τῶν πρυμνητικῶν ἀφλάστων ἐπὶ τὸ τῇ
θαλάσσει μέρος αὐτῆς τρεῖς πρὸς τοῖς πεντήκοντα πήχεις.
Athen. v. 203, f. After naval victories, this part was
detached from the conquered vessels, preserved as a trophy,
and carried in triumph by the conquerors: "Ἐτι δὲ πλείω
κομίζων ἀκροστόλια τῶν διεφθαρμένων ὑπ' αὐτοῦ καὶ κεκρα-
τημένων. *Plut. Alcib.* 32.

ἄφλαστον, ου (τό), fr. ἄ and φλᾶσθαι, according to

- (50) Eustathius, a highly-raised part at the extremity of the poop of the ancient ships, and based on it; it was composed of several stages, the whole of which together formed ornaments ordinarily in the shape of plumes of feathers, or of a bird's tail. It was called in Latin *aplustre*, a word which Festus derives from *amplius*, but which Vossius, with more reason, derives from the Greek: "Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει ἄφλαστον μετὰ χερσὶν ἔχων. *Il.* xv. 716. [See Dict. of Antiqq. s. v. *aplustre*, where the fig. will make the explanation here given clearer: "there was a correspondence in the general appearance and effect between the *aplustre* which terminated the stern, and the ἄκροστόλιον which advanced towards it, proceeding from the prow." *Ib.*]

κόρυμβος, ου (ὅ), fr. *κάρα*, prop. head, summit; in the plural *κόρυμβα*, the most raised and curved part at the end of the Homeric vessel; at *either* end in the *Iliad*: Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα. *Il.* ix. 241. But, according to the Etymolog. Magn., it was the ornament or beak of the prow only, which agrees with the interpretation of the Scholiast on Lycophron; in this poet, in fact, this word expresses the ornaments of the prow; hence, by ext., the *prow* of the vessel, in opp. to ἄφλαστον, which is also used poetically for the poop: Ἀφλαστα, καὶ κόρυμβα καὶ κλήδων θρόνους. *Lycophr. Alex.* 295.

51.

- 51 ἀκτὴ, ἥς (ῆ) (ἄγνυμι), rocky line of *coast* of considerable extent on which the waves break: Ἐνθεῦτεν τὸ πρὸς ἐσπέρην ἀκταὶ διφάσαι καταείνουσι. *Herod.* iv. 37.

ἡϊών, ὄνος (ῆ), Ionic form, more poetic, and of the same origin as ἀκτὴ: Αὔτις δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψεν. *Il.* xii. 31. Sometimes, but in more modern poets, *bank* of a river: Ἡϊόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος. *Apoll. Rhod.* iv. 130. [*Xen. Hell.* i. 1, 3.]

αἰγιαλός, οὔ (ὅ) (ἄγνυμι, or αἶξ), *shore* flat and sandy, *beach* often washed by the waves: Ὡς δτε κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται. *Il.* ii. 209. [*Thuc.* i. 7.]

ἀγή, ἥς (ῆ), fr. ἄγνυμι, prop. *break*, *fracture*; in epic language κύματος ἀγή appears to be the compound word κυματωγή of Herodotus resolved, but at a later date, by the poets. Thus the Lexicons and

the E. D. give ἀγή as synon. with αἰγιαλός in the Ionic writers; but (51) it would seem rather to answer to our word *breakers*, which is used both properly of the waves themselves that break, and, improperly and loosely, the rocky part of the shore on which they break: Πολιῆ δ' ἐπὶ κύματος ἀγή τέγγε πόδας. *Ap. Rhod.* i. 554.

κυματωγή, ἥς (ῆ), fr. κύμα and ἄγνυμι, according to the grammarians, *the shore*, because beaten by the waves; but it is rather that portion of the shore on which the waves dash, the *beach*: Καὶ κηρυκῆιον ἐφάνη ἐπὶ τῆς κυματωγῆς κείμενον. *Herodot.* ix. 100. [More correctly, κυματώγη, *Lob.*]

θίς, ινός (ῆ), prop. *heap of sand, sandy sea-bank* (the French *dune*); hence, *coast, shore*, almost always with ἄλός or θαλάσσης: Βῆ δ' ἀκίων παρὰ θίνα θαλάσσης. *Il.* i. 34. Sometimes alone: Θίν' ἐν φυκίοντι. *Il.* xxiii. 695. [Cf. 259.]

ὄχθη, ἥς (ῆ), in general, *elevation, rising ground, small hill*; hence, *bank, steep side* of a river: Παρ' ὄχθησιν ποταμοῖο. *Od.* vi. 97. Sometimes used for the *sea-side*: Ἐν μὲν γὰρ λειμῶνες ἄλός πολιοῖο παρ' ὄχθας, ὑδρολοί. *Od.* ix. 130.

πλαταμών, ὠνος (ὅ), (πλατύς), in general, *every flat surface, platform*: hence, *a broad flat rock, a flat reef* of rocks on the coast, or even in the sea: Ἐρμῆς χαρμόφρων εἰρύσσατο πῖονα ἔργα λείψ ἐπὶ πλαταμῶνι. *Hom. Hym. Merc.* 128.

ῥηγμίν, ινός (ὅ), fr. ῥήγνυμι, abrupt and rocky line of shore, against which the waves dash and break; *breakers*: Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης. *Il.* i. 437.

χεῖλος, εὖς (τό), prop. *lip*; hence, *bank or margin* of a river in the Epic poets: Αὐτοῦ παρὰ χεῖλος ἐλίσσόμενον ποταμοῖο. *Ap. Rhod.* iii. 1276.

52.

ἄκων, οντος (ὅ), fr. ἀκή, poet., but rare in the Tragic 52 writers, *dart*: Οὐδ' ἄρα τοί γε τόξων αἰκάς ἀμφὶς μένον, οὐδέ τ' ἀκόντων. *Il.* xv. 709.

ἄκόντιον, ου (τό), *dart, javelin*: Οὕτω σφοδρότατόν τε καὶ μακρότατον οἴσεται τὸ ἀκόντιον, εὐστοχώτατον μέντοι, ἐὰν κατὰ τὸν σκοπὸν ἀφιεμένη αἰεὶ ὀρᾷ ἡ λόγχη. *Xen. de Re Equestr.* 12, 13.

ἀκόντισμα, ατος (τό), fr. ἀκοντίζειν, prop. *that which is darted*; the *range or length of cast of the dart*, in Xenophon: Τούς Λακεδαιμονίους οὕτως οἱ πελτασταὶ ἐδέδισαν ὥς ἐντός

- (52) ἀκοντίσματος οὐ προσήεσαν τοῖς ὀπλίταις (*within the reach of their darts*). Xen. Hellen. iv. 4, 16.

δόρυ, ατος (τό), *wood or staff* of a pike or dart of any kind; by ext. the *spear* itself [whether used as a *pike* or as a *spear*. Lid. and Scott.]. In the Iliad the warriors carried two of them, of which they darted one only, reserving the other for close combat: Αὐτὰρ ὁ δοῦρε δύνω κεκορυθμένα χαλκῷ πάλλων, κτλ. Il. iii. 18. [Also in prose: εἰς δόρατος πληγὴν. εἰς δόρυ ἀφικνεῖσθαι, to come within the *range* or *shot* of (their) darts: ἐπὶ (παρὰ, εἰς) δόρυ = to the *right*; opp. ἐπ' ἀσπίδα. δορὶ ἐλεῖν. Thuc.] Cf. 186.

δοράτιον, ου (τό), dim. of δόρυ, *javelin, spear* in the historians: Οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστο βαλλομένων. Thuc. iv. 34.

ἀγκύλη, ης (ή), prop. *strap or thong of leather* attached to the middle of a dart, and used in hurling it, *amentum*: "Ἔστι δέ τι καὶ γρόσφῳ ἑοικὸς ξύλον, ἐκ χειρός, οὐκ ἐξ ἀγκύλης ἀφιέμενον. Strab. iv. 3, 196. Hence, metaph. the *dart* or *spear* itself in Euripides: 'Ο μὲν πέτρους, ὁ δ' ἀγκύλας, ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. Eur. Orest. 1483.

μεσάγκυλον, ου (τό), *javelin* that was hurled by help of the leather strap called ἀγκύλη attached to the middle of the staff: Καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις ἐμαρνάμεσθα. Eur. Phœn. 1141.

αἰγανέη, ης (ή), fr. αἶξ, according to the grammarians, a *kind of dart* made use of in goat-hunting; a *hunting-spear*: Αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἰλόμεθ' ἐκ νηῶν. Od. ix. 156.

παλτόν, οὔ (τό), fr. πάλλειν, that which is darted, *dart*: Ἀντί γε μὴν δόρατος καμακίνου, ἐπεὶ δὴ καὶ ἀσθενὲς καὶ δύσφορόν ἐστι, τὰ κρανείνα δύο παλτὰ μᾶλλον ἐπαινοῦμεν (*instead of a spear with a long shaft* [καμακίνος from κάμαξ, a *long pole*; Lidd. and Scott, with Rost and others, translate it *brittle*, but incorrectly: in *perticæ modum*, Lat. Trans.], *we recommend two παλτὰ of cornel wood*). Xen. de Re Equestr. 12, 12. [It was *stronger* and *more portable* than the δόρυ.]

γρόσφος, ου (ό), kind of *dart* carried by the *velites* or light-armed troops of the Romans, in Polybius: τὸ δὲ τῶν γρό-

σφῶν βέλος ἔχει τῷ μὲν μήκει τὸ ξύλον ὥς ἐπίπαν δίπηχυν (52) τῷ δὲ πάχει δακτυλῖον, τὸ δὲ κέντρον, σπιθαμῖον κατὰ τοσοῦτον ἐπὶ λεπτόν ἐξεληλαμένον καὶ συνωξυσμένον ὥστε κατ' ἀνάγκην εὐθέως ἀπὸ τῆς πρώτης ἐμβολῆς κάμπτεσθαι, καὶ μὴ δύνασθαι τοὺς πολεμίους ἀντιβάλλειν. *Polyb.* vi. 22, 4.

ὕσσος, οὐ (ὅ), kind of *javelin* or *spear* named *pilum* by the Romans, which the heavy-armed soldiers, or *hastati*, carried. Polybius has left us a description of it : Τῶν δ' ὕσσῶν εἰσιν οἱ μὲν παχεῖς, οἱ δὲ λεπτοί. Τῶν δὲ στερεωτέρων οἱ μὲν στρογγύλοι παλαιστιαίαν ἔχουσι τὴν διάμετρον· οἱ δὲ τετράγωνοι τὴν πλευράν. Οἱ γε μὴν λεπτοὶ σιβνυίοις εἰκόμασι συμμέτροις, οὓς φοροῦσι μετὰ τῶν προειρημένων. Ἀπάντων δὲ τούτων τοῦ ξύλου τὸ μῆκος ἐστὶν ὥς τρεῖς πῆχεις. Προσήρμοσται δ' ἐκάστοις βέλος σιδηροῦν ἀγκιστρωτόν, ἴσον ἔχον τὸ μῆκος τοῖς ξύλοις. *Polyb.* vi. 23, 8.

53.

ἀληθής, ἐός (ὅ, ἦ), fr. ἀ and λανθάνω, literally, *that* 53 *which is not hid* or *dissembled*, *true*, in speaking of what is said or related, in Homer : Ἐκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι. *Il.* vi. 382. It is often opposed to *ψευδής*, *false*, in Plato : Τῷ ποτὲ οὖν τρόπῳ δόξα *ψευδής* τε καὶ ἀληθής ἡμῖν φιλεῖ γίνεσθαι. *Phileb.* 37, b.

ἀληθινός, ἦ, ὄν, 1. *legitimate*, in opp. to *adopted* in Plato : Οἷς ἂν παῖδες μὴ ποιητοί, ἀληθινοὶ δὲ ὦσιν. *Plat. Legg.* ix. 878, c. 2. *Verax*, *truthful* ; *that tells or speaks what is true* : Ἀφ' ἧς, εἶπεν, ἡμέρας ὑμᾶς ἀνείληφα, πρῶτον ἐχθρὸς ἀληθινῶν λόγων ἤκουσα περὶ ἑμαντοῦ. *Plut. Apophth.* 184, e.

ἀτρεκής (ὅ, ἦ), fr. ἀ and τρέω¹, according to the Etym. Magn., *that which a man is not afraid to say or avow*, *frank*, *true*, *certain* : Ἐκ δ' ἀμφοτέροιν ἀτρεκές αἰμ' ἔσσευα βαλῶν. *Il.* v. 207. Βιότου δ' ἀτρεκέας ἐπιτηδεύσεις φασὶ σφάλλειν πλεον ἢ τέρπειν. *Eur. Hippol.* 261.

ἐτεός, εἶ, εόν, fr. εἰμί, *that which is*, *real* : Ὅφρα δαῶμεν ἢ ἐτεὸν Κάλχας μαντεύεται ἢ καὶ οὐχί. *Il.* ii. 300. The derivatives *ἐτυμος* (ὅ, ἦ), and with reduplication *ἐτήτυμος* (ὅ, ἦ) have the same meaning as *ἐτεός* : Ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα. *Od.* xix. 203. Κεῖνφ. δ' οὐκέτι νόστος ἐτήτυμος. *Od.* iii. 241. The form *ἐτυμος*, though poetic, is used by Plato : Τοῦ δὲ λέγειν *ἐτυμος*

¹ [Hardly from either τρέω or τρέχω. Compare *traho*, *detrecto*. *Pape.*]

- (53) τέχνη ἀνευ τοῦ ἀληθείας ἤφθαι οὐτ' ἔστιν οὔτε μήποτε ὑστέ-
ρως γένηται. *Plat. Phædr.* 260, e.

νημερτής (ὁ, ἡ), fr. νή and ἀμαρτάνειν, *infallible, unsailing, sure, certain*: Ὡ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς λειπεί. *Il.* iii. 204.

ἀψευδής (ὁ, ἡ), *that deceives not, lies not, truth-speaking*: Προφήτης Γλαῦκος ἀψευδὴς θεός. *Eur. Orest.* 358. [Often in *Plato*; also, *one who does not make mistakes, is not deceived*: ἀψευδὴς ὢν καὶ μὴ πταίων διανοία. *Theæt.* 160, D.]

ἀκριβής, ἑός (ὁ, ἡ), fr. ἄκρος, prop. *exact, exactly fitting*, in speaking of a suit of armour: Τοῦ σώματος μὴ μένοντος, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; *Xen. Mem.* iii. 10, 15. Fig. *exact, particular*, speaking of persons: Εἰπόντος δὲ τοῦ Σκιπίωνος, ὡς οὐδὲν δέοιτο ταμίου λίαν ἀκριβοῦς *Plut. Cat. Maj.* 3. [But also *exact, accurate*, of things; e. g. ἐπιστήμη, παιδεία, τέχνη: *all Plat.*]

- 54 ἀλιεύς, ἑως (ὁ), fr. ἄλς, prop. *he who gains his living from the sea, fisherman*, in general: Καὶ ἀνεμνήσθην τὸ τῶν ἀλιέων. *Xen. Œcon.* 16, 7.

ἀσπαλιεύς, ἑως (ὁ), found in *Oppian*: Γυραλίοις δονάκεσσι καὶ ἀγκίστροισι δαφοινοῖς ἀτρομος ἀσπαλιεύς ἐπέδησατο δαίδαλον ἰχθύν. *Opp. Cyneg.* i. 57.

ἀσπαλιευτής, οὗ (ὁ), fr. ἀσπαλος, which means *fish*, according to *Hesychius*, who also mentions the etymology given by *Plato* of σπᾶν τὸ λίνον, *to draw the line [of flax]*; *fisher*, and principally *angler*, who uses hook and spear: Καὶ μὴν ἐκεῖνό γ' ἦν τὸ ζήτημα πρῶτον, πότερον ἰδιώτην ἢ τινα τέχνην ἔχοντα θετέον εἶναι τὸν ἀσπαλιευτήν. *Plat. Soph.* 221, c.

γαγαμεύς, ἑως (ὁ), fr. γάγαμον, round net, *fisher for oysters* according to *Hesychius*.

γριπεύς, ἑως (ὁ), *he who uses the net called γρίπος*, hence, *fisherman* who uses a net: Θύννως σκοπιάζεται Ὀλπις ὁ γριπεύς. *Theocr.* iii. 26.

δικτυεύς, ἑως (ὁ), fr. δίκτυον, *fisherman*, who uses a net: Κατ' ἰχθία δὲ αὐτοῦ τις ἔπεται φέρων δίκτυον, καὶ τὸ μέλλον ὅπη τε καὶ ὅπως ἀπαντήσεται φυλάττει φιλοπόνως ὁ δικτυεὺς οὗτος. *Ælian. Hist. Animal.* i. 12.

δικτυβόλος, ου (ὁ), fr. δίκτυον and βάλλω, prop. *he who casts the net, fisherman*: Πολλὰ κεν ἀγραίῳσι τότ' ἀρήσαιτο θεοῖσι δικτυβόλος. *Oppian. Hal.* iv. 578.

ἑπακτήρ, ἦρος (ὁ), fr. ἐπάγω, ordinarily *hunter*: "Ὡς τίς τε λίων ᾧ (54) ῥά τε νήπι' ἀγοντι συναντήσονται ἐν ὕλῃ ἄνδρες ἐπακτῆρες. *Il.* xvii. 135. It is found as synon. with ἀλιεύς in Apollonius, according to the interpretation of the Scholiast: Καὶ τὸν μὲν ἐς Οἰνόειον ἐρύσαντο νῆσον ἐπακτῆρες. *Apoll. Rhod.* i. 625.

καλαμευτής, οὐ (ὁ), fr. κάλαμος, specially *reaper*, in Theocritus: Ἐρεθισθετε τῶς καλαμευτάς. *Theocr.* v. 111. In the Anthology, angler: Ἀκτίνα καλαμευτά, ποτὶ ξερὸν ἔλθ' ἀπὸ πέτρας (thou angler on these coasts, come down from the rock to the plain). *Anth.* vi. *Phan.* 304.

ὄρμειυτής, οὐ (ὁ), fr. ὄρμις, line of horsehair; a *fisherman* who uses such a line. According to Moeris, ἀσπαλιευτής was used in ancient Attic, ὄρμειυτής in modern.

ὄρμιμβόλος, ου (ὁ), fr. ὄρμις and βάλλω, prop. *one who throws the line*, for angler in the Anthology: Καὶ γαληναίην αἰὲν διδοίης ὄρμιμβόλοις θίνα. *Anthol.* vii. *Apollonid.* 693.

σαγηνεύς, ἰως (ὁ) (σαγήνη) and σαγηνευτήρ, ἦρος (ὁ) (σαγηνεύω), he who uses the *seine*, or large drag-net; hence, *fisherman*: Ἰχθυοσυληϊστήρα, σαγηνέα. *Anth.* vii. *Leonid.* T. 295. Σαγηνευτῆρες ἔθηκεν δῶρα παρ' ἀκταίης, σοὶ τὰδ' ἐπωφελίης. *Anth.* vi. *Mae.* 33.

55.

ἀλλάσσειν (ἄλλος), *to make a thing quite another, to change 55 entirely, to change any thing into another*: Καὶ ἀλλάττοντα τὸ ἑαυτοῦ εἶδος εἰς πολλὰς μορφάς. *Plat. Pol.* ii. 380, d. In the middle, ἀλλάττεσθαι, *to exchange, to receive any thing for another, or for a price paid, to buy*, as *mutare* in Latin: Αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάσασθαι τοῖς τι δεομένοις ἀποδόσθαι τοῖς δὲ ἀντὶ αὐτῷ ἀργυρίου διαλλάττειν ὅσοι τι δέονται πρίασθαι. *Plat. Pol.* ii. 371, d. Τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον (*I would redeem my children from exile, not with gold only, but with my life*). *Eur. Med.* 968.

ἀμείβειν (ἄμα), supposes the *alternation* of two objects, or the *simple succession* of one to the other; *to exchange*: "Ὡς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἀμείβειν χρύσεα χαλκείων. *Il.* vi. 235. Principally in the middle, ἀμείβεσθαι, in Homer, *to exchange words, to answer*: Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής. *Il.* xxi. 386. [Also in prose, *to change*: χώραν ἀμείβον. *Plat. Parm.* 138, d. πόλιν . . . ἐκ πόλεως ἀμείβοντα (*Soph.* 224, B.), ἀμειβομένῳ (*Apol.* 37, D.)].

ἀλλοιοῦν (ἄλλοιος), *to make different*: Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ; *Plat. Polit.* ii. 381, b. Γινώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς ἀρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦνται τι. *Xen. Cyr.* iii. 3, 9.

(55) ἑτεροιοῦν (ἕτερος), *to alter* : Οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἑτεροιωθῆναι. *Herodot.* ii. 142.

μεταβάλλειν, *to cast in another direction, or behind, to turn in a contrary direction* : Πῇ φεύγεις, μετὰ νῶτα βαλὼν κακὸς ὤς ; *Il.* viii. 94. Hence it indicates generally, both prop. and fig., a thorough reversing, a rapid and sudden change, a complete revolution ; in the middle, *to change the dress* : Τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται. *Xen. Mem.* i. 6, 6. Fig. *to change one's party, intention, opinion, character* : Οὔτε γὰρ ἂν ὅσια ποιοῖμεν μεταβαλλόμενοι. *Thuc.* i. 71. Μετεβάλοντο τοὺς τρόπους. *Aristoph. Vesp.* 1461.

μεταμορφοῦν, *to metamorphose* : Τὴν Νέμεσιν ποιεῖ διωκομένην ὑπὸ Διὸς καὶ εἰς ἰχθὺν μεταμορφουμένην. *Athen.* viii. 384, c.

μεταποιεῖν, *to remodel ; to alter or make an alteration in* : Ὅς ἂν ἀρχων ἡ ιδιώτης αἰτίως ἢ τὸν θεσμόν συγχυθῆναι τόνδε, ἡ μεταποίησις αὐτόν, ἀτιμος ἔστω καὶ οἱ παῖδες καὶ τὰ ἐκείνου. *Dem. in Aristocr.* 640, 3.

μεταστρέφειν, *to turn back (act.) ; to change altogether* : Fig. in Homer : Εἴ κεν Ἀχιλλεὺς ἐκ χόλου ἀργαλείοιο μεταστρέψῃ φίλον ἦτορ. *Il.* x. 107. Νῦν δὲ ἀντὶ μὲν τοῦ ἰῶτα ἢ εἰ ἢ ἦτα μεταστρέφουσιν (*but now they change iota into ei or eta*). *Plat. Cratyl.* 418, c.

μετασχηματίζειν, *to transform* : Μετασχηματίζων τὰ πάντα. *Plat. Legg.* x. 903, e.

μετατίθεσθαι, prop. *to transpose* : Ὡσπερ τοῖς οἰκέταις ἡμεῖς μετατιθέμεθα (τὸ ὄνομα), οὐδὲν ἤττον τοῦτ' εἶναι ὀρθὸν τὸ μετατεθεῖν τοῦ πρότερον κειμένου. *Plat. Cratyl.* 384, d. Sometimes *to retract* [prop. *to change an opinion which one formerly expressed for another which one now wishes to adopt*] : Ἀλλὰ μετατίθεμαι τὰ εἰρημένα εἶπερ ἔξεστι. *Xen. Memor.* iv. 2, 18.

μεθιστάναι, in Homer, *to compensate, make good, that is to say, to replace one thing by another, as its equivalent [rather, to place it back, i. e. virtually, by an equivalent]* : Ἐγὼ τοι ταῦτα μεταστήσω, δύναμαι γάρ. *Od.* iv. 612. Later, in the *intrans.* tenses, *to change one's place, to remove or withdraw from ; in the trans. ones, to change the place or position of ; to displace, to transfer* : Τῇδε γάρ σφ' ἐν ἡμέρᾳ θανεῖν πέπρωται καὶ μεταστῆναι βίου. *Eur. Alc.* 21.

Fig.: Προπετέστατος ἐγένετο τὴν δημοκρατίαν μεταστῆσαι (55) εἰς τοὺς τετρακοσίους (= to transfer the power of the democracy to the four hundred) καὶ ἐπρώτευεν ἐν ἐκείνοις. Xen. Hellen. ii. 3, 30.

στρέφειν, to turn, found sometimes, as *vertere* in Latin, in the sense of to change, but never in writers of the classical ages of Greek literature: Καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἶμα. Apoc. 11, 6.

τρέπειν and τρέπεσθαι, to turn, that is to say, to direct another way, prop. and fig.: Πρὸς τὰς ξυμφοράς καὶ τὰς γνώμας τρεπομένους. Thuc. i. 140.

56.

ἀλλοίωσις, εως (ῆ), change of form, change of opinion, 56 the act of taking up another mode of thinking or acting, variation, physical or moral; thus Plato uses it in a philosophic sense in speaking of the soul: Καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν ἐνδέχεται. Plat. Phæd. 78, d. Ἡ δ' ἐν τῷ αὐτῷ εἶδει μεταβολὴ ἐπὶ τὸ μᾶλλον καὶ ἥττον ἀλλοίωσις ἐστίν. Aristot. Phys. v. 2.

ἀλλοιότης, ητος (ῆ), fr. ἀλλοῖος, diversity, diversitas: Δοκέει μὲν οὖν τὰ νοσήματα οὐδὲν ἀλλήλοισιν εἰκέναι, διὰ τὴν ἀλλοιότητα καὶ ἀνομοιότητα τῶν τόπων. Hipp. de Plat. 296, 19. Fig. alteration: Ὁ δ' ἂν πλημμελήσῃ τι τούτων ἐκτὸς ἀπίον, ἢ προσίον, ἀλλοιότητος παμποικίλας καὶ νόσους φθοράς τε ἀπείρους παρέξεται. Plat. Tim. 82, b.

ἀλλοτριώσεις, εως (ῆ), action of alienating, estranging, putting away from one: Καὶ ναντικῆς, καὶ οὐκ ἡπειρώτιδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἡ ἀλλοτριώσεις (the consequences of rejection are not alike). Thuc. i. 35. It was afterwards confounded with ἀλλοτριότης: Ἐδεδόικεσαν τὴν τῆς βουλῆς ἐς τὸν Καίσαρα ἀλλοτριώσιν. Appian, Bell. Civ. iii. 13.

ἀλλοτριότης, ητος (ῆ), fig. estrangement, abalienatio: Καὶ εἴ τινα ἑτέραν ἀλλοτριότητα ἐνεῖδες ἐν ἐμοὶ πρὸς σέ. Plat. Epist. iii. 318, d. Τὸν δὲ Καλλισθένην συνιέντα τὴν ἀλλοτριότητα τοῦ βασιλέως δις ἢ τρίς ἐπανιόντα πρὸς αὐτὸν εἰπεῖν. Plut. Alex. 54.

ἑτερότης, ητος (ῆ), fr. ἕτερος, state of difference or characteristic difference, in metaphysical discussions, in opp. to ταυτότης, identity: Διὰ τὸ κακείνων ἐκατέρων μετέχειν ἑτερότητος καὶ ταυτότητος. Plut. de Anim. Procreat. ii. 1013, a.

- (56) *ἐτεροίωσις*, εως (ή), action of *taking another body, another colour*: acc. to Ammonius is only to be used physically, *alteration* of substance in Plutarch: Τὸ διακρινόμενον ἢ συγκρινόμενον ἅμα τῆς οὐσίας τῇ ἐτεροίωσει καὶ τὸν τόπον μεταλλάττειν ἀποφαινόμενος. *Plut. de Def. Oracul.* ii. 430, c.

ἐτεροϊότης, ητος (ή), fr. *ἐτεροῖος*, *state of alteration, difference*: Οὐδὲ μὴν ὁμοιότης γε οὐδὲ ἐτεροϊότης οὔτε πρὸς αὐτὸ οὔτε πρὸς τᾶλλα εἴη ἂν αὐτῷ. *Plat. Parm.* 164, a.

- 57 *ἄλλος*, *other*, used in the case of more than two persons or things: Μετὰ δὲ τοῦτο, ἄλλο τρίτον ἄρμα ἐξήγετο. *Xen. Cyr.* viii. 3, 6.

ἕτερος, *one of the two, or of two*; *other, another* is used in the case of *two* persons or things, or again, in a sentence composed of two propositions: εἷς, or ὁ δέ, or ἕτερος, or sometimes even ἄλλος, is the correlative, either expressed or understood: Εἰ γὰρ μὴ οἷόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δυεῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι τὸ εἰδέναι, ἢ τελευτήσασαι. *Plat. Phæd.* 66, e. It is often found, and even in Homer, used, as ἄλλος, in the enumeration of more than two objects; e. g. in the following passage, where it stands for *δευτερος*: Τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος . . . τῶν δὲ τρίτων Ἑλενος. *Il.* xvi. 93. Sometimes even when the precise number is given: Τέταρτος τοίνυν ἕτερος νόμος ἐστίν. *Dem. in Theocr.* 1327, 18. From the notion of duality, belonging essentially to *ἕτερος*, arises the impression of opposition, contrariety conveyed by it; and thence it is, that *ἕτερος* has been sometimes used by euphemism in the place of *κακός*: Εἰσορῶν ὡς πάντα δεινὰ κάπικινδύνως βροτοῖς κείται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. *Soph. Philoct.* 502. Ὅσα πρόποτε τῇ πόλει γέγονεν ἢ νῦν ἐστὶν ἀγαθὰ ἢ θάτερα. *Dem. in Androction.* 597, 13. But as this signification has its source in the superstitious feelings of the ancients, ever anxious to avoid words with evil associations, from thinking them of bad omen, and likely to cause some misfortune or other, it would be in direct contradiction to this feeling to translate this word by *bad* or *evil*, as has been improperly done by all the commentators; the term *the contrary* seems the only one that answers exactly to the notion of the original.

58.

ἄλλος, *other*, has more reference to kind and species : 58
 Ἄλλο ἄνθρωπος, ἄλλο ἵππος. Ὡστ' ἵρηξ . . . ὁρμήσῃ πεδίου
 διώκειν ὄρνειον ἄλλο. *Il.* xiii. 64.

ἄλλοιός, *different, other*, refers more to *quality* : Ἄλ-
 λοῖός μοι, ξεῖνε, φάνης νέον, ἡ ἐπαροιθεν. *Od.* xvi. 181.

ἄλλότριος, α, that which belongs to another, *another's, others', not one's own, strange, alienus* : Ἐπεὶ ἄλλότριον βίον-
 τον νήποινον ἔδουσιν. *Od.* i. 160.

59.

ἄλμυρός, ἁ (ἄλμη), 1. *salt* (adj.), speaking of the sea : 59
 Ἐτέρωθι δὲ δια Χάρυβδις δεινὸν ἀνεβρόιβδῃσε θαλάσσης
 ἄλμυρόν ὕδωρ. *Od.* xii. 236. 2. *Salt* (adj.), *salted*, in
 speaking of meat, provisions : Ὅσα δὲ χρὴ συνεσκευάσθαι
 ὅσα ἐστὶν ὀξέα καὶ δριμέα καὶ ἄλμυρά· ταῦτα γὰρ ἐπὶ σιτόν
 τε ἄγει καὶ ἐπὶ πλεῖστον ἄρκεϊ. *Xen. Cyr.* vi. 2, 11.

ἄλμηεις, *εσσα*, poet. synon. of ἄλμυρός, found only in Æschylus :
 Ἀνὰ πολὺρρυτον ἄλμηεντα πόρον. *Æsch. Suppl.* 846.

ἄλμῶδης (ὁ, ἡ), *salt* (adj.), *brackish, salsuginosus*, in Hip-
 pocrates and in Theophrastus : Ἐπεὶ γὰρ ἐν τοῖς ἄλμῶ-
 δεσι φνόμενα ἔχειν ἄλμυρίδα τινὰ οὐκ ἄλογον. *Theophr.*
Caus. Plant. vi. 10, 8. Ταύτῃ ἐβδόμῃ ἄλμῶδες ἐκ τῶν
 ὀφθαλμῶν ἦλθεν δάκνον δάκρυον. *Hippocr. de Morb. Vulg.*
iv. 1134, a.

ἄλμυρώδης (ὁ, ἡ), *salt*, adj. in Hippocrates, speaking
 of a class of fevers : Πυρετοὶ ἄλμυρώδεις. *Hippocr. Morb.*
Vulg. vi. 1165, *salt-fevers*, which modern physicians sup-
 pose to have been bilious fevers. *Salt*, *impregnated with*
salt, in speaking of places (*salt-marshes*) : Διότι φιλεῖ ὁ
 φοῖνιξ χωρία ἄλμυρώδη. *Theophr. Caus. Plant.* iii. 17, 2.

ἄλυκός (ὁ, ἡ), fr. ἄλς, of the sea, *marine*, in Aristophanes :
 Νῆ τὸν Ποσειδῶ τὸν ἄλυκόν. *Aristoph. Lys.* 404.
 In Galen it is synon. with ἄλμυρός : Διαφέρει μὴδὲν ἄλμυ-
 ρὸν ἢ ἄλυκὸν ὀνομάζειν ὅτινα χυμόν. *Galen. de Atr. Bil.*
iii. 166, f.

ἀλίπαστος (ὁ, ἡ) (ἄλς, πάσσω), *sprinkled, seasoned with*
salt, salted, and used of dishes or meats only : Ἀλιπα-
 στῶν δὲ κρεῶν μνημονεύει ὁ τῆς κωμῳδίας ποιητῆς Ἀριστο-

- (59) μένης ἐν Διονύσῳ (*in his [play of] Bacchus*). *Athen.* xiv. 658.

ἀλίσπαρτος (ἄλς, σπείρω), *where salt has been sown*; salt used to be sown in the enemy's fields, and in towns intended to be destroyed; a custom, of which instances of great antiquity are to be found. Thus, in the book of Judges, Abimelech, after he had taken Shechem, sowed it with salt: Καὶ τὴν πόλιν καθεῖλε καὶ ἔσπειρεν αὐτὴν ἄλας. *Judic.* ix. 45. Territories consecrated to the gods were thus sown with salt, so also places that had been invaded and occupied for any time by barbarians: hence, acc. to Eustathius (1827, 61), the comic writers were wont to call those that had been ill-treated, or were affected by any incurable evil, ἀλίσπαρτους.

ταρίχηρός, ἅ, ὄν, *salted, salt*, speaking of fish: Ἡ τῶν καλῶν ἡμινέρων (= ἡμνεάρων, *half-fresh* only; i. e. *half-salted*) ἢ τῶν ταριχηρῶν σιλούρων. *Athen.* iii. 118.

ταριχεύθεις, *prop. salted, or pickled, embalmed*. Plato uses this participle in speaking of the process followed by the Egyptians in the preservation of dead bodies: Συμπισόν γὰρ τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες ὀλίγου ὄλον μένει ἀμήχανον ὅσον χρόνον. *Plat. Phædr.* 80, c. Herodotus has preserved to us a valuable detail of the course pursued by the Egyptians in embalming bodies. It appears that salt was one of the chief ingredients employed for this purpose: Ταῦτα δὲ ποιήσαντες ταριχεύουσι νίτρω κρύψαντες ἡμέρας ἐβδομήκοντα. *Herodot.* ii. 86. Almost every ancient nation practised the art of embalming; and it is given as a proof of the skill of the Egyptians in this art, that their mummies, and those of the Guanches, ancient inhabitants of the Canary Islands, are the only ones, according to some historians of Egyptian origin, that have come down to us through a series of ages. But it may be presumed that the influence of climate has not been the least considerable in effecting the wonderful preservation of these mummies.

τάριχος, εὖς (τό), *ordinarily, salt or cured fish, salt meat*: Ἐπὶ ταῖς πύλαισιν, οὗ τὰ τάριχος ὦνιον. *Aristoph. Equit.* 1247. It is used by Herodotus for an *embalmed body, mummy*: Ὅτι καὶ τεθνεὺς καὶ τάριχος ἔων, δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. *Herodot.* ix. 119.

ἄλφιτον, ου (τό) : few words have given more occasion 60 to etymological controversy than ἄλφιτον : if it is not of eastern origin, the most probable opinion is that which derives it from ἄλφος, white, or from ἄλφειν, primitive of ὠφελεῖν, to be useful, to nourish ; acc. to the Greek grammarians, it comes from ἄλφω, to find, and signifies *invention*, a name applied by the ancient Greeks to *barley*, to which Homer gives the epithet of *sacred*, and which was the staple food of primitive times ; *grains of barley* bruised or pounded, or broken small, after having been roasted ; sometimes a coarse sort of meal with which meats of different kinds were covered, and even wine and other beverages : Ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν. *Il.* xi. 640. By mixing water with it, it was made into a paste or flour-pudding (thick-milk, *Angl.*), or by drying it at the fire, into a kind of cake, originally used instead of bread. In process of time, by means of hand-mills, a finer meal was produced. We see an indication of this progress first in the *Odyssey* : Εἵκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. *Od.* ii. 355. Subsequently, and only in the plural, ἄλφιστα, *barley-meal* : Θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα. *Plat. Pol.* ii. 379, b. By ext., the bread made of it : "Ἀλφιτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ. *Aristoph. Plut.* 763.

ἄλφι, Epic, by apocope, from ἄλφιτον : Ἀνωγε δ' ἄρ' ἄλφι καὶ ὕδωρ δοῦναι μίξασαν πύμεν γλήχωνι τερεῖνῃ. *Hymn. Cer.* 208.

ἄλευρον, ου (τό), fr. ἀλεύειν, prop. that which comes from grinding ; hence meal of all kind of grains, and pulse ; but, acc. to some grammarians, specially *flour* of *wheat*, *wheat-meal* ; which is plainly its meaning in *Herodotus*, *Plato*, and *Xenophon* : Ἀλευρά τε καὶ ἄλφιστα ἐποίειν πάντες ἐπὶ μῆνας συχνούς. *Herodot.* vii. 119. In *Homer* this word is not found except under the Epic form ἄλειαρ, ατος (τό), in the plural only : Ἐνθ' ἄρα οἱ μύλαι εἶατο . . . τῇσιν δώδεκα πᾶσαι ἐπεβρώοντο γυναῖκες ἄλφιστα τεύχουσαι καὶ ἀλείατα. *Od.* xx. 107. It is worthy of remark that this word only occurs in the *Odyssey* and consequently indicates an advance in the art of preparing corn. The meaning of the words ἄλφιτον, ἄλευρον, and κρίμμον, in *Hippocrates* is thus explained by *Galen* himself : Ἀλφιστα οὐ μόνον τὰ ἀπὸ τῶν

(60) κριθῶν οὕτως καλεῖται· ἔν τε γὰρ τῷ πρώτῳ τῶν γυναικείων ἄλφιτα πύρινα εἶρηται· ἐν δὲ τῷ περὶ νούσων δευτέρῳ τῷ μείζονι καὶ φακῶν καὶ ὀρόβων πεφρυγμένων· ἄλφιτα τοίνυν, παντὸς ἀλληλεσμένου καρποῦ τὸ σύμμετρον τῷ μεγέθει θραῦσμα ὀνομάζεται. Τὰ μὲν γὰρ μείζω κρίμνα, τὰ δὲ ἐλάττω ἄλευρα. *Galen. Exeg.* 83.

ἀκτή, ἥς (ῆ), fr. ἄγνυμι, feminine adj. used substantively by the poets, with the ellipse of κριθή: or better, acc. to Heyne, of ἔδωδή, *barley bruised or ground*: Ἀνδρὶ δέκ' οὐκ εἴξιε μέγας Τελαμώνιος Αἴας θς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν. *Il.* xlii. 322. Sometimes with ἄλφιτον, *coarse barley meal*: Παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν. *Il.* xi. 631.

ἄλητον (ου, τό), a form often used by Hippocrates in the sense of ἄλευρον, and of the same family, *wheat-flour*: Διδόναι . . . ἄλητον ὡς ἰσχυρότερον τούτων. *Hippocr. de Affect.* 632.

γύρις, εως (ῆ), *fine flour, flos farinæ, pollen*: Οἱ δὲ ἐκ γύρεως ἄρτοι γινόμενοι κακοχυλώτεροί τε εἰσι, καὶ ὀλιγοτροφώτεροί τε. *Athen.* iii. 115, d.

κρίμνον, ου (τό), fr. κρίνω, always in the plural, κρίμνα, grains of wheat or barley, coarsely bruised or crushed, and just passed through the sieve, *cremor*; thus, acc. to Galen's explanation, Hippocrates calls κρίμνα ἀλφίτου τὰ ἄδρομερέστερα τῶν ἀλφίτων. *Galen. Exeg.* 95, κρίμνα ἀλφίτου.

οὔλαί, ὦν (αἰ), acc. to the grammarians, Ion. and poet. for ὄλαι, fr. ὄλος, whole, by ellipse of κριθαί, *barley*; but Buttmann derives it from ἀλέω, *to grind*, from its analogy with the Latin *mola*; *grains of barley whole*, with merely the husk off, and mixed with grains of salt, which were thrown upon the altar, or behind the horns of the victims in sacrifices. Acc. to Eustathius, this practice took place in commemoration of the discovery of the use of barley, the earlier food of man: Ἐρέρη δ' ἔχεν οὔλας ἐν κανέῳ. *Od.* iii. 441.

οὔλοχύται, ὦν (αἰ), fr. ὄλος and χυτός, prop. *grains of barley thrown or for throwing*, differing from the preceding, οὔλαί, but which cannot signify the act itself of sprinkling the barley, as has been pretended: *the sacred barley* in the Homeric sacrifices: Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὔλοχύτας προβάλλοντο. *Il.* iii. 458. By ext. it is also used for the vessels themselves, or baskets which contained the sacred barley: Γέρων δ' ἱππηλάτα Νέστωρ χέρνιβά τ' οὔλοχύτας τε κατήρχετο. *Od.* iii. 444.

πάλη, ἥς (ῆ), *finest sifted flour, flos farinæ, pollen*, acc.

to Eustathius : acc. to the ancient grammarians, it was (60) especially the finest wheat flour, but it is found several times in Hippocrates used in a more general sense : Ἡ σίδην ("a peach," Pillon ; al. a pomegranate) ἐψησαι, καὶ περιλέψαι καὶ τὰ ἔνδον τρίβειν ἐν οἴνῳ μέλανι ξὺν πάλῃ ἀλφίτου πιεῖν. *Hippocr. de Mulier. Morb.* ii. 667, 33.

παιπάλῃ, ἡς (ῆ), reduplicated form of πάλῃ, and more common, *flos farinæ, pollen, fine meal* : Μὰ τὸν Δεῖ, οὐ ψεύσει γέ με, καταπαττόμενος γάρ παιπάλῃ γενήσομαι. *Aristoph. Nub.* 262. Φύλλα μήκωνος καὶ σιδία σὺν παιπάλῃ κριθῇ ἐπιτίθεται. *Galen. de Remed. Parab.* ii. 4.

πασπάλῃ, ἡς (ῆ), used only fig., the least possible thing, the smallest thing : Ὑπνου δ' ὄρε' τῆς νυκτός οὐδὲ πασπάλῃν. *Aristoph. Vesp.* 91.

παιπάλῃμα, ατος (τό), used only fig. for that which is the finest and most subtle possible : Πυκνότατον κινάδος, τρίμμα, παιπάλῃμ' ὄλον (a fellow made up of subtlety). *Aristoph. Av.* 430. The poet form πάλῃμα, of a later period, is found only in Nicander : Ἄλλοτε δὲ σπέραδος κνίδης μυλοεργῆι μίσγων τερσαίνουσιν ὀρόβοιο παλήματι. *Nicandr. Alex.* 551.

πίτυρον, ου (τό), bran : Νῦν θυσῶ τὰ πίτυρα. *Theocr.* ii. 33. Τὸ δὲ πίτυρον σὺν ὄξει δριμυεῖ ἐψηθὲν λέπρας ἀφίστησι καταπλασσόμενον θερμόν. *Dioscor. Mater. Med.* ii. 107.

σεμίδαλις, εως (ῆ), Vossius derives this word from the Phœnician *semid*, which is found in all the oriental languages, as well as at the present time in some languages based upon the Latin, which have taken it from the Latin *similago*. This, acc. to Coray, is the origin of the French *SEMIOULE*. Ménage rejects this etymology ; but these changes of signification for analogous words are not uncommon in languages. The finest meal, *fine flour* ; *flos farinæ*. Coray thinks that with the ancients *σεμίδαλις* was the finest wheat flour, and *παιπάλῃ* the finest barley flour ; Εἰρηται ὅτι σεμίδαλις καὶ χόνδρος ἐφθός ἰσχυρὰ καὶ τρόφιμα. *Galen. de Aliment.* i. 6.

σίλιγνις, εως (ῆ), a modern word, which Vossius properly considers to be of Hebrew origin, but formed immediately from the Latin *siligo*, which is scarcely probable ; it has been unskilfully confounded, as to meaning, with *σεμίδαλις* ["fine meal of the spring-wheat (*siligo*), finer than the *σεμίδαλις*, which was previously used by the Greeks." Jacobitz and Seiler. So Pape, and Liddell and Scott] : Ἄλλ' ἡ μὲν

- (60) σεμίδαλις Ἑλληνικόν τε καὶ παλαιὸν ὀνομά ἐστιν, σίλιγνις δὲ οὐχ Ἑλληνικὸν μὲν, ἐτέρως δὲ αὐτὴν ὀνομάζειν οὐκ ἔχω. *Galen. de Aliment. i. 2.*

χόνδρος, οὐ (ὀ), prop. *grain*; hence *grain* or *groats* of *spelt* or *wheat*, *alica*, and by ext., the kind of *broth* or *porridge* that was made of it: Καὶ μὴν θρέψω γ' αὐτὸν παρέχων ὅσα πρεσβύτη ξύμφορα, χόνδρον λείχειν, χλαῖναν μαλακὴν. *Aristoph. Vesp. 737.* Ἐὰν δέ τι διδόναι θέλῃς κομιδῆς ἕνεκα, διδόναι χόνδρον ἢ πτισάνην πυρίνην (*If you wish to give him any thing to strengthen him, give him alica [or groats] or a decoction of wheat*). *Hippocr. de Affection. i. 527.*

ὦμη λύσις or ὦμηλυσις, εως (ή), prop. *raw*, *uncooked meal*, the name given by Galen to *barley-meal*: Τὸ μὲν σπόμενον αὐτὸ κατέπλασα διὰ κονίας στακτῆς καὶ ὦμης λύσεως, οὕτω δ' ἴσθε με καλοῦντα τὸ κρίθινον ἄλευρον. *Galen. de Compos. Medic. per Gener. iii. 711.*

61.

- ἄμα, adverb of time, *at the same time*: Οἱ δ' ἄμα πάντες ἐφ' ἵπποιν μάλιστα αἶσαν. *Il. xxiii. 362.* Καὶ ὁ Κῦρος λαβὼν ἐδίδον τε ἄρας τοῖς παισὶ, καὶ ἄμα ἔλεγεν. *Xen. Cyr. i. 4, 11.* Sometimes it is used as a preposition with the dative; but there is then an ellipse of the preposition σύν, which is sometimes expressed: Καὶ εἴ τινες σὺν τοῖς περὶ αὐτοὺς ἱππεῦσιν ἄμα θηρῶεν, φθονοῦντες αὐτοῖς δῆλοι ἦσαν. *Xen. Cyrop. viii. 8, 7.*

ὁμοῦ, adverb of place, *at the same place*, together: Οὐνεκά μ' αὕτῃ θρέψεν ἄμα Κτιμένη τανυπέπλω . . . τῇ ὁμοῦ ἐτρεφόμην. *Od. xv. 364.* Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ. *Xen. Anab. iv. 2, 22.* Εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιούς. *Il. i. 61.* But it may be said that there is associated here with the notion of identity of time, that of place also; as also in this passage of Sophocles: Πόλις δ' ὁμοῦ μὲν θυμαμαμάτων γέμει, ὁμοῦ δὲ καϊάνων τε καὶ στεναγμάτων. *Soph. Œd. R. 4.*

62.

- ἁμαρτάνειν, acc. to some, from the ancient μέρω, *to take*; more probably from μέρος or μείρω, acc. to Buttmann (*Lexil. i. 137*); *not to reach* (hit) the mark, *to miss*: Ὅρνιθος μὲν ἁμαρτε μέγηρε γὰρ οἱ τόγ' Ἀπόλλων. *Il. xxiii. 865.* Ἦν δὲ ἁμαρτάνης τοῦ καιροῦ. *Hippocr. de Affect. 528.* Fig.

to mistake, to err : Ἄνδρες ξύμμαχοι ἀνθρώπινον τὸ γεγεννη- (62)
 μένον πάθος· τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας, οὐδέν,
 οἶμαι, θαυμαστόν. *Xen. Cyr. v. 4, 19.* Sometimes it stands
 in connexion with a *person* [or *personified object*] governed
 by a preposition, in the same fig. sense, for *sinning, doing*
wrong (to miss one's duty, fail in it) : Αἰδούμενοι καὶ θεοὺς
 καὶ ἀνθρώπους παύσασθε ἁμαρτάνοντες εἰς τὴν πατρίδα.
Xen. Hellen. ii. 4, 21. [Also used *absolutely* in this sense :
 ἁμαρτάνειν ἑκουσίως, ἀκουσίως, &c.]

ἀφαμαρτάνειν, prop. *to shoot wide of the mark, to be*
deceived in one's calculation, plan, &c. : Ἔσται ὁ πόλεμος
 πρὸς ἄνδρα ὃς φρόνιμος μὲν οὕτω στρατηγός ἐστιν, ὥς ὅσα
 λανθάνειν καὶ ὅσα φθάνειν καὶ ὅσα βιάζεσθαι ἐπιχειρεῖ οὐ
 μάλα ἀφαμαρτάνει. *Xen. Hellen. vi. 1, 15.*

διαμαρτάνειν, prop. *to miss the way, to miss reach-*
ing a particular point, prop. : Οἱ δὲ καὶ ἀπέθانون διαμαρ-
 τόντες τῶν ἐξόδων. *Xen. Anab. vii. 4, 13.* And fig., *to be*
deceived or disappointed : Καὶ τῶν ἐλπίδων ἀπασῶν διημαρ-
 τηκότες. *Isocr. Paneg. 26.*

ἐξαμαρτάνειν, very seldom prop. *to miss an aim; to aim*
a blow unsuccessfully : Παίειν τοὺς ἐναντίους δεήσει οὐδὲν
 φυλαττομένους, μὴ τι παῖσαντες ἐξαμάρτωμεν. *Xen. Cyr. ii.*
1, 12. Almost always fig., *to sin* : Οὐκ ἐσθ' ὃ τι τούτου
 ἄσεβέστερόν ἐστιν οὐδ' ὃ τι χρὴ μᾶλλον εὐλαβεῖσθαι πλὴν εἰς
 θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν. *Plat. Min. 318, e.*

ἀβροτάζειν, Epic derived from the Aorist ἀμβροτεῖν, in Homer,
to get separated from any one, to lose him : Αἴθι μένειν μήπως ἀβρο-
 τάξομεν ἀλλήλοιν. *Il. x. 65.*

ἀδικεῖν (ἄδικος), prop. *to be unjust; to act unjustly* [ἀδι-
 κεῖν εἰς οὐ περί τινα· ἀδικ. τινά τι οὐ περί τινος] : Ἐγὼ γὰρ
 δὴ οἶμαι καὶ ἐμὲ καὶ σέ καὶ τοὺς ἄλλους ἀνθρώπους τὸ ἀδικεῖν
 τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι, *Plat. Gorg. 473, a.* Hence,
to be in fault, to be wrong, to be guilty : Ἀδικεῖ Σωκράτης
 θεοὺς οὐ νομίζων. *Plat. Apol. 27, a.*

ἀλιταίνειν, acc. to Eustathius, of the same signification with ἁμαρ-
 τάνειν; acc. to the Etym. Magn., it comes from ἄλη; *to go out of*
the right way, to wander; hence, fig., *to sin against, to offend* : Ἐκ γὰρ
 δὴ μ' ἀπάτησε καὶ ἤλιτεν. *Il. ix. 375.*

ἀμοιρεῖν (ἄμοιρος), prop. *not to have a share in, not*
to partake in, expertem esse : hence, *to be wanting in* : Ὁ μὲν
 Εὐδωρος οὐδενίῳ ἀμοιρεῖν οἶεται τοῦ εἰκότος (are want-
 ing in probability). *Plut. de Gener. Anim. ii. 1240, 2.*

- (62) ἀμπλακεῖν, *syn. of ἀμαρτάνειν, and ἀποτυγχάνειν*, in Pindar and the tragedians, *to lose, to be deprived of*: "Ὅστις ἀρίστης ἀπλακῶν ἀλόχου τῆσδ' ἀβίωτον τὸν ἔπειτα χρόνον βιοτεύσει. Eurip. Alc. 240. Γνώσει γὰρ αἰθῆς ἀμπλακῶν ἔμοι πιθοῦ. Eurip. Hippol. 892.

ἀποτυγχάνειν, *fig., 1. not to succeed, to be unsuccessful*: Πλείστους γὰρ καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρθώκατε. Xen. Hellen. vii. 1, 2. 2. *To lose*: Ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. Xen. Memor. iv. 2, 27.

ἀτυχεῖν, *prop. not to hit the mark; hence not to obtain, to lose*: Καὶ ἄλλα ὅσα ἂν βούλῃ, λέγων πρὸς ἐμέ, οὐκ ἀτυχήσεις. Xen. Cyr. i. 3, 12.

πλημμελεῖν, *prop. to offend against the rules of melody in music; hence fig., to commit faults*: Οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν. Xen. Memor. iii. 4, 12.

ὑπερβαίνειν, *to go or get over, to clear (an intervening obstacle, &c.), to go over to the other side*: Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὁμιλον τεῖχος ὑπερβαίνειν. Il. xii. 467. *Fig., to transgress, violate*: "Ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη. Il. ix. 501. Ὑπερβάντες τὸν τῶν ἀναγκαίων ὄρον. Plat. Polit. ii. 373, d. (Θεῶν) τὰς πίστεις ὑπερβάς. Dem. in Epistol. 153.

63.

- 63 ἀμπελος, ου (ή), *plant of the vine, vine, the tree*: Διασκοπῶν ἥδομαι τὰς Λημνίας ἀμπέλους εἰ πεπαίνουσιν ἤδη. Aristoph. Pac. 1161.

ἀμπελών, ὠνος (ὀ), *ground planted with vines, vineyard*: Ἡ πεῖρα ἐδίδαξε χρήσιμον εἶναι μηδὲν σπείρειν ἐν τοῖς ἀμπελῶσι· παραιρεῖται γὰρ τὴν τροφήν τῶν ἀμπελῶν τὰ σπειρόμενα, καὶ ἡ σκιά βλάπτει. Geopon. v. 11, 1.

ἀμπελὶς, ἰδος (ή), *little vine*: Πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν. Aristoph. Acharn. 994.

ἡμερίς, ἰδος (ή), *cultivated vine*: Καὶ τὸ τρίτον ἡμερίδος ὄσχον. Aristoph. Acharn. 997.

ἀναδενδράς, ἀδος (ή), *vine which clings to trees, climbing vine*: Αἱ ἀναδενδράδες τοῖς πᾶσι χρησιμώτεραι· καὶ

γὰρ καὶ καλλίονα τὸν οἶνον, καὶ μονιμώτερον καὶ γλυκύ- (63)
τερον ἀποτελοῦσι. *Georgic. iv. 1.*

οἰνάνθη, ης (ή), prop. *blossom of the vine*, poet. *fruit of the vine*: Οἶνα θ' ἃ καθαμέριον στάζεις τὸν πολύκαρπον οἰνάνθας ἰεῖσα βότρυν. *Eur. Phœn. 236.* In Dioscorides, *blossom of the wild vine*: Οἰνάνθη καλεῖται ὁ τῆς ἀγρίας ἀμπέλου καρπός, ὅταν ἀνθῇ. *Dioscor. v. 5.*

οἰνάς, ἄδος (ή), acc. to Hesychius, ground planted with the vine; *the vine itself* in Athenæus: Ἐξ οὗ βοτρυόεσς οἰνάς ὑποχθόνιον πτόρθον ἀνασχομένη θαλερῶ ἐπτύζατο πήχει. *Ion. ap. Athen. 447.*

οἶνη, ης (ή), an old word, having the same meaning with the ancient Greeks as ἀμπελος, *vine*: Τούτου δ' Οἰνεὺς ἐγένετο, κληθεὶς ἀπὸ τῶν ἀμπέλων· οἱ γὰρ παλαιοὶ Ἕλληνες οἶνας ἐκάλουν τὰς ἀμπέλους. *Hecatæus ap. Athen. 35.* Οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες. *Hesiod. Scut. 292.*

οἰνόπεδον, ου (τό), neuter of the adjective οἰνόπεδος, used substantively, ground planted with the vine, *vineyard*: Τὸ μὲν ἡμῖν οἰνοπέδιο. *Il. ix. 579.*

64.

ἀναγκάζειν (ἀνάγκη), *to reduce to the necessity* (of doing 64 any thing), *to oblige, force, compel*, is used only of animated beings, and principally figuratively: Ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην ἠνάγκασέ με πάντα τὰ Ὀμήρου ἔπη μαθεῖν. *Xen. Sympos. 3, 5.* Plato uses it in a philosophic sense, *to compel assent* to certain reasoning, *to convince* by argument: Ὅτι μὲν τοίνυν θάνατον ψυχῇ, καὶ ὁ ἄρτι λόγος καὶ οἱ ἄλλοι ἀναγκάσειαν ἄν. *Plat. Pol. x. 611, b.*

ἐξαναγκάζειν, *to drive away with violence, to use violence in driving away*: Τὴν ἀργίαν πληγαῖς ἐξαναγκάζουσιν. *Xen. Memor. ii. 1, 16.* [But also, and more commonly, a strengthened ἀναγκάζω.]

βιάζεσθαι (βία), *to use violence; to drive with violence, to force*, is also used in speaking of things: Εἴ τις βιάζοιτο ναῦς (if any ship should be compelled to fly). *Thuc. vii. 38.* [Very often in mid. either with acc.: βιάζεσθαι τι, *to force or carry by force*, βιάζεσθαι τὸν ἑκπλουν, *to force their way out*; of ships: or absol. *to behave violently*; also βιάζε-

- (64) σθαι, *to force one's way*; e. g. εἰς τι, *to or into any thing*; and βιάζομαι ποιεῖν τι, *I strain every nerve to accomplish any thing*.—βιάζεσθαι δρόμῳ, *cursu contendere*.]

παραβιάζεσθαι, compound of the preceding word, found in more modern authors only; prop. in Polybius, *to force an entrenchment*: Παραβιασάμενοι τὸν μεταξὺ χάρακα τῶν πολεμίων εἰσέφρησαν εἰς τὴν πόλιν. *Polyb. xxii. 10, 7.* Fig. in Plutarch: Τὴν αἴρεσιν αὐτῶν ἐλέγχομεν τὰς κοινὰς ἐκστρέφουσιν ἡμῶν καὶ παραβιαζομένην ἐννοίας. *Plut. de Commun. Notit. ii. 1073, c.*

65.

- 65 ἀναίτιος (ὁ, ἡ), fr. α, and αἴτιος, *one that is not the cause of any thing*: "Ἐκτορ" ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι. *Il. xiii. 775.*

ἄκακος (ὁ, ἡ), *one that does no evil, not evilly-disposed, without guile, simple, harmless*: Καὶ προσποιούμενος ἄκακος εἶναι, ἐξηπάτησε τοὺς δικαστάς. *Demosth. in Everg. 1153, 10.* In the Septuagint, *innocent, gentle*: Ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι. *Jerem. xi. 19.*

ἄμεμπτος (ὁ, ἡ), *irreproachable*: Οὐκ ἀμέμπτους μόνον, ἀλλὰ καὶ θαυμαστοὺς ὑμᾶς αὐτοὺς ἐδείξατε. *Dem. de Coron. 63.*

ἀμύμων, ονος (ὁ, ἡ), *without reproach, hence perfect, accomplished*, epithet given in the Iliad to heroes, and to Andromache: Ἐκτωρ δ' ὡς οὐκ ἐνδον ἀμύμονα τέτμεν ἄκοιτιν. *Il. vi. 374.*

ἀμώμητος (ὁ, ἡ), *irreproachable*: Βουλῇ Πουλυδάμαντος ἀμώμητοιο πίθοντο. *Il. xii. 109.*

ἄμωμος (ὁ, ἡ), synon. of ἀμύμων, but more recent, in Theocritus: Τᾶν οὐδ' ἂν τις ἄμωμος, ἐπεὶ χ' Ἑλένα παρισωθῇ. *Theocr. 18, 25.*

ἀναμάρτητος (ὁ, ἡ), *one who has not erred, offended, one who is not in the wrong*: "Οτι μὲν τῶν ὁ Χαρίδημος οὔτε τῶν ἀναμαρτήτων ἐστὶ πρὸς ὑμᾶς οὔτε τῶν ἵνα μὴ τι πάθωσι ταῦτα εὐρισκομένων, ἐάσω. *Dem. in Aristocrat. 661, 25.*

ἀνέγκλητος (ὁ, ἡ), *one against whom there is no complaint, or, whom none can accuse*: Τῶν τε γραφέντων περὶ Ἀρπάλου μόνα τὰ ἐμοὶ πεπραγμένα ἀνέγκλητον πεποιήκατε τὴν πόλιν. *Dem. Epist. 2, 1470, 22.*

ἀνεξέλεγκτος (ὁ, ἡ), one who is not or cannot be con- (65)
victed of wrong, *free from reproach*: "Ὅτι τὸν κατηγο-
ρήσοντα τῶν ἄλλων καὶ πάντα κρινούντα αὐτὸν ἀνεξέλεγκτον
ὑπάρχειν δεῖ. *Dem. in Aristog.* 782, 3.

ἀνεπιτίμητος (ὁ, ἡ), who is not or cannot be taxed,
censured, or blamed, *blameless*: Διὸ δεῖ σέ τε τῶν ἐπαίνων
ἄξιον εἶναι δόξαντα καὶ μετ' ἧς σῆς φιλίας ἀνεπιτίμητον εἶναι.
Dem. Erotic. 1417, 12.

ἀνεπίκλητος (ὁ, ἡ), one who is not called into judgment,
or accused: Ὡς δ' αὐτως ἐκάστῳ τῶν ἄλλων ἀρχόντων
ἀνεπίκλητον αὐτὸν ὄντα, ἐπιμελεῖσθαι καὶ τῶν ὑφ' αὐτῷ
ἀρχόντων. *Xen. Cyr.* ii. 1, 16.

ἀνεπίληπτος (ὁ, ἡ), *irreprehensible*: Οἱ δ' ἂν αὖ ἐν
τοῖς τελείοις διαγέγωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων
γίγνονται. *Xen. Cyr.* i. 2, 15.

66.

ἀναλγής (ὁ, ἡ), *a and ἄλγος*, prop. *without pain*: Οὐκ 66
ἀπρωτός ἐστιν οὐδ' ἄνοσος, οὐδ' ἀναλγής, ἄφαβος δὲ μένει
καὶ ἄλυπος. *Plut. de Stoic. Dict.* ii. 1057, d. Fig. *insens-*
sible: Ἀναλγής μὲν γὰρ ὁ ἀναιδής πρὸς τὸ αἰσχρόν. *Plut.*
de Dyscop. ii. 528, d.

ἀνάλγητος (ὁ, ἡ), an older form than ἀναλγής, used prop.
but oftener fig., *of little or no feeling, indifferent, in-*
sensible; hence *cruel*: Ὡμοὶ ἀναλγήτων δισσωὴν ἐθρόησας
ἀναυδὸν ἔργον Ἀτρειδᾶν. *Soph. Aj.* 960. Τῇ τε αὐτῇ
ζημίᾳ ἀξιώσατε ἀμύνασθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύ-
γοντες τῶν ἐπιβουλεύσαντων φανῆναι. *Thuc.* iii. 40.

δυσάλγητος (ὁ, ἡ), found only used fig., *insensible, bar-*
barous: Δυσάλγητος γὰρ ἂν εἶην, τοιάνδε μὴ οὐ κατοικ-
κτείρων ἔδραν. *Soph. Œd. R.* 12.

67.

ἀνάμνησις, εως (ἡ), action of recalling to one's own mind, 67
recollection: Ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγ-
χάνει οὔσα. *Plat. Phædr.* 72, d.

ὑπόμνησις, εως (ἡ), action of recalling to the mind of
another; *of reminding another*: Οὔκουν μνήμης, ἀλλ' ὑπο-
μνήσεως φάρμακον εὔρες. *Plat. Phædr.* 275, a.

68.

- 68 ἀνατέλλειν, *to rise*, in speaking of the heavenly bodies appearing in the horizon, though used of the sun only, acc. to the grammarians; it is found however in Plato applied to the moon: Ἀνατέλλοντός τε ἡλίου καὶ σελήνης, καὶ πρὸς δυσμὰς ἰόντων. *Plat. Legg.* x. 887, e.

ἐπιτέλλειν, *to rise*, is said only of the other heavenly bodies, when they appear in the horizon [especially of the *cosmical* rising of the constellations that mark the seasons]: Τὸτ' ἀστὴρ Ἀρκτοῦρος προλιπὼν ῥόον ὤκεανοιο πρῶτον παμφαίνων ἐπιτέλλεται. *Hesiod. Oper.* 564. The poets often disregard this distinction; thus in an Homeric hymn, ἐπιτέλλειν is used of the sun: Ἡελίοιο νέον ἐπιτελλομένοιο. *Hom. Hymn. Merc.* 371. And Theocritus has: Ἄμος δ' ἀντέλλοντι Πελειάδες. *Id.* 13, 24.

69.

- 69 ἀνατολή, ἥς (ῆ), is the *rising* of the sun only, according to the grammarians; it is used however in Plato of all the heavenly bodies: Δύσεώς τε καὶ ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἀστρων. *Plat. Politic.* 269, a. Sometimes by itself elliptically: = *the east* (as in French, *le levant, l'orient*): Ἀπ' ἀνατολᾶς ἐπὶ δύσιν. *Tim. Locr.* 96, d. Oftener in the plural: Ἀπὸ τῶν ἀνατολῶν ὡς πρὸς τὰς δύσεις. *Polyb.* iii. 37, 6.

ἐπιτολή, ἥς (ῆ), the [*cosmical*] *rising* of a star or constellation: Οἱ θύνηοι καὶ ξιφίαι οἰστρῶσι περὶ Κυνὸς ἐπιτολήν. *Aristot. Hist. Anim.* viii. 19. More elegantly in the plural: Καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ Ἀρκτούρου ἐπιτολάς. *Thuc.* ii. 78. This distinction, perhaps observed by the ancient writers, was disregarded by those that followed, as is shown by the quotation already given from Plato, and by that which follows from Aristotle, who also uses ἀνατολή of the constellations: Διὸ περὶ Ὀρίωνος ἀνατολήν μάλιστα γίνεται νηνεμία. *Aristot. Meteorol.* ii. 5, 2. According to others (*Schol. Arat.* 137) ἀνατολή is the rising of a whole constellation, and ἐπιτολή that of the principal star in it, e. g. of *Arcturus* in *Bootes*, or of the *Pleiades* in *Taurus*; according to others, again, ἐπιτολή was used of a constellation that rose directly after the rising of another.

70.

- 70 ἀνδρεία or ἀνδρία, ας (ῆ), fr. ἀνήρ, answers to the meaning of *fortitudo*, although its formation is analo-

gous to that of *virtus* in Latin; *masculine* or *manly* (70) *strength*; hence, only fig., *moral strength, courage*, thus defined by Plato: Ἀνδρία ἕξις ψυχῆς ἀκίνητος ὑπὸ φόβου. *Defin.* 412, a. And by Aristotle: Περί φόβου καὶ θάρρους ἀνδρία μεσότης. *Aristot. Ethic. Nic.* ii. 7.

ἀνδρείότης, ητος (ή), fr. ἀνδρεῖος, prop. *manhood, virility, nature or character of man, courage*: Οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. *Xen. Anab.* vi. 5, 14.

ἀνδραγαθία, ας (ή), compound of ἀνὴρ, the formation of which is more modern: according to grammarians, ἀνδρεία is physical strength, and ἀνδραγαθία, moral strength. But the justice of this observation may be doubted, and the passages of such authors as have used these two words suggest other differences: ἀνδραγαθία seems rather to indicate a good quality of a practical character, *disposition or conduct of a man of noble spirit*, sometimes as shown particularly in war, in Xenophon, *bravery, courage*: Οὗ ἕνεκά φημι χρῆναι νῦν ἐπιτεθῆναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν ἢ ἄριστον καὶ ἡδιστον ἀπολαύσωμεν. *Xen. Cyr.* iii. 3, 55. Sometimes, in a more extended sense, *the disposition of a good man, virtue generally*, in Xenophon and Isocrates: Καὶ ταύτας προειλόμην τῶν ἡδονῶν οὐ τὰς ἐπὶ τοῖς ἔργοις μηδεμίαν τιμὴν ἐχούσας, ἀλλὰ τὰς ἐπὶ ταῖς δόξαις ταῖς δι' ἀνδραγαθίαν γινομένας. *Isocr. Nicocl.* 85. It has been used in the plural by more modern authors, in a sense more resembling that of ἀνδραγάθημα: Εἰ δ' ὕστερον ταῖς ἀνδραγαθίαις ὑπερβάλλοντο τὰς ἀτιμίας, εἰς τὴν προὔπαρξασαν παρρησίαν ἀποκαθίστα. *Diod. Sic.* i. 78.

ἀνδραγάθημα, ατος (τό), verbal of ἀνδραγαθίω, and of more modern formation, *courageous act, noble action, exploit, great deed or achievement*: Ἐν δὲ ταῖς τιμαῖς τῶν ἀνδραγαθημάτων δαψιλῆς φαινόμενος περὶ τὰς τιμωρίας ἐμετρίαζε τῶν ἀμαρτημάτων. *Plut. Sertor.* 10.

ἄνεμος, ου (ό), fr. ἄημι, *wind*, in general: Εἰσὶ δὲ τινες 71 οἱ φασὶ τὸν καλούμενον αἶρα, κινούμενον μὲν καὶ ῥέοντα ἄνεμον εἶναι. *Arist. Meteor.* i. 13, 2.

- (71) αὔρα, ας (ῆ), fr. ἄημι, prop. the morning wind or gale, *soft wind*: Τῆμος δ' εὐκρινέες τ' αὔραι καὶ πόντος ἀπῆμων. *Hesiod. Oper.* ii. 288. It is also found in the prose writers: Καὶ εἰ μὲν αὔρα φέροι, θεόντες ἅμα ἀνεπαύοντο. *Xen. Hellen.* vi. 2, 17.

μαψαῦραι, ὦν (αἰ), *light winds* in *Hesiod*: Αἱ δ' ἄλλαι μαψαῦραι ἐπιπνεῖουσι θάλασσαν. *Hesiod. Theog.* 872. According to the Scholiast, *Hesiod* gives this name to the winds called by the Greeks *Καικίας*, which blows from the beginning of the summer according to *Aristotle (Meteor.* ii. 6), and *Θρακίας*, or the *Thracian wind*.

ἀήτης, ου (ὀ) (ἄημι), prop. *that which blows*, in poetry: "Ὅρσας ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας. *Il.* xiv. 254. By ext., or by ellipse of ἀνέμον or ἀνέμων, it is used for the *wind* itself: Οἱ γὰρ ποιηταὶ πον τὰ πνεύματα ἀήτας καλοῦσιν. *Plat. Crat.* 410, b. Εἰσόκε ραντέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται. *Od.* ix. 139.

ἄντη, ῆς (ῆ), *breath, air, wind from the bellows*: Φῦσαι δ' ἐν χοάνοισιν ἑξήκοσι πᾶσαι ἐφύσων παντοίην εὐπρηστον ἀντην ἐξαναῖσαι. *Il.* xviii. 471. *Exhalation, vapour, odour*: "Βμπεῖς ἐς γαῖαν τε καὶ οὐρανὸν ἵκετ' ἀντη. *Il.* xiv. 174.

οὔρος, ου (ὀ), *favorable wind, wind right a-stern*: Εἰματὰ τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπισθεν. *Od.* v. 167. Ἄλλ' ὥσπερ ἐν νηὶ διαπονείσθαι, ἕως ἄν εἰς οὔρον καταστῶσιν. *Xen. Hellen.* ii. 3, 31.

πνεῦμα, ατος (τό), fr. πνέω, prop. *breath* (puff of wind), *breath* (respiration): Πνεύματα ἀνέμων ἐμπίπτοντα. *Herodot.* vii. 16. Ἔστι δὲ πνεῦμα ῥύσις συνεχῆς ἐπὶ μῆκος δέρος. *Aristot. Meteor.* iv. 9, 33. By ext., or rather by ellipse of ἀνέμον, the *wind* itself, both in prose and poetry: Ἦν αἰεὶ κατὰ πρύμναν ἰστῆται τὸ πνεῦμα. *Thuc.* ii. 97. Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον. *Soph. Ajax.* 674.

πνοή, ῆς (ῆ), verbal of πνέω, but more ancient than πνεῦμα, in use as early as *Homer*, and in the poets only: Τὸ δέ τε πνοιαί δονέουσι παντοίων ἀνέμων. *Il.* xvii. 55. The *wind* itself: Παταγεὶ δ' εὐρεῖα θάλασσα, κοπτομένη πνοιαῖς. *Theocr. Id.* xxii. 16. [It occurs in *Plat. Crat.* 419, D, only, however, in attempting to derive a word from it; but *Plutarch* uses it several times.]

- 72 ἀνὴρ, ἀνδρός (ὀ), answers to the Latin *vir*, and designates the man of the married couple, *husband*: "Ὅτ'

ἄνδρ' ἐμὸν ὥκυν Ἀχιλλεὺς ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο (72)
Μύνητος. *Il.* xix. 295.

ἀκοίτης, ου (ὅ), fr. ἀ and κοίτη, one who has the same bed, *bed-fellow*, *husband*: Ἡ μάλα δὴ σ' ἐφύβησε Κρόνου παῖς, ὅς τοι ἀκοίτης. *Il.* xv. 91. The poet. compound παρακοίτης, ου (ὅ), is found only in Homer: Σὺ δέ μοι θαλερὸς παρακοίτης. *Il.* vi. 430.

γαμέτης, ου (ὅ), fr. γαμέω, *souse*, in the Tragic writers: Ὑμὴν, ὦ ὑμήναι' ἀναξ, μακάριος ὁ γαμέτας μακαρία δ' ἐγὼ βασιλικοῖς λέκτροις κατ' Ἄργος ἀ γαμουμένα. *Eur. Troad.* 311. This poet. word has been used by Xenophon: Ἐγὼ μὲν ἀπεπεμφάμην μέγα φρονῶν ὅτι δῆθεν τῆς βασιλείας θυγατρὸς ὀψοίμην τὸν ἐμὸν υἱὸν γαμέτην. *Xen. Cyr.* iv. 6, 2.

εὐνέτης, ου (ὅ), one who has the same bed, *souse*, *lover*: Μητρὸς εὐνέτης σίθεν. *Eur. Electr.* 803. This form, as well as the two that follow and their compounds, is peculiar to the Tragic writers.

εὐνητήρ, ἦρος (ὅ), under the Doric form in Æschylus: Ἐκάστα πόθῳ φιλόνορι τὸν αἰχμήεντα θοῦρον εὐνατήρ' ἀποπεμφαμένα λείπεται μονόζυξ. *Æschyl. Pers.* 140—3.

εὐνήτωρ, ορος (ὅ): Ἦν πάρος Δίρκης τις εὐνήτωρ Λύκος. *Eur. Herc.* 27. Under the Doric form in the choruses: Ἐκ δ' ἔλειπον οἴκους πρὸς ἄλλον εὐνάτορ. *Eur. Andr.* 1040.

ὀμεινέτης, ου (ὅ), *having the same bed, bed-fellow*: Ἀνδρὸς τ' ἀρίστον σοῦ τυχοῦς ὀμεινέτου. *Eur. Med.* 953.

συνεινέτης, ου (ὅ), *sharing the same bed, bed-fellow*: Δεῖ μάντιν εἶναι μὴ μαθοῦσαν οἰκοθεν ὅτῳ μάλιστα χρήσιτας ξυνεινέτη. *Eur. Med.* 242.

εὐναστήρ, ἦρος (ὅ), fr. εὐνάζω, *who sleeps with*, a form peculiar to the Alexandrine poets; in Lycophron and Oppian: Γραιὶ γὰρ εὐναστήρας ἄμναμοι τριπλαῖς πῆναις κατεκλώσαντο δηναῖας ἀλός. *Lycophr. Alex.* 144.

ὁμόγαμος (ὁ, ἦ), sometimes used substantively by ellipse, *souse*: Οὗτος ὁ τᾶς Πολυνείκειος, ὃ γέρον, αὐτοκασιγνήτας νύμφας ὁμόγαμος κυρεῖ; *Eur. Phœnis.* 135.

σύγγαμος (ὁ, ἦ), *united with in marriage*: Καὶ ξυγγάμοισι δυσμενὲς μάλιστ' αἰεῖ. *Eur. Androm.* 182.

πόσις, ιος (ὅ), according to the Sanscrit origin ascribed to it, the traces of which are still to be found in the word πάσασθαι, to possess, this word would have the meaning of *possessor*, and this explains the contradictions apparent in the use of πόσις as the poetic synon. of ἀνὴρ, *husband*, *souse*, in Homer and in the Tragic writers; thus in the Iliad, Helen gives this title to Menelaus, her *legitimate husband*: Ὅς ἐμὸς πρότερος πόσις ἦεν. *Il.* iii. 429. And further on she gives it also to Paris: Ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής, ὅς μ' ἄγαγε Τροίηνδ'. *Il.* xxiv. 763. In Sophocles, on the contrary, where the words

- (72) πόσις and ἀνὴρ are found close together, the former is the *legitimate husband*, the husband *de jure*, the latter the actual husband, the husband *de facto*: Ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ. *Trachin.* 550.

σύζυξ, γος (ὁ, ἡ), prop. *joined with, conjux, yoke-fellow, spouse*; but only in speaking of the husband and wife together: Τὴν τε θανούσαν κάμ' ὀλβίζων ὥς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων ὄντες ἀριστίων σύζυγες εἰμεν. *Eur. Alc.* 920.

73.

- 73 ἄνθος, εος (τό), *flower*, prop. and fig.: Βοτρυδὸν δὲ πέπονται ἐπ' ἀνθεσιν εἰαρινοῖσιν. *Il.* ii. 89. Καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον. *Il.* xiii. 484.

ἀνθεμῖς, ἶδος (ἡ), a species of *camomile* in Dioscorides: Ἀνθεμῖς, οἱ δὲ λευκάνθεμον, οἱ δὲ χαμαίμηλον καλοῦσι. *Dioscor.* iii. 154. Poet. *synon.* of ἄνθος, *flower*, in the Anthology: Ἄλσος δ', Ἀρτεμι, τοῦτο καὶ ἂν χαρίτεσσι θεοῦσαις εἴη ἐπ' ἀνθεμίδων σύμβαλα κοῦφα βαλεῖν. *Anthol. Diotim.* vi. 267.

ἄνθεμον, ον (τό), *flower* in general, *rose* in Aristophanes, according to the interpretation of the Scholiast: Ἐχων στέφανον ἀνθέμων. *Aristoph. Ach.* 992. In Theophrastus, *nigella* or *anthemum*, a plant: Τῶν δὲ κατὰ μέρος ἀνθούτων ἰδίων τὸ περὶ τὸ ἄνθεμον, ὅτι *Theophr. H. Plant.* vii. 13.

ἄνθη, ης (ἡ), according to Thomas Magister the Attic writers use this word for ἀνθησις, *blossoming-time*: Καὶ τὰ μὲν δένδρα τὴν ἀνθὴν ἀθρόαν ποιεῖται. *Theophr. H. Plant.* vii. 9. The reading ἀνθην has been changed by Schneider into ἀνθησιν. Καὶ ὥς ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον. *Plat. Phædr.* 230, b. It is found used for ἄνθος, *flower*, in Nicander: Πολλοῖο μυοκτόνον ἄργεος ἀνθην (*the flower of the white polium, which destroys rats*). *Nicandr. Alex.* 304.

ἀνθήλη, ης (ἡ), *flower* or *rappous down* of some plants in Dioscorides: Ἐπ' ἄκρῳ περικείμενον ἄνθος πυκνὸν καὶ ἐκπαπτούμενον, δ καλοῦσιν ἔνιοι ἀνθήλην. *Dioscor.* iii. 133.

ἀνθοσύνη, ης (ἡ), for ἄνθος or ἀνθησις, used metaphorically in the Anthology: Ἄλλὰ καὶ εὐνήν λεύσσοις καὶ τελέων εὐσταχὺν ἀνθοσύνην. *Agathias*, γ. 276.

θρόνον, ου (τό), *flower* worked in tapestry in Homer: 'Ἄλλ' ἤγ' (73) ἱστόν ὑφαίνει, μυχῶ δόμου ὑψηλοῖο δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἐπασσεν. *Il.* x. 440. According to the Scholiast on Theocritus, the people of Cyprus called garments worked in flowers **θρόνα** (*Theocr. Schol. ad Id.* ii. 59).

κάλυξ, υκος (ή), exterior envelope of the flower, which contains the germen or seed-bud, **CALYX**: Φέρει δ' ἀπὸ πάντων ἡ μέλισσα ὅσα ἐν κάλυκι ἀνθεῖ. *Aristot. H. Anim.* v. 22. Πόλις . . . φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός. *Soph. Oed. T.* 25.

ἄωτος (ὁ) and **ἄωτον**, ου (τό), fr. *ἄημι*, prop. *breath*; hence, fig. that which is the finest, the most delicate possible, the *flower*, in Latin *flor*, which comes from *flare*, its etymology being thus analogous to that of the Greek word; in Homer: Κῶεά τε ῥῆγός τε λινόιό τε λεπτὸν ἄωτον. *Il.* ix. 661.

74.

ἄνθρωπος, ου (ὁ), *man* in general, and in speaking of the 74 two sexes, as *homo* in Latin; it is also found absolutely for a man whom nothing distinguishes from the common herd, *an ordinary person*. It sometimes even conveys the notion of contempt; thus, in Xenophon, it is found in contrast with *ἀνὴρ*: "Ἄν δὲ τοῦτο ἀνάσχησθε τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους· ὑμῶν δὲ ἀνδρῶν ὄντων, . . . *Xen. An.* i. 7, 4.

ἄνθρωπος, ἀνδρός (ὁ), *man, male, husband*; in the higher style of writing, it specially signifies a man who distinguishes himself by great bravery, or such other qualities, as a man ought to possess; a *brave, noble man*: "Ὡ φίλοι ἀνέρες ἔστε. *Il.* v. 529. "Ἦν νῦν γ' ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ. *Soph. Antig.* 491. Hence, in general, it may be translated in epic poetry, *warrior*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν. *Il.* iv. 457. Sometimes *ἀνὴρ*, as *vir* in Latin, is emphatic. It is often used by the Greek orators as a simple formula of politeness, or as a mode of engaging the good-will of their hearers; thus Demosthenes often uses it, softening the mention of disagreeable truths to the Athenians, by the flattery of the appellation, as in the following passage: Δυσκόλου δ' ὄντος φύσει καὶ χαλεποῦ τοῦ βουλευέσθαι, ἔτι πολλῷ χαλεπώτερον ὑμεῖς αὐτὸ πεποιήκατε, ὧ ἄνδρες Ἀθηναῖοι· οἱ μὲν γὰρ ἄλλοι πάντες ἀνθρώποι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα. *Dem. de Pac.* 1. It is further found, thus emphatically used, even in a bad sense: "Ἦν δέ τις

H

- (74) ἐν μνηστῆρσιν ἀνὴρ, ἀθεμίστια εἰδώς, Κτήσιππος δ' ὄνομ' ἔσκε. *Od.* xx. 287. [Thus οὗτος ἀνὴρ implies *indignation* or *contempt*, οὗτοσι ἀνὴρ οὐ παύσεται φλυαρῶν. *Plat. Gorg.* 489, B. So, if ἀνὴρ is used, where an honorary title might be expected; as when Philip is called by Demosth., Μακεδῶν ἀνὴρ, 157, 2.]

φῶς, ωτός (ὁ), fr. φημί, syn. of ἀνὴρ, *man, warrior*, in Homer and the Tragic writers: Ἀλλὰ μετ' αὐτοῦς ἦλθε παλαιῷ φωτὶ τοικῶς. *Il.* xiv. 136. Πονηροῦ φωτὸς ἡδοναὶ κακαί. *Eur. Iphig. A.* 387.

βροτός, οὗ (ὁ, ἡ), *human, mortal*, in Greek (as *mortal* in English) is used poetically as a subst. by the ellipse of the word 'man,' which is sometimes but far less commonly expressed: Κεῖνοισι δ' ἄν οὐτις τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο. *Il.* i. 271. "Ἴν' ἀθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν. *Il.* xix. 2. The word is also found in Plato: Διέλθωμεν δὴ τὴν εὐδαιμονίαν τοῦ τε ἀνδρὸς καὶ τῆς πόλεως ἐν ᾗ ἄν ὁ τοιοῦτος βροτὸς ἐγγένηται. *Plat. Pol.* viii. 566, d.

ἐπιχθόνιος (ὁ, ἡ), *one who is on the earth, terrestrial*, is sometimes used substantively by the poets in the plural, with the ellipse of ἄνθρωποι, signifying *human beings*, in opp. to ἀθάνατοι, *immortals*: Τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν ἀθάνατοι χαρίεσσαν, ἐχέφρονι Πηνελόπειᾳ. *Od.* xxiv. 197.

θνητός, ἡ, ὄν (θνήσκω), *subject to death, mortal*; in the poets it is sometimes used substantively, by ellipse of ἄνθρωπος or ἀνὴρ: Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε. *Il.* i. 574. Κακὸν γε θνητοῖς τὸ νέον. *Eur. Androm.* 184. [In the prose writers it is found in this sense, but principally when opposed to θεός: e. g. μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ. *Pl. Conv.* 202, E: θεὸν αὐτόν, ἀντὶ θνητοῦ ποιήσασα. *Isocr.* 218, C.]

75.

- 75 ἀνταγωνιστής, οὗ (ὁ), *antagonist, adversary* in general, *rival* in every kind of competition: Ἐὰν δὲ ἀνταγωνιστὴν γυμναστικῆς ἢ μουσικῆς ἢ τινος ἀγῶνος ἐτέρου διακωλύῃ τις βία μὴ παραγίγνεσθαι. *Plat. Legg.* xii. 955, a.

ἀντίβιος (ὁ, ἡ) (βία), poet. *one who employs violence, opposes with violence*; hence, *violent, hostile*: Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης ἀντιβίους ἐπέεσσιν. *Il.* ii. 378.

ἀντίδικος (ὁ, ἡ) (δίκη), *adverse party, adversary* in a law-suit: Ὅς ἦν ἐπὶ τοῖς τῶν ἀντιδίκων πράγμασιν. *Demosth. in Theocrin.* 1327, 24.

ἀντίπαλος (ὁ, ἡ) (ἀντί, πάλη), prop. *adversary in wrestling*. By ext., *enemy* in war: Βάλλοντες αὐτοὺς καὶ τοξεύοντες μάλα κακῶς ἐποίουν οἱ γυμνήτες τῶν ἀντιπάλων. *Xen. Hell.* iv. 2, 14. Ὅρῳ γὰρ ἡμῖν ἀντιπάλους προσίοντας οἷς ἡμεῖς, εἰ ᾧδε στρατευσόμεθα, οὐ δυνησόμεθα μάχεσθαι. *Xen. Cyr.* vi. 1, 13.

ἀντίτεχνος (ὁ, ἡ), fr. τέχνη, *competitor* in every kind of

art or profession, and specially one who employs the same (75) means, arts, and artifices as his competitor, to defeat him : Ποιηταὶ μὲν οὖν ὑμεῖς, ποιηταὶ δὲ καὶ ἡμεῖς ἐσμεν τῶν αὐτῶν, ἀντίτεχνοί τε καὶ ἀνταγωνισταὶ τοῦ καλλίστου δράματος. *Plat. Legg.* vii. 817, b.

ἀντίτυπος (ὁ, ἡ) (τύπτω), that which beats back, gives back blow for blow, hard ; that receives and retains the impression of whatever comes into contact with it ; that reproduces its shape ; passively, *repeated* by the echo : Παρ' ᾧ στόνον ἀντί-τυπον ἀποκλαύσειεν. *Soph. Philoct.* 694. [ἀντιτυπώτατον εἶδος, *offering obstinate resistance, extremely hard.* *Pl. Tim.* 62, C : and ἀντιτύπους ἀνθρώπους, *stubborn, obstinate.* *Theæt.* 156, A.]

76.

ἄντρον, ου (τό), *cave, natural cavity* : Καρκαλίμως δ' εἰς 76 ἄντρον ἀφικόμεθ' οὐδέ μιν ἔνδον εὔρομεν. *Od.* ix. 216.

σπέος, εος (τό), Eustathius and the Etym. Magn. derive this word from σβέω, on account of the darkness that reigns there, and the modern writers from σπάω, as if it had the meaning of rupture, fissure in a mountain ; hence, *grotto, cavern, specus*, artificial cavity made by man, and to serve for a dwelling ; thus Homer uses it in speaking of the abodes of the nymphs and marine deities, and particularly of the grotto which was the retreat of the goddess Calypso : Τὸν δ' οἶον νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων, ἐν σπέεσι γλαφυροῖσι. *Od.* i. 14. Further on, he describes the wonders which nature and art had brought together to embellish this grotto, and to make it a palace worthy of a goddess. It may be observed, that, in the *Odyssey*, in speaking of the cave of Polyphemus, the poet uses the word σπέος very rarely, but almost always ἄντρον.

σπήλυγξ, γος (ἡ), a more recent derivative, from which the Latins have *spelunca* ; in Theocritus and Lucian. Theocritus uses it in speaking of the cave of Polyphemus : Καὶ σπήλυγγα φυγῶν ὀλοοῖο Κύκλωπος. *Theocr. Id.* xvi. 53.

σπήλαιον, ου (τό), another derivative and synon. of σπέος, in Lucian and the Septuagint : Καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο. *Luc. Mar. Dial.* 2. Θάψετε με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ ὃ ἐστὶν ἐν τῷ ἁγρῷ Ἐφρων τοῦ Χετταίου. *Genes.* 49, 29.

σήραγξ, αγγος (ἡ), *hole, cleft of a rock* : Περὶ δὲ τὴς σήραγγας τῶν πετριδίων τήθηνα καὶ βάλανοι, καὶ τὰ ἐπιπολάζοντα, οἶον αἱ λεπάδες καὶ οἱ νηρίται. *Aristot. Hist. An.* v. 15. In Theocritus, *den* of a lion : Ἦτοι ὁ μὲν σήραγγα προδείελος ἔστιχεν εἰς ἥν. *Theocr. Id.* xlv. 222.

- (76) χάσμα, ατος (τό), fr. χαίνω, *opening, hiatus, yawning gulf*, CHASM: "Ομβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ ῥαγῆναι τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ᾗ ἔνεμεν. *Plat. Pol. ii. 359, b.* (Cf. *Cic. Offic. cxi. 9.*)

χηραμός, οῦ (ὅ), *hollow, hole in a rock*: "Ὡστε πέλεια ἡ ρά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέτρην, *χηραμόν. Il. xxi. 495.* [XΑΩ.]

- 77 ἄξια, ας (ή), feminine of ἄξιος, used substantively by ellipse, *estimate, valuation, worth*: Τὴν δὲ δὴ τῆς βλάβης ἄξιαν εἶτε διπλὴν εἶτε τριπλὴν εἶτε καὶ τετραπλασίαν, οἱ καταψηφισάμενοι δικασταὶ ταπτόντων. *Plat. Legg. ix. 876, d.* Fig. *dignity [worth, desert]*: Τὸν γὰρ λόγον δεῖ τῆς ἀξίας τῆς ὑμετέρας ἐγγυὺς εἶναι, μὴ τῆς τοῦ λέγοντος. *Dem. de Syntax. 171, 13.*

ἀξιώσις, εως (ή), fr. ἀξιόω, action of judging worthy, *dig-natio*: Τάλαντον ἀργυρίου ἐκάστῳ δωρεὴν δίδωμι τῆς ἀξιώ-σιος εἵνεκα τῆς ἐς ἐμεῦ γῆμαι (*on account of the honour he has done me in desiring an alliance with my family*). *Herodot. vi. 130.* In Thucydides, *pretension, claim to a dignity*, where it differs from ἀξίωμα, which is *the dignity obtained*: Κατὰ δὲ τὴν ἀξίωσιν, ὡς ἕκαστος ἐν τῷ εὐδοκίμῳ οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται· οὐδ' αὖ κατὰ πενίαν, ἔχων δὲ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ-ματος ἀφανείῃ κεκώλυται. [This does not appear to be the meaning of the word here: = "*quod autem ad æstimationem attinet*," Poppo: it is opposed to κατὰ μὲν τοὺς νόμους just before]. *Thuc. ii. 37.* Ἀξιώσις was in later times confounded with ἀξίωμα: Ὑμῖν μόνοις ὑποκατακλίνονται τῆς ἀξιώσεως ἐκόντες. *Dion. Hal. Ant. Rom. vi. 71.* [In Th. i. 37, it is *claim, demand, = postulatium*: in ii. 34, &c., *reputation, character*; ἀνὴρ . . . ὃς ἂν . . . ἀξιώσει προήκη = *dignitate*. Poppo. Both these meanings are derived from that of an *estimate*, as made (1) by *ourselves*, or (2) by *others*, with reference to *us*.]

ἀξίωμα, ατος (τό), another verbal of ἀξιόω, which expresses the *dignity obtained*, as in the passage quoted above from Thucydides; hence, *rank or honour, merit, consideration, glory*: "Ὅμως γὰρ δὴ πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται. *Plat. Polit. vi. 495, d.* Εὗ ἴσθ' ὅτι, εἴ τι ἐμοῦ

ἐκῆδον, οὐδενὸς ἂν οὕτω με ἀποστερεῖν ἐφυλάττον ὡς ἀξίωμα- (77)
τος καὶ τιμῆς. *Xen. Cyr.* v. 5, 34.

78.

ἄξων, ονος (ὁ), fr. ἄγω, prop. *axis*; hence, every thing 78
that turns upon an axis, and especially (principally in the
plural) ἄξονες, ὦν (οἱ), square tables of wood turning on a
pivot, on which the laws of Solon were written; hence, by
ext., the laws themselves were called ἄξονες at Athens.
The singular is found in Demosthenes: 'Ὡς ἐν τῷ ἄξονι
ἀγορεύει. *Dem. in Aristocrat.* 629, 21.

κύρβεις, εων (οἱ), triangular columns in the form of pyra-
mids, on which were inscribed laws of a special character,
and notices of the sacrifices, public festivals, and other
solemnities: Γράψαντας ἐν κύρβεσιν τισὶ καὶ στήλαις, τὰ δὲ
καὶ ἄγραφα πάτρια θεμένους ἔθη. *Plat. Politic.* 298, d.
Aristophanes uses κύρβις fig. in the singular: Τοῖς ἀνθρώ-
ποις τ' εἶναι δόξω . . . εὐρεσιεπής, περίτριμμα δικῶν, κύρβις.
Aristoph. Nub. 447. Although the numerous instances
quoted by the grammarians, obscure as they are, may prove
the difference that existed between these two words, it is
plain, from the following passage from Plutarch, that even
in the time of Aristotle their meaning was confounded:
'Ἰσχὺν δὲ τοῖς νόμοις πᾶσιν εἰς ἑκατὸν ἐνιαυτοὺς ἔδωκε, καὶ
κατεγράφησαν εἰς ξυλίνους ἄξοντας ἐν πλαισίοις περιέχουσι
στρεφομένους' ὧν ἔτι καθ' ἡμᾶς ἐν Πρυτανείῳ λείψανα μικρὰ
διεσώζετο, καὶ προσηγορεύθησαν, ὡς Ἀριστοτέλης φησὶ, κύρ-
βεις. *Plut. Solon.* 25.

79.

ἀπαράσκευος (ὁ, ἡ), one who has made no preparations, 79
used actively: Ἀπαράσκευοι καὶ ἄποροι εἰς τὸν πόλεμον καθί-
σταντο. *Thuc.* i. 99.

ἀπαρασκευάστος (ὁ, ἡ), used passively, unprepared, taken
unawares, surprised: Προσπέσοντες δὲ ἀπαρασκευάστοις τοῖς
βαρβάροις. *Herodian.* iii. 9.

80.

ἀπατᾶν, acc. to the grammarians, from πάρος, path, to turn 80
away from the path, to lead astray, seduce; but better
from ἀπτω [*palpo*], to deceive by feigned caresses; and
thence, to deceive, cheat, to disappoint, defraud, in Homer:
Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν. *Il.* ix.

- (80) 344. Καὶ σκοπεῖν τίς τι ἔχει, ὃν δυνατὸν ἀφελέσθαι ἀπατήσαντα ἢ βιασάμενον. *Plat. Polit.* ix. 573, e.

ἐξαπατᾶν, a compound of the preceding word, and more frequently used than the simple ἀπατᾶν, even in Homer's time; with the meaning of which he associates the notion of complete success. The same remark may be made of Plato and Xenophon: Κομιδῇ ἄρα ὁ Θεὸς ἀπλοῦν καὶ ἀληθές ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους ἐξαπατᾷ. *Plat. Polit.* ii. 382, e. Ἀπελογοῖτο ὡς ἐξαπατηθεῖη. *Xen. Hellen.* vii. 4, 39.

ἀπαφίσκειν, *synon.*, poet. and Epic, of the same family as ἀπατᾶν, *to deceive, cheat*: Οὔτι σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει. *Od.* xi. 217. The compound ἐξαπαφίσκειν associates with its simple the notion of success, *to succeed in imposing upon another*: Μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη, ὅπως ἐξαπάφοιτο Διὸς νόον αἰγίοχοιο. *Il.* xiv. 160.

ἀλωπεκίζειν, *to imitate the fox, to act the fox*: Οὐκ ἔστιν ἀλωπεκίζειν, οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον. *Aristoph. Vesp.* 1233.

βουκολεῖν (*βουκόλος*), *prop. to tend or feed cattle*; *fig. to deceive by fine words, to defraud of his hope*: Κάτω κάρα ῥίψας με βουκολήσεται. *Aristoph. Pac.* 153. In more modern authors, *to feed with illusions, with vain hopes, &c.*: Ἐλπίσιν ἀπατηλαῖς βουκολούμενοι. *Alciph.* 3, 5. Imitated by the Latins: *Spes est, quæ pascat amorem. Ovid. Metam.* ix. 12.

γοητεύειν [*γόης, ἥτος, enchanter; juggler*], *prop. to charm by juggling arts*; hence sometimes *fig., to charm*, but always with the notion of deception associated with it: Ἥ εἰ μὴ τοῦτο, γοητευθέντα καὶ φενακισθέντα τῇ περὶ τᾶλλα φιλανθρωπία, καὶ ταῦτ' ἐλπίσαντα παρ' αὐτοῦ. *Dem. de Fals. Leg.* 373.

δελεάζειν (*δέλεαρ, a bait*), *prop. to lure by a bait, to tempt, catch by a bait*; hence sometimes *fig., to tempt, to allure*: Τῶν δὲ ἰδιωτῶν καὶ πολλῶν τὰ μὲν οὐ προορωμένων, τὰ δὲ τῇ καθ' ἡμέραν ῥαστώνῃ καὶ σχολῇ δελεαζομένων. *Dem. Cor.* 14.

δολοῦν (*δόλος*), *prop. to catch with a bait (δόλος)*; hence *fig., in poetry [Herod. &c.], to lure, to entrap, to take by craft*: Ὁν θανεῖν ἐρρυσάμην Μοίρας δολώσας. *Eur. Alcest.* 12.

ἡπεροπεύειν, fr. εἰπεῖν and ἡπύειν, or perhaps ἡπια, *to say soft* (80) *things, sweet things, amorous nonsense, to cajole, to wheedle*, used principally of the cajoling that is successful with women: "Ἡ οὐχ ἄλις ὄτι γυναῖκας ἀνάλκιδας ἡπεροπεύεις; *Il. v. 349.*

καπηλεύειν, prop. to falsify, as those dealers do who adulterate their goods; hence sometimes fig. in poetry, *to cheat, impose upon*: "Ἢδη νῦν αὔχει, καὶ δι' ἀψύχου βορᾶς σίτοις καπήλεν'. *Eur. Hipp. 952.*

παράγειν, prop. to lead aside from the right way; hence fig., *to mislead, deceive or beguile by flattery*: Δεῖ ἄρα περὶ θεῶν καὶ λέγειν καὶ ποιεῖν ὥς μήτε αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτούς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ. *Plat. Polit. ii. 383, a.* Τοὺς δὲ στρατιώτας τὴν δωρεὰν μὴ κομιζομένους ἐν ἀρχῇ μὲν ἐλπίς παρήγεν, ὥς εἰ καὶ μὴ τοσοῦτον ἄλλ' ὅσον Νέρων ἔδωκεν, ἀποδώσοντος. *Plut. Galb. 18.*

παρακρούειν, rendered synon. with the above by a metaphor taken from those who cheat by pressing down one of the scales of the balance to gain in weight; or, acc. to other grammarians, from the wrestler who trips up his adversary. It is to this last usage, that Plato alludes in the following passage, where the verb is used in a sense more akin to its proper meaning: Καὶ οὐκ ἂν σε παρακρούοι ἢ παροῦσα ξυμφορά. *Plat. Crit. 47, a.* In a remoter metaphorical sense, and in the middle voice: Φυλάττειν ἐμέ καὶ τηρεῖν ἐκέλευεν ὅπως μὴ παρακρούσομαι μηδ' ἐξαπατήσω. *Dem. Coron. 318.*

παραλογίζεσθαι, to make a false calculation, *to deceive by false calculation or false reasoning*: Παραλογίζεται γὰρ ἡ διάνοια ὑπ' αὐτῶν, ὥσπερ ὁ σοφιστικὸς λόγος· εἰ ἕκαστον μικρόν, καὶ πάντα. *Aristot. Polit. 5, 8.*

πλάζειν, prop. *to cause to wander, to put out of the way, to remove afar off*: Ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων οὐτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. *Od. i. 75.* Sometimes fig.: Ἐνθα μνηστήρεσσιν ἐπὶ γλυκύν ὕπνον ἔχευεν, πλάζε δὲ πίνοντας [= *aberrare faciebat*, sc. a proposito diutius bibendi, *vel* a sobriâ mente, *vel* a potentiâ agendi. *Damm.*]. *Od. ii. 396.* This verb is only to be found in some modern prose writers, such as Lucian and Polybius.

σφάλλειν, prop. *to cause to fall*; hence sometimes fig., *to cause to fall into error*: Τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτοὺς τε σφάλλεισθαι καὶ ἄλλους σφάλλειν. *Xen. Memor. iv. 6, 1.*

- (80) *φενᾱκίζειν*, prop. to put on false hair [*φενᾱκή*: but *φενᾱκίζειν* = *to be a φέναξ*. It is doubtful whether *φενᾱκή* is connected with *φέναξ*, or only a dialectic variation of *πηνίκη*]; hence to deceive by disguise or false appearances, *to impose upon a person* [*by false pretences*], *to dupe*: *Μὼν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγῆναι ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος*; *Aristoph. Plut.* 271. *Αἰσχροὺν ἐστίν, ὃ ἄνδρες Ἀθηναῖοι, φενακίζειν ἑαυτούς. Dem. Philipp.* i. 12.

φηλοῦν (*σφάλλειν*), to mislead, deceive: *Εἰτ', ὄνειράτων δίκην, τερπνὸν τόδ' ἔλθον φῶς ἐφήλωσεν φρένας. Æschyl. Agam.* 503.

φρεναπατᾶν, prop. to impose upon the understanding; hence *to impose upon, to deceive*, in the N. T.; *Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὧν, ἑαυτὸν φρεναπατᾷ. Galat.* vi. 3.

ψεύδειν and *ψεύδεσθαι*, to deceive by falsehoods, lies: *Ἡ δὲ ψενσαμένη Προῖτον βασιλῆα προσήυδα. Π.* vi. 163. *Ἐὰν οὖν, ἔφη, ἐπιλήπῃ αὐτὸν ἡ δαπάνη, ἥ καὶ ἐκὼν ψεύσεται, πῶς σοι ἔξει τὰ τῆς στρατιᾶς*; *Xen. Cyr.* i. 6, 9. The active *ψεύδειν* is very rare: *Ἀλλὰ πιστεύω τοι τῇ πείρᾳ τῇ ἡμετέρᾳ, καὶ τῇ ὑμῶν εἰς ἐμὲ εὐνοίᾳ. . . μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας. Xen. Cyr.* i. 5, 13.

81.

- 81 *ἀπήνη*, *ης* (*ῆ*), a vehicle with four wheels, waggon, to which horses or mules were harnessed, and which carried baggage, heavy goods, &c., in Homer: *Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην, τὰς Ἰδαίος ἔλαυνε δαίφρων. Π.* xxiv. 324. In Pindar *ἀπήνη* is specially *the team*, and by ext., the car drawn by mules, and used at the games: *Ἀκαμαντόποδός τ' ἀπήνας δέκευ Ψαυμῖός τε δῶρα. Pind. Ol.* v. 6; and, by ext., *pair, couple*; fig. *marriage-tie*: *Ὁ δὲ πρέσβυς ὀμματοστερῆς, ἀπήνας ὁμοπτέρον πόθον ἀμφιδάκρυτον αἰε κατέχων. Eur. Phœn.* 340.

ἄμαξα, *ης* (*ῆ*), vehicle or waggon drawn by oxen. This observation of Thomas Magister is contradicted by Eustathius; and, in fact, little difference is made in the *Iliad* between these two kinds of carriages, both having four wheels, and used for carrying heavy loads; they were drawn indifferently, either by oxen or by mules: *Οἱ δ' ὑφ' ἀμάξεσιν βόας ἡμιόνους τε ζεύγνυσαν. Π.* xxiv. 782. But in the *Odyssey* *ἄμαξα* is sometimes found with the epithet *ἡμιονεῖη*, *drawn by mules*; which would seem to prove that

it was more commonly drawn by oxen. Afterward *ἄμαξα* (81) was used, in ordinary language, for *transport waggon*: generally, vehicle drawn by oxen: Καὶ ἀμάξας δὲ σίτου προέπεμπε. *Xen. Cyr.* ii. 4, 14.

ἄντυξ, *υγος* (ή), fr. *ἀνέχω*, plur. *ἄντυγες*, two semicircles, forming the *arm*, or *rail* of the two sides of the Homeric chariot: Δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι. *Il.* v. 728. By synecdoche, it is used for the whole *chariot* in poets posterior to Homer: Ἴππικῶν ἐξ ἀντύγων ἰγνάπτει αἶν, ἔστ' ἀπέψυξεν βίον. *Soph. Aj.* 1049.

ἄρμα, *ατος* (τό), *war-chariot*, always drawn by horses, and mounted with warriors ready for the fight; or by those who contended for the prize in the public games: Τὸ μὲν ἄρματι τεθρίπῳ γέρας. *Pind. Isthm.* i. 18. [Common in prose. *Thuc. Xen. Plato, &c.*]

ἀρμαμάξα, *ης* (ή), *waggon* or *carriage for travelling*, chiefly in use among the Persians: Ἀναβάντες ἐπὶ τὰς ἀρμαμάξας σὺν ταῖς γυναιξίν, ἀπήλυνον. *Xen. Cyr.* iii. 1, 22.

δίφρος, *ου* (ό), for *διφόρος*, fr. *δύο*, *φέρειν*, carrying two persons; in the *Iliad*, prop. *seat* of the *war-chariot* (*ἄρμα*) on which two persons sat, the driver (*ἡνίοχος*) and the warrior on his right (*παραβάτης*), who had only to fight: Ὑῖας Πριάμοιο . . . δύνω λάβε εἰν ἐνὶ δίφρῳ ἰόντας. *Il.* v. 159. Hence by a synecdoche in constant use, the *chariot* itself: Πεντήκοντα δ' ἔλον δίφρους. *Il.* xi. 748. In the *Odyssey*, *carriage for travelling*: Εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι. *Od.* iii. 324.

ζεύγος, *εος* (τό), prop. *yoke*; hence, by ext., two or more beasts of any kind *under harness together*; *yoke* of oxen, where more than two, *team* of oxen, of horses; hence, by a natural synecdoche, the *carriage* itself: Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον. *Xen. Mem.* i. 1, 9. That it may be applied to *four* horses is plain from the context in the following passage of *Plato*: Πολύ γε μᾶλλον ἢ εἴ τις ὕμῶν ἵππῳ, ἢ ξυνωρίδι, ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν. *Plat. Apol.* 36, d.

ἵπποι (οἱ), and oftener feminine (αἱ), *mares*, which the ancients considered the fittest for driving, and for war. This word is sometimes synonymous with *ἄρμα* in the *Iliad*, and by synecdoche is used, 1. for the carriage and horses together (*Ἐάνθου πλητο ῥόος κελάδων ἐπιμῆξ ἵππων τε καὶ ἀνδρῶν. Il.* xxi. 16);—2. for the carriage alone: Αὐτὰρ ὃγ' ἤρως, ὢν ἵππων ἐπιβάς, ἔλαβ' ἡνία. *Il.* v. 328.

- (81) **ὄχος**, εος (τό), scarcely found but in the plural, *war-chariot*: 'Εξ ὀχέων ἄλτο χαμᾶζε. *Il.* iv. 419. The form **ὄχος**, ου (ό), is also found in an Homeric hymn, and in the Tragic writers. [Also *Hdt.* 8, 124.] Æschylus uses it in speaking of the waggons of the Scythian nomade hordes: Οἱ πλεκτὰς στέγας πεδάρσιοι ναίουσ' ἐπ' εὐκύελος ὄχοις. *Æschyl. Prom.* 710.

ὄχημα, ατος (τό), fr. ὀχέω, in general every thing which serves to transport, to carry from one place to another, *conveyance, carriage, vehiculum*: Τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματος ἐσμέν. *Xen. An.* iii. 2, 19.

ῥεδα or **ῥέδη**, ης (ή), synon. of ἀπήνη, *carriage* with four wheels, *rheda* in the N. T.: Καὶ ἵππων καὶ ῥεδῶν. *Αποκ.* xviii. 13.

σατίνη, ης (ή), fr. σάττειν, *carriage* in the Homeric hymns: Πρώτη τέκονας ἄνδρας ἐπιχθονίους ἰδίδαξεν ποιῆσαι σατῖνας τε καὶ ἄρματα ποικίλα χαλκῷ. *Hymn. in Vener.* 13.

συνωρίς, ἰδος (ή), fr. συναίρειν, *a pair of horses harnessed together, biga*; hence *chariot drawn by two horses*: Τῷ δὲ ἄλλῳ ἔτει, ᾧ ἦν Ὀλυμπιάς τρίτη καὶ ἐνενηκοστή, ἣ προστεθεῖσα ξυνωρίς ἐνίκα Εὐαγόρου Ἡλείου. *Xen. Hellen.* i. 2, 1.

τέθριππον, ου (τό), neuter of the adjective τέθριππος, *having four horses*, sometimes used substantively, with ellipse of ζευγος or ἄρμα, *team or chariot of four horses*: Καὶ νίκας Πυθοῖ καὶ Ἰσθμοῖ καὶ Νεμέᾳ τεθρίπποις τε καὶ κέλῃσι. *Plat. Lys.* 205, c. [So *Xen.*, e. g. *An.* iv. 3, 21.]

τετραορία, ας (ή), *four-horse chariot*: Θήρωνα δὲ τετραορίας ἔνεκα νικαφόρου γεγωνητίου ὀπί. *Pind. Olymp.* 2, 8.

82.

- 82 **ἀποικία**, ας (ή), fr. ἀποικος, *the leaving the natural home* for some other, *emigration*; the term applied to the ancient Greek colonies: "Ὡστε καὶ ἐς Ἰωνίαν ὕστερον ὥς οὐχ ἱκανῆς τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. *Thucyd.* i. 2.

κληρουχία, ας (ή), *division by lot, portion* obtained by lot, allotment, distribution of lands made to those who were sent to the colonies; hence, by ext., *the colonies themselves, the colonists*, whom the republics of Greece settled in countries they wished to retain possession of, or

with a view to repeople the towns which they had destroyed. (82)
 It was thus, that the Athenians, having made themselves masters of Melos after a long siege, 416 B.C., put to the sword all who were capable of bearing arms; an act which no political consideration can possibly justify, although Isocrates has endeavoured to place it in a different light: Ὑπὲρ ὧν προσήκει τοὺς εὖ φρονοῦντας μεγάλην χάριν ἔχειν πολὺ μᾶλλον ἢ τὰς κληρουχίας ἡμῖν ὀνειδίζειν, ὥς ἡμεῖς εἰς τὰς ἐρημονύμενας τῶν πόλεων φυλακῆς ἕνεκα τῶν χωρίων, ἀλλ' οὐ διὰ πλεονεξίαν ἐξεπέμπομεν. *Isocr. Paneg.* 31.

ἀποικὸς (ὁ, ἡ), prop. *emigrant*, the name given to the an- 83
 cient Greek colonists: Ἦσαν δὲ Κορίνθιοι ξυμπροθυμούμενοι μάλιστα τοῖς Ἀμπρακιώταις, ἀποίκους οὔσι. *Thucyd.* ii. 80.

μέτοικος (ὁ, ἡ), *domiciled foreigner, resident alien*, one who, having taken up his abode in a particular city, [is allowed to settle and trade there, but] has [not] been admitted to the rights of citizenship in it. At Athens, they paid a tax (μετοίκιον) of 10 drachmæ per annum, and were subject to certain duties, such as carrying the sacred vessels (σκάφη) in solemn processions, whence they were called σκαφηφόροι; their wives were obliged on the same occasions to carry vessels filled with water, whence they were also called ὕδριαφόροι, and their daughters (σκιαδηφόροι) parasols for the Athenian ladies. It appears from a passage in Demosthenes, that, at least at a certain period, the μέτοικοι were obliged to pay to the state a sixth of their property: Δούλον ἔφη καὶ ἐκ δούλων εἶναι καὶ προσήκειν αὐτῷ τὸ ἔκτον μέρος εἰσφέρειν μετὰ τῶν μετοίκων. *Dem. in Androt.* 612, 4.

ἐποικὸς (ὁ, ἡ), prop. one sent in addition to, or in the place of the native inhabitants of a place, *colonist* sent to a city to replace the inhabitants that have been driven from it, and to repeople it, such colonists as the Athenians sent to Ægina and Potidæa: Καὶ ὕστερον ἐποίκους ἐαυτῶν ἔπεμψαν εἰς Ποτιδαίαν, καὶ κατήκισαν. *Thucyd.* ii. 70. It is also used of foreigners invited to reside in any city, and admitted to the same rights with the other citizens, in order to increase the population: Ἀπολλωνιάται, οἱ ἐν τῷ Εὐζείνῳ πόντῳ, ἐποίκους ἐπαγαγόμενοι ἐστασίασαν. *Aristot. Polit.* v. 3.

- (83) κληροῦχος, ου (ὁ), prop. *who draws or gains a portion by lot*; a colonist to whom lands were given for cultivation in conquered countries. Demosthenes uses this word of the colonists whom the Athenians had sent into the Chersonesus under Diopithes, B.C. 341. These colonists, driven out by the Cardians and supported by Philip, were the occasion of new attempts on his part. It is the subject of the speech of Demosthenes on the affairs of the Chersonesus: Πρὶν Διοπίθην ἐκπλεῦσαι καὶ τοὺς κληροῦχους οὕς νῦν αἰτιῶνται πεποιηκέναι τὸν πόλεμον. *Dem. de Reb. in Cherson.* 91, 15.

84.

- 84 ἀποκήρυκτος (ὁ, ἡ), acc. to Ammonius and Hesychius, is applied to a son *driven* from his home for bad conduct.

ἐκποίητος (ὁ, ἡ), son *emancipated or given away* by his father to another person, who adopts him (εἰσποίητος): Ἐκποίητος εἰς τὸν οἶκον τὸν Ἰππολοχίδου. *Is.* 65, 41. Fig.: Ἐὰν ἐκ φαύλου γένηται χρηστός, ὥσπερ εὐεκτικός ἐκ νοσώδους, ἀφείται τῆς τοῦ γένους ποινηῆς, οἷον ἐκποίητος τῆς κακίας γενόμενος. *Plut. de Sera Num. Vindict.* 21.

ἀπόκληρος (ὁ, ἡ), a *disinherited* son, but found only in the Pandects and Institutes of the emperor Theophilus: Ἔστω μου ὁ δεῖνα κληρονόμος, οἱ δὲ λοιποὶ ἔστωσαν ἀπόκληροι. *Instit. ii. Tit.* 13.

85.

- 85 ἀπολείπειν, prop. to abandon, hence, in legal phrase, *to separate herself* from a husband; to be *divorced*, used of the woman only: Καὶ πρὸς τούτοις τὴν μὲν γυναῖκ' οὐκ ἀπολελοιπυῖαν. *Dem. ad Onetor.* i. 865, 6.

ἀποπέμπειν, *to send or put away* his wife, speaking of the husband, *to divorce*: Κατὰ τὸν νόμον ὃς κελεύει εἰάν ἀποπέμπῃ τὴν γυναῖκα ἀποδιδόναι τὴν προῖκα. *Dem. in Neær.* 1362. In the same passage Demosthenes uses ἐκβάλλειν to express the same act on the part of the husband, but with the associated notion of violence and outrage: Ὅργισθεις δ' ἐπὶ τούτοις ἀπασι καὶ ὑβρίσθαι ἡγούμενος καὶ ἐξηπατῆσθαι, ἐκβάλλει τὴν ἀνθρωπον ὥς ἐνιαυτὸν συνοικήσας αὐτῇ, κύουσαν, καὶ τὴν προῖκα οὐκ ἀπαδίδωσιν. *Dem. in Neær.* 1362.

86.

ἀπονίψασθαι, *to wash the hands after eating* ;

86

κατὰ χειρὸς ὕδωρ, or κατὰ χειρός, or κατὰ χειρῶν alone, *water for the hands*, i. e. *to wash the hands*, was one of the phrases used only before eating ; a custom, which, according to the remark of Athenæus, was peculiar to the ancient Athenians : Ἀριστοφάνης ὁ γραμματικὸς χλευάζει τοὺς οὐκ εἰδότας τὴν διαφορὰν τοῦ τε κατὰ χειρός, καὶ τοῦ ἀπονίψασθαι. Παρὰ γὰρ τοῖς παλαιοῖς, τὸ μὲν πρὸ ἀρίστον καὶ δείπνου, λέγεσθαι κατὰ χειρός· τὸ δὲ μετὰ ταῦτα ἀπονίψασθαι. Ἔοικε δ' ὁ γραμματικὸς τοῦτο πεφυλακέναι παρὰ τοῖς Ἀττικοῖς. *Athen.* ix. 18. Which, in fact, is confirmed by the following passage from Aristophanes : Ὑῶρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν. *Aristoph.* *Vesp.* 1216.

87.

ἄπορος (ὁ, ἡ), fr. ἀ and πόρος, prop. *without passage, without outlet, whence one cannot pass out* : [hence *impassable, &c.*] Ὅρη ἄπορα τοῖς πολεμίοις παρέχειν. *Xen. An.* ii. 5, 3. Ποταμὸς παντάπασιν ἄπορος διὰ τὸ βάθος. *Xen. An.* iv. 1, 2.—Fig. Ἐν ἀπόροις εἶναι (*to be in a strait*; in circumstances of great difficulty). *Xen. An.* vii. 6, 11. Speaking of persons, *being at a loss, not knowing which way to turn, not knowing what to do* [*omni consilio atque ope destitutus*. Cf. 353] : Πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶτες, &c. *Thuc.* ii. 59.

ἀμήχανος (ὁ, ἡ), fr. ἀ and μηχανή, prop. *without means, without device or expedient* ; and by ext., *embarrassed, perplexed, uneasy, in despair*, in speaking of persons : Ὡμοὶ ἐγὼ σίο, τέκνον, ἀμήχανος. *Od.* xix. 363. It is oftener, however, used passively, in speaking of things, *that which means cannot be found to effect, difficult or impossible to do or say* : Ἀμήχανον ὅσον χρόνον (*an inconceivable length of time* : i. e. *one cannot say how long*). *Plat. Phæd.* 80, c. [Also of persons in the sense of *difficult to deal with; unmanageable.*]

ἀδύνατος (ὁ, ἡ), fr. ἀ and δύναμαι, speaking of persons : *one who has not the power to do a thing, who cannot, is not able, powerless* : Ἀδύνατοὶ εἰσιν ἐπιμελεῖς ἔσεσθαι. *Xen. Œcon.* 12, 12 [also absolutely = *disabled*], *infirm*. [Thus the ἀδύνατοι are opposed to the δυνατοὶ or δυνάμενοι, the *able-bodied*. Cf. *Lys.* 24, 12.] More often passively, in

(87) speaking of things; *what cannot be done, impossible*: Τῆς γεωργικῆς τὰ πλείστα ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι. *Xen. Œcon.* 5, 18.

88.

88 ἀπρεπής (ὁ, ἡ), fr. *d* and πρέπω, *unbecoming, improper*: Ἐπίχαρμον δὲ τὸν κωμωδοποιόν, ὅτι τῆς γυναικὸς αὐτοῦ παρούσης εἶπέ τι τῶν ἀπρεπῶν, ἐζημίωσε. *Plut. Apophth.*

ἀνάρμοστος (ὁ, ἡ), and rarely ἀναρμόδιος (ὁ, ἡ), fr. *d* and ἀρμόζω, prop. *that which does not fit, which does not square, disproportioned*: Ἦττον τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες [θώρακες] τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Memor.* iii. 10, 13.—Fig. *of an unsociable character, disagreeable, difficult to deal with*: Τυφογέρων εἰ κἄν ἀρμοστος. *Aristoph. Nub.* 900. [See Note.]

ἄκοσμος (ὁ, ἡ), fr. *d* and κόσμος, prop. *without order*; fig. *disorderly, lawless, disgraceful*: Οὐδενὸς ἀπείχοντο τῶν ἀκοσμοτάτων καὶ βιαιοτάτων. *Plut. Crass.* 15.

ἄτοπος (ὁ, ἡ), fr. *d* and τόπος, fig. *out of place, absurd, strange*: Ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ. *Xen. Memor.* ii. 3, 15. [Hence, *so strange as to be unnatural*: ἄτοπον πνεῦμα. *Th.* 2, 49.]

ἄκαιρος (ὁ, ἡ), fr. *d* and καιρός, *unseasonable, mal-à-propos, useless, empty*: Οἱ δὲ μὴ θέλοντες διὰ τὸ ἐπίπονον διδάσκεισθαι ἀλλὰ ἐν ἡδοναῖς ἀκαίροις διάγειν, φύσει οὗτοι κάκιστοι. *Xen. Cyn.* 12, 15. [Of persons = *importunate, troublesome*.]

ἄεικῆς (ὁ, ἡ), fr. *a* and εἰκώς, *unbecoming, disgraceful, shameful*: Τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπίσπον. *Od.* xii. 412.

ἄεικέλιος (ὁ, ἡ), = ἀεικῆς, when spoken of things; sometimes in speaking of persons, *ugly, vile, contemptible*: Πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δόατ' εἶναι, νῦν δὲ θεοῖσιν ἔοικε. *Od.* vi. 242.

ἄσχημων (ὁ, ἡ), fr. *a* and σχῆμα, *without form, shapeless, deformed*; more commonly fig. *shameful, unseemly*; *unbecoming, indecent*: Ὅταν γὰρ ἄσχημον μὲν μηδέν, μηδὲ δυσχερὲς ἐν ταῖς γνώμας τῶν παρόντων καταλείπηται. *Xen. Apol.* 7.

ἄλογος (ὁ, ἡ) fr. *a* and λόγος, prop. *without reason, irrational*: Ἡ δὲ φιλοτιμία οὗτ' ἐν τοῖς ἀλόγοις ζώοις ἐμφύεται, οὗτ' ἐν πᾶσιν ἀνθρώποις. *Xen. Hier.* 7. Fig. *unreasonable, absurd*: Νομίζων ἄλογον εἶναι τοὺς ἐξ ἱερῶν κλέπτοντας ἱεροσύλους καλεῖν. *Xen. Ages.* 11, 1.

89.

ἄργυρος, ου (ὅ), fr. ἀργός, *silver*, the metal : Χαλκὸν δ' 89 ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε καὶ χρυσὸν τιμήεντα καὶ ἄργυρον. *Il.* xviii. 474.

ἀργύριον, ου (τό), 1. sometimes *silver*, as metal : Ἐκεῖνο μέντοι οἶδα ὅτι καὶ χρυσίον ὅταν πολὺ παραφανῇ, αὐτὸ μὲν ἀτιμότερον γίγνεται, τὸ δὲ ἀργύριον τιμιώτερον ποιᾷ. *Xen. de Vectig.* 4, 10. 2. More frequently *silver* coined, made into *money*, *money*, *pecunia* : Ἐνταῦθα οἱ στρατιῶται ἤχθοντο ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν. *Xen. Anab.* vii. 1, 7.

κέρμα, ατος (τό) [fr. κείρειν], *piece of money*, [small] *coin* : Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. *Aristoph. Plut.* 379. Ἐπειθεν ἡμᾶς διδόνς κέρματα. *Dem. in Mid.* 549, 27.

νόμισμα, ατος (τό), fr. νομίζω, *silver or gold* coined, *numisma*, *money* : Ἀγορὰ δὴ ἡμῖν καὶ νόμισμα ξύμβολον τῆς ἀλλαγῆς ἕνεκα γενήσεται ἐκ τούτου. *Plat. Polit.* ii. 371, b. Hence, *gold or silver piece*, or *coin* : Νομίσματά τε αὐτοῦ κοπῆναι ἐπέτρεψε. *Herodian.* ii. 15, 9. Aristotle gives this etymology of the word : Οἷον δ' ὑπάλλαγμα τῆς χρείας τὸ νόμισμα γέγονε κατὰ συνθήκην, καὶ διὰ τοῦτο τούνομα ἔχει νόμισμα, ὅτι οὐ φύσει, ἀλλὰ νόμῳ ἐστί. *Aristot. Eth.* v. 5.

νόμος, ου (ὅ). According to Photius and Suidas, the Dorians used νόμος for νόμισμα, *piece of money*. An instance may be found in the Tables of Heraclea (1, 75), and it was from νόμος that the Latins derived their *nummus*, or, according to the more ancient orthography, *numus*.

χρήματα, άτων (ρά), prop. *things of use*, *goods*, *riches*, *sums of money*, sometimes *money* : Οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι· πολλὰ γὰρ καὶ ταῦτα ἦν αὐτῷ. *Xen. Cyr.* i. 5, 3.

90.

ἀρέσκειν (ἄρω), prop. to *arrange*, to *adjust*, to *make* 90 agree ; hence, to *appease*, in Homer : Ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἅποινα. *Il.* ix. 120. After Homer's time, in constant use, especially in prose, and construed in a neuter sense with nominative of the thing, to *be* or *seem* *suitable*, *appropriate*, &c., to *satisfy*, to *please* : Εἰ μὲν ἥρεσκέ τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἦγον. *Dem. Philipp.* i. 1.

- (90) ἀνδάνειν (ἀδην), *to satisfy, to be agreeable, to please*: 'Αλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ. *Il.* i. 24. Πολλοὶ μ' ἐμνύοντο, νόον δ' ἐμὸν οὔτις ἔαδε. *Theocr.* xxvii. 22. [Also in *Hdt.*]

δοκεῖν. This verb was often used, principally in the aorist and perfect passive, as the usual formula in ancient decrees, declaring that *it had seemed good* to the legislative body to pass such and such a decree: Ἐδοξε τοῖς Πυλαγόραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων. *Dem. de Coron.* 51.

εὐαρεστεῖν (εὐάρεστος [εὖ. ἀρέσκω]), a verb of modern formation, *to be agreeable, to be approved, to please*: Θεορύβου δὲ ἐπὶ τῇ γνωμῇ γενομένου διὰ τὸ μὴ πᾶσι τοῖς μέρεσιν αὐτῆς εὐαρεστεῖν ἀμφοτέρους. *Dion. Hal. A. R.* xi. 60. Μέχρι τούτου τοῖς ἐπικεικαστάτοις τῶν πολιτῶν εὐηρέσται τὰ γινόμενα. *Diod. Sic.* xiv. 4.

91.

- 91 ἀρετή, ἥς (ῆ), fr. ἄρω, or, according to others, from Ἄρης, in Homer, physical excellence of every kind: Ποδῶν ἀρετὴν ἀναφαίνων. *Il.* xx. 411. Ἡ ἰσχὺν ἢ ἄλλην τινὰ ἀρετὴν τοῦ σώματος. *Plat. Gorg.* 499, d. Hence, fig. *valour in war, courage*: Ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν. *Il.* xiii. 277. Πάντες ἴσασιν οἱ παρ' ἐκείνῳ ξένοι δτι ἡ πολεμικὴ αὐτοῖς ἀρετὴ ἐντιμωτάτην τε βίον καὶ ἀφθονώτατον παρέχεται. *Xen. Hellen.* vi. 1, 4. [Cf. 92.]

ἀλκή, ἥς (ῆ), indicates more especially *defensive strength*, hence strength, valour that defends, protects, *valour*: Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς. *Il.* iv. 234. Οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. *Il.* iii. 45. Personified in the *Iliad*. Ἐν δ' Ἐρις, ἐν δ' Ἀλκή. *Il.* v. 740. This poet. word has been sometimes used by prose writers. Thus Xenophon uses it fig.: Οἶδα γὰρ πάντας τοὺς ἐκεῖ ἀνθρώπους, πλὴν ἑνός· μᾶλλον δουλείαν ἢ ἀλκὴν μεμελετηκότας. *Xen. Hellen.* vi. 1, 4. [See example from *Th.* under ἐψυχία.]

ἀνδραγαθία, ας (ῆ), fr. ἀνὴρ and ἀγαθός, the quality of a brave man, *bravery*: Πάντα τὸν χρόνον ἀλλήλοισι περὶ ἀνδραγαθίας ἀντεποιοῦντο. *Xen. Anab.* v. 2, 11.

ἀνδρεία, ας (ῆ), formed from ἀνὴρ, on the same principle as *virtus* in Latin from *vir*; but conveying with it more of the meaning of *fortitudo, courage in war*. According to

the definition of Plato : Θάρσος πολεμικόν· ἐγκράτεια ψυχῆς (91) πρὸς τὰ φοβερὰ καὶ δεινὰ· τόλμα ὑπηρετικὴ φρονήσεως (*boldness subordinated to prudence* [or, *in attendance on prudence*]). Opp. to δειλία, cowardice, in Xenophon : 'Αεὶ διελέγετο σκοπῶν . . . τί ἀνδρεία, τί δειλία. *Xen. Memor.* i. 1, 16. [Cf. 92.]

ἀνδρεῖον, ον (τό), neuter of ἀνδρεῖος, which, with many of these neuter adjectives, Thucydides employs substantively in an abstract sense, in a manner peculiarly his own : Καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὄντες, τὸ ἀνδρεῖον μετερχόνται. *Thuc.* ii. 38.

λήμα, ατος (τό), prop. *will* [fr. ΛΑΩ, λῶ, *volo*]; character, in a gen. sense, which can be determined only by the context; e. g. in the following passage of Herodotus, the earliest author in whom the word occurs : Ὑπὸ λήματός τε (= *intrepidity of will*) καὶ ἀνδρητῆς ἐστρατεύετο οὐδεμιῆς εἰούσης οἱ ἀναγκαίης. *Herodot.* vii. 99. [Here it is in a *good* sense, = *resolution, spirit, intrepidity*. In a *bad* sense it is *insolence*, &c. The word is poetic (in Soph. always in a *bad* sense) except in Ionic prose, and late writers; e. g. Lucian.]

ἀριστεία, ας (ή), *bravery*.: Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι κρίνειν ἔμελλε κάρτος ἀριστείας τινί. *Soph. Ajax.* 443. It expresses rather the action itself, the *deed of bravery*, in the following passage of Plutarch : Καὶ καλῶς εἶχεν εἰ καὶ διὰ μηδὲν ἄλλο, τῇ γοῦν ἀλώσει καὶ φθορᾷ τῆς πόλεως ἐπειπεῖν τὸ ἀνδραγάθημα τοῦτο καὶ τὴν ἀριστείαν. *Plut. de Herodot. Mal.* 24.

εὐψυχία, ας (ή), literally, the good quality or disposition of the soul : Τὰ δὲ μαθήματά που διττά, ὥς γ' εἰπεῖν, χρῆσασθαι ξυμβαίνοι ἄν, τὰ μὲν ὅσα περὶ τὸ σῶμα γυμναστικῆς, τὰ δ' εὐψυχίας χάριν μουσικῆς. *Plat. Legg.* vii. 795, d. Hence, stout-heartedness, *spirit, courage* : Ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει. Φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. *Thucyd.* ii. 87.

εὐψύχον, ον (τό), neuter adjective, used for εὐψυχία by Thucydides [see ἀνδρεῖον, above] : Πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεον καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ. *Thuc.* ii. 38.

θυμός, οὔ (ό), the heart, the seat of the passions, in

- (91) Homer; hence, fig. *heart* for courage, as in French [English], *spirit*: Πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. *Il.* xv. 280; *the heart of all them fell into their feet*, i. e. as the Scholiast explains it, they had no strength left but for flight, and no hope of safety but in flight. [So in Att.: ῥώμη καὶ θυμῷ, *Xen. Cyr.* 4, 2, 21.]

ἡγορέα, ας (ή), fr. ἀνήρ, Epic from ἀνδρία, but more ancient, *manly vigour*: Ἠγορέη πίσυνοι καὶ κάρτεϊ χειρῶν. *Il.* xi. 9.

ἀγνηορή, ης (ή), fr. ἀγῆνωρ, more particularly, *excess of courage, audacity*: Τοῦ δ' οὔποτε κυδάλμιον κῆρ ταρβεῖ οὐδὲ φοβεῖται ἀγνηορή δέ μιν ἔκτα. *Il.* xii. 45.

θάρσος, εος (τό), prop. *the fervour or ardour of courage*; hence, *glowing courage, boldness*: "Ενθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος. *Il.* v. 2. [Cf. 252 and note.]

μένος, εος (τό), although of eastern origin, this is one of the words, the origin of which the Greeks, ever jealously refusing to admit any claim of superiority, would fain find in their own language; they derive it from μένειν; a derivation not to be lost sight of, and, according to which the primary sense of the word is that of *strength, valour*, according to the Greeks: Ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων. *Il.* xxii. 459. According to the Venetian Scholia, μένος refers to the body, and θάρσος to the soul; μένος is the strength which renders a person capable of enduring toil and danger; θάρσος, the boldness which leads him to dare and undertake; it is in the union of these two qualities, that the courage of the warrior consists. [Of prose writers, *Xen.* uses this word (ὑπὸ προθυμίας καὶ μένους, *Cyr.* 3, 3, 61; μένος καὶ θάρσος, *Hell.* 7, 1, 10), and *Arist. Eth.* 3, 8; *Pl. Tim.* 70: τὸ τοῦ θυμοῦ μένος = *vis*.]

ῥηξηνορή, ης (ή), fr. ῥηξήνωρ, epithet of Achilles, one who breaks or overthrows the line of warriors, *impetuous force*: Ἡ μὲν δὲ θάρσος μοι Ἀρης τ' ἔδωκε καὶ Ἀθήνη καὶ ῥηξηνορήν. *Od.* xiv. 217.

τόλμα, ης (ή), fr. τλῆναι, is prop. that quality of the soul, which makes man endure, *disposition to dare to do, resolution, hardihood, boldness*, in a good sense: τόλμα [considered as an excess of daring; *over-boldness*] is opp. to δειλία, timidity, and ἀνδρεία is the mean between these two dispositions: Οὔτε γὰρ φωνὴν ἔσχον ἱκανήν, οὔτε τόλμαν δυναμένην ὄχλῳ χρῆσασθαι (*that could manage a multitude*). *Isocr. Ep. ad Philipp.* 34. Οἱ πολέμιοι τὴν τόλμαν ἰδόντες ἡμῶν, μάλλον φοβηθήσονται. *Xen. Cyr.* iii. 3, 18.

εὐτολμία, ας (ή), fr. εὐτολμος, *noble daring*: Οὔτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία. *Eurip. Med.* 469. [In *Pol.* and *Plut.*; and of horses in *Xenoph.*]

92.

ἀρετή, ἥς (ῆ), fig. and in a philosophical sense of wide extent, the *quality of moral excellence, virtue*, thus defined by Aristotle: "Ἔστιν ἄρα ἡ ἀρετὴ ἕξις προαιρετική, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς ὠρισμένη λόγῳ, καὶ ὡς ἂν ὁ φρόνιμος ὀρίσειε, μεσότης δὲ δύο κακῶν. Τῆς μὲν καθ' ὑπερβολὴν, τῆς δὲ κατ' ἑλλειψιν. *Arist. Eth. Nicom. ii. 6.* "Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται καλὰ τε καὶ ἀγαθὰ εἶναι. *Xen. Memor. iii. 9, 5.*

ἀνδρεία, ας (ῆ), fr. *ἀνῆρ*, formed by the same analogy as the Latin *virtus*, and sometimes coming near to its fig. meaning [Cf. 91], in a philosophical sense, moral *strength*, moral *courage*, in Plato: Τὴν ἀνδρείαν τί θῶμεν; πότερον ἀπλῶς οὕτως εἶναι πρὸς φόβους καὶ λύπας διαμάχην μόνον, ἢ καὶ πρὸς πόθους τε καὶ ἡδονάς; *Legg. i. 633, d.*

ἀνδραγαθία, ας (ῆ), *quality, virtue of the good and brave man* [*manly virtue*]: Καλὸν ἂν μοι δοκεῖ ἡ Ἀγασιδίου ἀρετὴ παράδειγμα γενέσθαι τοῖς ἀνδραγαθίαν ἀσκεῖν βουλομένοις. *Xen. Agesil. 10, 2.*

καλοκαγαθία, ας (ῆ), union of the good and the beautiful, moral *perfection, virtue*, opp. to *κακία* in a general sense: Πλουτοῖς δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρέτης ἐστίν. *Isocr. ad Demon. 6.*

ἀγαθόν, οὐ (τό), neuter adj. used substantively in an abstract sense, *the good*, with the associated notion of the *useful, the profitable*: Ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθῇσονται, καὶ παρορμῶντες εἰς τὰγαθόν. *Xen. Cyr. ii. 2, 1.*

καλόν, οὐ (τό), neuter adj. used in an abstract sense as the above, *the beautiful, the good, the honorable, virtue*: "Ὅστις γε μὴν φανερός ἐστι τοῦ μὲν πλεονεκτεῖν αἰεὶ ἐπιμελόμενος, τοῦ δὲ καλοῦ καὶ τῶν φίλων μηδὲν ἐντρεπόμενος, *Xen. Hellen. ii. 3, 17.*

τὰ καλὰ, *fine qualities, virtues*: Ὁ πατήρ μὲν εἰσὶν αὐτὰ καλὰ, ἢ ὀλίγα τῶν καλῶν ἔλεγεν, ὑποπτεύων διὰ τὸ μέγεθος τῆς ἀρετῆς τὴν παρὰ τῆς τύχης ἐπήρειαν (*being afraid of a reverse of fortune on account of the greatness of your virtue*). *Himer. Orat. 23, 6.*

- (92) χρηστότης, ητος (ή), fr. χρηστός, *quality of the good man*, carrying with it the accessory notion of *usefulness*; *goodness*: Τῷ δὲ Ῥωμαίῳ τὴν δικαιοσύνης καὶ χρηστότητος ἀποδιδόντες οὐ φαύλως διαιτῶν δόξωμεν. *Plut.* [Plato defines it ἥθους ἀπλαστία μετ' εὐλογιστίας, 412, e.]

93.

- 93 ἄριστον, ον (τό), in the *Iliad* and the *Odyssey*, it is the *morning meal, breakfast*: Φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον. *Il.* xxiv. 124. Ὀδυσσεὺς καὶ δῖος ὕφορβος ἐντύνοντο ἄριστον ἄμ' ἧοι. *Od.* xvi. 2. Since Homer's time the word is only found in Thucydides and Xenophon, who most frequently use it in the general sense of *meal, repast*; thus it must be understood in the following passage, or at least of the first meal of the day, rather than of dinner: Ἀθρόαι δὲ γενόμεναι αἱ νῆες ἀπασαι ἐν Παρίῳ ἕξ καὶ ὀγδοήκοντα τῆς ἐπιούσης νυκτὸς ἀνηγάγοντο καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ ἁρίστου ὥραν ἦκον εἰς Προκόννησον. *Xen. Hellen.* i. 1, 13. It is only later, and from the time of Athenæus, that it is found in the sense of *dinner*. (See Δόρπον.)

ἀκράτισμα, ατος (τό), *morning meal, breakfast*, from the time of Aristotle: Τῶν δὲ φαττῶν ἡ μὲν θήλεια ἀπὸ δείλης ἀρξαμένη τὴν τε νύκτα ὅλην ἐπωάζει, καὶ ἕως ἀκρατίσματος ὥρας. *Aristot. H. Anim.* vi. 8. The form ἀκρατίσμός, is more modern, and found only in Athenæus: Λέγει δὲ τὸ πρωϊνὸν ἔμβρωμα δ' ἡμεῖς ἀκρατίσμον καλοῦμεν, διὰ τὸ ἐν ἀκράτῳ βρέχειν καὶ προσίεσθαι ψωμούς. *Athen.* i. 9.

δεῖπνον, ον (τό), *dinner* in Homer, the *meal* in the middle of the day, before proceeding to the business of the day; whence it received its name, being formed, according to the Scholiast (on *Il.* β'. 381), from μεθ' ὃ δεῖ ποιεῖν¹: Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα. *Il.* ii. 381. According to the *Etym. Magn.*, the Comic writers were the first to use δεῖπνον for the evening meal, *supper* [cœna], which is confirmed by the following passage from Aristophanes, where the hour of this meal is fixed: Σοὶ δὲ μελήσει, ὅταν ἡ δεκάπουν τὸ στοιχεῖον, λιπαρῷ χωρεῖν ἐπὶ δεῖπνον. *Aristoph. Eccles.* 652. Τὸ μὲν γὰρ δεῖπνον φασὶ κοῖνα

¹ [The remark given under δόρπον will hold good of this derivation also.]

(= cœna) διὰ τὴν κοινωνίαν καλεῖσθαι. *Plut. Quæst. Conv.* (93) 726, c.

δείπνηστος, ου (ό), a form found for the first time in the *Odyssey*, the evening meal, *supper*: 'Αλλ' ὅτε δὴ δείπνηστος ἔην, καὶ ἐπήλυθε μῆλα πάντοθεν ἐξ ἀγρῶν. *Od.* xvii. 170. Eustathius (1814, 39), according to the futile distinction which the grammarians have attempted to introduce in noting by a different accent the different meanings of the same word, pretends that δειπνηστός, means *the supper*, and δείπνηστος, *the hour of supper*: Φαλαίγη ἐναλίγκια τὴν περὶ λύχνους ἀκρόνυχος δειπνηστός ἀπῆλασε παιφάσσουσιν. *Nicandr. Ther.* 760.

δειπνοσύνη, ης (ή), given as synon. of δειπνον, but is rather *the art of supping, the talent of supping*[?], in a poet quoted by Athenæus: Χαιρεφών, πεινῶντι λάρφῳ θρυθι τοικῶς, νήστης, ἀλλοτριῶν εὖ εἰδῶς δειπνοσυνάων (*well versed in the art of supping out; or, at other men's tables*). *Athen.* iv. 5.

δόρπον, ου (ρό), the evening meal, from τοῦ δόρατος παύεσθαι, *to cease from the labours of the spear*, because it was taken as refreshment after the labours of war: Ἄμα δ' ἡελίῳ καταδύντι, τεύξεσθαι μέγα δόρπον. *Il.* xix. 208. The Scholiast on Homer, who gives these etymologies, more ingenious than true, and to which others equally improbable might be added from the grammarians, adds, that in his time ἄριστον, *dinner*, was the name of the morning meal, and δειπνον, *supper*, that of the evening meal. This is confirmed by Athenæus, who thus enumerates the order of meals in the heroic age: Καὶ ἄριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἑω λαμβανόμενον· δειπνον δὲ μεσημβρινόν, ὃ ἡμεῖς ἄριστον· δόρπον δὲ τὸ ἑσπερινόν. *Athen.* i. 10.

δορπηστός, οὔ (ό), an Ionic lengthening of δόρπον, is found for the first time in Hippocrates, where it signifies, according to the commentators, *supper*, or the hour of supper. But at a certain period, if we may believe Athenæus, this word must have had the sense of *dinner*, or the *hour of dinner*: Τὸ δ' ἄριστον δορπηστόν ἔλεγον. *Athen.* i. 10. In this passage Athenæus quotes the testimony of the grammarian Philemon, the author of several collections of Attic words, which makes it probable that the word had been adopted by the Attics in the meaning afterwards given to ἄριστον. Thus it must be understood in the two following passages

- (93) of Xenophon and Aristophanes: "Ἐδοξεν οὖν αὐτοῖς ἀπιέναι καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς σκηνάς. *Xen. Anab.* i. 10, 17. Εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας. *Aristoph. Vesp.* 103.

ἐπιδορπῖς, ἰδος (ῆ), name of *supper* among the ancient Greeks, according to Athenæus: "Ἐλεγον τὸ δεῖπνον ἐπιδορπίδα. *Athen.* i. 10.

δειλινόν, οὐ (τό), meal between dinner and supper, a sort of *afternoon collation*, of which mention is made as early as the *Odyssey*: Σὺ δ' ἔρχεο δειελήσας. *Od.* xvii. 599. "Ὁ καλοῦσί τινες δειλινόν, ὃ ἐστὶ μεταξὺ τοῦ ὑφ' ἡμῶν λεγομένου ἀρίστου καὶ δείπνου. *Athen.* i. 9.

διανηστισμός, οὐ (ὀ), was at an ancient period, and perhaps especially among the Athenians, the name of *break-fast*: Τὸν μὲν οὖν ἀκρατισμὸν διανηστισμὸν ἔλεγον. *Athen.* i. 10.

ἐσπέρισμα, ατος (τό), *evening meal, evening collation, merenda*: Τροφαῖς ἐχρῶντο οἱ παλαιοὶ ἀκρατίσματι, ἀρίστῳ, ἐσπερίσματι, δείπνῳ. *Athen.* i. 10.

94.

- 94 ἀρκεῖν, fr. ἄρω, prop. to form a compacted substance sufficiently strong to resist; thus Homer uses it in speaking of the cuirass or buckler, that is sufficiently strong to resist darts, arrows, &c.: Πυκινὸς δὲ οἱ ἤρκεσε θώρηξ τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρότα. *Il.* xv. 529. Hence the more modern meaning of *to be sufficient, to be enough* or a *match for*, strong enough, &c. both in the Tragic and prose writers: Κἂν ψιλὸς ἀρκέσαιμι σοὶ γ' ὤπλισμένῳ. *Soph. Aj.* 1102. Πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην παρασκευήν, *Plat. Polit.* ii. 369, d.

ἀλέξιν, fr. ἀλέγω or fr. ἀλκή, prop. *to keep off* or *at a distance, to ward off*: Φράζεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμᾶρ. *Il.* ix. 251. Xenophon has employed this Homeric verb prop. and fig. [in *Mid.*]: Ἀλλ' ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολέμιους ἀλεξόμεθα¹. *Xen. Anab.* vii. 7, 3. [But cf. Buttm. Lexic. p. 548, who says: "it is well known that *strength, ἀλκή*, and *to assist*, is the ground-idea." It is used *absol.* *Il.* ζ. 109.]

¹ [The fut. ἀλέξομαι is not given even in the third edition of Liddell and Scott.]

ἀμύνειν, prop. *to defend by keeping off, to ward off*, (94) *protect*: *Νήεσσιν ἀμυνόμεναι δῆϊον πῦρ. Il. x. 670.* Also in prose: *Εἰ σε πείθοιμι ἐγὼ τοὺς πολεμίους ἀμύνειν. Plat. Phæd. 260, b.*

ἀπελαύνειν, prop. *to repel with violence, to drive out of a place, to put to flight*, principally applied to enemies: *Ἐπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι ἤκοι οὔτε ἀπελάσαι ἐπιθυμῶν ἐκείνους, οὔτε πολεμεῖν δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις καὶ Χαλδαίοις. Xen. Cyr. iii. 2, 7.* Fig. *to exclude*: *Τούτων δ' οὐδεὶς ἀπελήλαται νόμῳ τιμῶν καὶ ἀρχῶν. Xen. Cyr. i. 2, 15.*

ἀποσοβεῖν, prop. *to shake, agitate, to shake any thing in order to drive away flies or other insects*: *Αὔξειν δεῖ τὰς τρίχας τὰς μὲν ἐν τῇ οὐρᾷ, ὅπως ἐπὶ πλείστον ἐξικνούμενος ἀποσοβῆται ὁ ἵππος τὰ λυπούντα. Xen. Hippiatr. 5, 6.* Hence, applied to enemies: *Οὓς δὲ μὴ δύναιντο λαμβάνειν ἀποσοβούντες ἂν ἐμποδῶν γίγνοιτο τοῦ μὴ ὀρᾶν αὐτοὺς τὸ δλον στρατεύμα σου. Xen. Cyr. ii. 4, 17.*

ἀπωθεῖν, *to repulse an enemy*, in Homer: *Ἀλλὰ μὲν ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα. Il. viii. 96.* To try to put away, *to remove or push back without violence*: *Ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα. Il. xxiv. 508.* Fig.: *Προσῆκει τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰτίους ἀπώσασθαι. Dem. de Fals. Legat. 408, 22.*

εἶργειν, *to prevent approaching*; hence, *to keep off, to drive away*: *Ὅτε μήτηρ παιδὸς εἶργει μυῖαν ὅθ' ἡδεῖ λέξεται ὑπνῳ. Il. iv. 130.*

ἐρύκειν, prop. and fig. *to stop, to keep off, to hold back*, so as to prevent from approaching or entering: *Πλάγχθη δ' ἀπὸ χαλκῶφι χαλκὸς οὐδ' ἔκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια. Il. xi. 352.* The word occurs once in Xenophon: *Οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀεμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά. Xen. Anab. iii. 1, 25.*

ἐρύσσειν, prop. *to draw to oneself*, found in Homer as synon. with the preceding word: *Ἀλλ' οὐκ οἶωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν. Il. ii. 859.*

χραιομεῖν (χράω), prop. *to be of use, to serve*: *Τότε δ' οὔτι δυνήσονται ἀχνύμενός περ χραιομεῖν. Il. i. 588.* In the Iliad it is found sometimes with an accusative, like the verbs ἀλίξειν and ἀμύνειν, with which it has been improperly considered synonymous: *Ὡς ἄρα τοῖς οὔτις δυνατό χραιομῆσαι ὀλεθρον Τρώων. Il. xi. 120.* [See Buttm. Lexil. p. 541.]

- 95 ἀρνείσθαι, fr. αἶρειν, according to Etym. Magn., from raising the hand to send away or repel, *to refuse*: Ἡ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἢ κεν ἀρνήσαιο; *Il.* xiv. 212. Later, *to deny*: Ὡς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι διὰ τὴν περιφάνειαν, ἀλλὰ προσωμολόγησεν. *Dem. ad Orest.* 871, 15.

ἀναίνεσθαι (αἰνεῖν), *not to approve, not to consent*: opp. to ἐπαινέω; hence, *to refuse, to reject*: Ἐνθ' αὐτὸς μὲν ἔπειτ' ἠναινετο λοιγὸν ἀμῦναι. *Il.* xviii. 450: Ἐγίγνωσκεν ὁ Κῦρος δεῖν τοὺς ὑπηρέτας τοῦτο ἀσκεῖν, ὥς μηδὲν ἀναίνοιντο ἔργον. *Xen. Cyr.* ii. 1, 23.

ἀπαγορεύειν, *to forbid*: Ἐνδοθεν γὰρ ἀπαγορεύω σοι μὴ κινεῖσθαι. *Xen. Cyr.* i. 4, 13.

ἀνανεύειν, *to turn away the head in disdain or refusal, to signify 'no,'* by turning away the head, answers to the *renuere* of the Latins, and is opposed to *κατανεύειν*: Ὡς ἔφατ' εὐχομένην ἀνένευε δὲ Παλλὰς Ἀθήνη. *Il.* vi. 311. Hence, *not to grant* [whether a request or a proposition]: Τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν. *Il.* xvi. 250. Ἐπειδὴ δὲ καὶ τοῦτο ἀνένευον, &c. *Xen. Cyr.* i. 6, 12.

ἀπονεύειν, whence the Latin *abnuere*, seems to have been used in the same sense; but there is no instance of it in this signification.

ἀποφάναι, *to say 'no,'* to answer in the negative: Ἀντικρὺ δ' ἀπόφημι γυναῖκα μὲν οὐκ ἀποδώσω. *Il.* vii. 362. Ὡς δὲ καὶ ταῦτα ἀπέφησα, ἐπήρου με αὖ πάλιν, &c. *Xen. Cyr.* i. 6, 13.

ἀπειπεῖν, a defective verb, used only in the second Aor., *to say no, to refuse*: Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον ἢ ἀπόειπ'. *Il.* i. 515. [Also, *to forbid*.]

οὐ φάναι, in dialogues, to answer in the negative, *to say no, or it is not, there is not*: Καὶ ἐγὼ εἶπον· Οὐδὲν ἄρα ἐστὶν τῶν τῆς ἀρετῆς μορίων ἄλλο οἷον ἐπιστήμη οὐδ' οἷον δικαιοσύνη οὐδ' οἷον ἀνδρεία οὐδ' οἷον σωφροσύνη οὐδ' οἷον ὁσιότης; Οὐκ ἔφη. *Plat. Protag.* 330, b.

οὐ φάσκειν, is stronger than the preceding; *to speak* (95) *positively in the negative, to maintain that it is not so* and so: Αὐτὴ ἐαυτὴν ἐρωτῶσα καὶ ἀποκρινομένη καὶ φάσκουσα καὶ οὐ φάσκουσα. *Plat. Theæt.* 190, a.

96.

ἄρπάζειν, fr. ἄρπη [no], prop. *ravish* as a bird of prey, and 96 carnivorous animals generally: ["he doth ravish the poor." *Ps.*] "Ὡστ' αἰετὸς ὑψικετῆεις, ἄρπάξων ἢ ἄρ' ἀμαλὴν ἢ πῶκα λαγῶν. *Il.* xxii. 308. Hence—1. *to carry off by force, or seize with violence [to snatch away]*: "Ἐκτωρ δ' ἄρπάξας λαῶν φέρεν, ὃς ῥα πυλάων ἐστήκει πρόσθε. *Il.* xii. 445.—2. *to ravage, plunder, pillage*: Καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις, ἥρπαζον καὶ τὸν πλείστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο. *Thucyd.* i. 5.

ἄγειν καὶ φέρειν, literally, *to drive away and carry off*, that is to say, *to pillage, plunder*, to ravage an enemy's country: Εἰπὼν τῷ Φάρακι ὡς ὅτι ὀκνοίη μὴ ὁ Τισσαφέρνης καὶ ὁ Φαρνάβαζος ἐρήμην οὔσαν καταθέοντες φέρωσι καὶ ἄγωσι τὴν χώραν. *Xen. Hellen.* iii. 2, 14. This periphrasis is generally construed with the names of towns or countries; it is found, however, with persons (and that with reference to a *naval* expedition) in the following passage of Demosthenes: "Ἀγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. *Dem. Philipp.* i. 10 [so elsewhere, e. g. ἔφερε καὶ ἤγε αὐτούς, *Anab.* ii. 1, 4; where observe that the *order* is *reversed*: also *things*; e. g. χρήματα, *Anab.* v. 5, 13]. The Latins have imitated the phrase, e. g. Virgil: *Alii rapiunt incensa feruntque Pergama. Æneid.* ii. 374.

ἀφαιρεῖν, *to take away, to take off*: Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς ᾧ ἐπὶ πόλλ' ἐμόγησα. *Il.* i. 161. "Ὅσαι τῷ στρατῷ ἔποντο σκευοφόροι κάμηλοι, ταύτας πάσας ἀλίσας καὶ ἀπελὼν τὰ ἄχθεια, ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἱππάδα στολὴν ἐνεσταλμένους. *Herodot.* i. 80.

ἀπαυρίσκειν, *synon.* with the above, used only in the Aorists: 'Ἄλλ' ἄμφω θυμὸν ἀπήύρα. *Il.* vi. 17.

αἰνυσθαι, rare and defective, *to take*: Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. *Il.* xi. 580.

κερατίζειν, fr. κέρα, an Ionic verb used properly of the attack of a horned animal; Homer, however, uses it in speaking of the lion; hence, *fig. to pillage, ravage* [*Ep.* and *Trag.* and in *Hdt.*, *Æl.*, &c.]: Πάτροκλ'

- 96) ἡ που ἐφησθα πόλιν κεραϊζέμεν ἀμήν. *Il. xvii. 830.* Μετὰ δὲ ἐπιστραφεῖς τε καὶ ἰδόμενος τοῦς Πέρσας τὸ τῶν Δυδῶν ἄστει κεραϊζοντας. *Herodot. i. 88.*

κλέπτειν, prop. to hide (oneself), to do evil in secret, in which it differs from ἀρπάζειν, with which it is often joined: "Ὅσα τις ἂν ἕτερος ἄλλον πημήνη κλέπτων ἢ βιαζόμενος. *Plat. Legg. xi. 933, e.* Hence, to carry off furtively, to steal cunningly, with dexterity: Οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον ὅταν παρῇ κλέψαι τε χ' ἀρπάσαι βίῃ. *Soph. Phil. 644.*

λαφυραγωγεῖν, prop. to carry off the spoils, the booty: Καὶ τὰ μὲν Γαλατῶν, ὅταν ὑποχείριοι γένωνται, λαφυραγωγῆσθαι. *Plut. Galb. 5.*

ληλατεῖν, prop. to drive the prey, i. e. the cattle plundered, before one; because the first inhabitants of Greece, as all nomad people, began by plundering one another's flocks and herds; hence, to make booty, to pillage: Ληλατήσει χρόνον· ἐγὼ δ' ἀπόλλυμαι. *Soph. Aj. 343.* It is also found in the prose writers: Ἐβουλεύσατο οὖν κράτιστον εἶναι ληλατῆσαι ἐκ τῆς Μηδικῆς. *Xen. Cyrop. i. 4, 17.* [With acc. πεδῖον, πόλιν, &c. *Hdt.*, and in a decree, *Dem. 208, 8, χώραν.*]

λητίζεσθαι (ληίς), to make prey of, to take as booty: Δμῳαὶ δ' ἄς Ἀχιλεὺς λητίσσατο Πάτροκλός τε. *Il. xviii. 28.* Ἐλητίζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. *Thucyd. i. 5.*

ληστεύειν, fr. ληστής, to rob, plunder on the highway, synon. with λητίζεσθαι, but more modern: Σκίρωνά δὲ ἀνείλε ληστεύοντα τοὺς παριόντας. *Plut. Thes. 10.*

σουλᾶν, of the same family as σύρειν, to draw off or away with violence: Καὶ ἀπ' ὤμων τεύχε' ἐσύλα (stript off). *Il. vi. 28.* In prose, to pillage: Καὶ οἱ πολέμοι μόνῳ ἐκείνῳ ὧν ἐκράτησαν ἐν Τροίᾳ ἔδωσαν μὴ συληθῆναι. *Xen. Cyn. 1, 15.*

ιεροσυλεῖν, a compound of the preceding, specially, to carry off any thing sacred or consecrated, to commit a sacrilegious robbery: Καὶ γὰρ τοῦτο φανερόν ἐγένετο καὶ ὅτι ἱεροσυλήσαντες τὰ ὅπλα ἃ ἐγὼ ἀνέθηκα τῇ Ἀθηνᾷ. *Dem. in Eubul. 1318, 27.*

97. [Cf. 60.]

ἄρτος, ου (ὁ), *bread of wheat*, first found in the *Odyssey*: 97 "Ἄρτον τ' οὖλον ἑλὼν περικαλλέος ἐκ κανέοιο καὶ κρέας. *Od.* xvii. 343. Φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον. *Xen. Cyr.* i. 2, 8.

ἄζυμος [ζύμη, *leaven*], ου (ὁ), with ellipse of ἄρτος, *unleavened bread*, in the Sept. and N. T.: 'Αζύμους ἔπεψεν αὐτοῖς. *Gen.* 19, 3. The plural form is also found τὰ ἄζυμα, signifying sometimes, by ext., *the feast itself of unleavened bread* among the Jews: 'Ην δὲ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. *Marc.* 14, 1.

ζυμίτης, ου (ὁ), with ἄρτος in Xenophon, *leavened bread*, made with leaven: Καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. *Xen. Anab.* vii. 3, 21.

ἄκολος, ου (ἡ or ὁ), *morsel or crumb of bread*, in the *Odyssey*: Αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας. *Od.* xvii. 221. Imitated by Callimachus: 'Ενὶ τριόδοισι καθήστο αἰτίζων ἀκόλως τε καὶ ἐσβελα λύματα δαιτὸς. *Callim. in Cerer.* 116.

ἄλφιτον, ου (τό), *barley*, in the plural ἄλφιστα, *barley-meal*, of which bread was made; hence, by ext., *fig. bread*, for food generally: Πολλοὶ δ' ἔσονται χᾶτεροι νῶν ζύμμαχοι, ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιστα. *Aristoph. Plut.* 219.

ἄκτη, ἥς (ῆ), *coarse barley-meal*, the barley-grain bruised (see p. 60); not the bread itself, or a piece of bread, as Eustathius says. It is in its most simple meaning that it must be understood in the *Iliad*; it is only later that the poets used the word in the meaning of *bread*: Τριτάταν δὲ νιν κλύω τάνδε κατ' ἀμβροσίον στόματος ἀμέραν Δάματρος ἄκτας δέμας ἀγνὸν ἴσχειν. *Eurip. Hippol.* 137. [Cf. 60.]

σεμιδαλίτης, ου (ὁ), fr. *σεμιδαλῖς*, *bread made of the finest wheat flour or meal*: Τοὺς σεμιδαλίτας πρὸς ἰσχύν φησι μᾶλλον πεφυκέναι. *Athen.* iii. 115, d. [Cf. *σεμιδαλῖς*, 60.]

σίτος, ου (ὁ), *corn, wheat*; hence, by ext., the *bread* made of it: "Αμα δ' ἀμφίπολοι φέρον αὐτῇ σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν. *Od.* xii. 19. "Οταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ. *Xen. Cyr.* i. 2, 11.

- (97) χονδρίτης, ου (ὁ) (χόνδρος), bread made of the prepared grain or *groats* called *alica* [groats of spelt]: Γίνεται μὲν ὁ χονδρίτης ἐκ τῶν ζειῶν· ἐκ γὰρ κριθῆς χόνδρον μὴ γίνεσθαι. *Athen.* iii. 109, c. [Cf. 60.]

98.

- 98 ἀρχαῖος, αἰά, αἶον (ἀρχή), prop. *that which was at the origin, which is and was from the beginning*; hence, *ancient*, by ext., *old, superannuated, out of fashion*: 'Αλλ' ἐκείνα μὲν ἀρχαῖα καὶ παλαιά. *Dem. in Androt.* 597.

παλαιός, αἰά (πάλαι), *of former time, ancient, old* [not in years, but with ref. to existence at a former time], speaking both of *persons and things*: 'Η ῥα νύ μοι ξεῖνος πατρῴος ἐσσι παλαιός. *Il.* vi. 215. Κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον. *Lys. in Andoc.* v. 253. In the above passage, Taylor has unnecessarily substituted *πάτριον* for *παλαιόν*.

γεραιός, αἰά, αἶον (γέρων), *of or belonging to the old, old* [in years]: 'Ο δὲ ξύμβλητο γεραιὸς Νέστωρ. *Il.* xiv. 39. 'Αεῖρετέ μου δέμας γεραιᾶς χειρὸς προσλαζύμεναι. *Eur. Hec.* 59.

διπολιώδης (ὁ, ἡ), prop. *as old as the Διπόλεια*, one of the most ancient Athenian festivals; they were kept on the 14th day of Σκιροφοριῶν, in honour of (Zeus) Jupiter Πολιεύς, or protector of the city, whence their name: 'Αρχαῖά γε καὶ διπολιώδη καὶ τεττίγων ἀνάμιστα. *Aristoph. Nub.* 984.

πρέσβυς, υος and εως (ὁ), fr. *πρέπω*, according to some, or from *προβαίνω*, according to Ammonius, which is most probable [no], *superior, eminent, or advanced in age; respectable* from his rank, or more often from his age; *aged, old*. Homer only uses it in the feminine *πρέσβα*, as an honorary epithet of goddesses and some mortals, and in the comparative and superlative in speaking of age: "Ηρη πρέσβα θεά. *Il.* v. 721. Γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς, πρεσβύτερος δὲ σύ ἐσσι. *Il.* xi. 786. The positive is only found in the Tragic writers: 'Ηγεμὼν ὁ πρέσβυς νεῶν Ἀχαιῶν. *Æsch. Ag.* 177. It is found only in the comparative and superlative form in prose writers: Αἰσθόμενος δέ ποτε τὸν πρεσβύτατον υἱὸν ἑαυτοῦ πρὸς τὴν μητέρα χαλε-

παίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους (98) ἀχαρίστους καλουμένους; *Xen. Mem.* ii. 2, 1.

κρόνιος, *ia*, and κρονικός, ἡ (*Κρόνος*), *of or belonging to Saturn, of or in the age of Saturn, as old as Saturn* [mostly in a mocking sarcastic sense = old-fashioned, obsolete; stupid or childish from age: ἔτι τούτων κρονικώτερα (ποιεῖ καὶ λέγει). *Pl. Lys.* 205, c.]: ὦ μῶρε σύ, καὶ κρονίων ὄζων. *Aristoph. Nuθ.* 397. ὦ κρονικαῖς γνώμαις ὄντως λημῶντε τὰς φρένας ἄμφω. *Aristoph. Plut.* 581.

Ὠγύγιος, *ia*, *ιον*, fr. Ὠγύγης, Ogyges, one of the first kings of Greece; *of or belonging to Ogyges, of the time of Ogyges*; the Greeks thus described whatever was of great antiquity: Σὺ δ', ὦ τέκνον, τὸδ' ἐλήλυθεν πᾶν κράτος Ὠγύγιον. *Soph. Phil.* 141. Δρυὶς ὠγυγίη. *Phocyl.*

ἔνος, *η*, fr. ἔνος, a year, *of the past year*; hence, *past, completed*: Αἱ ἔνοι ἀρχαί. *Dem.* 775, 25. This word of rare occurrence was, however, familiarly used in the phrase ἔνη καὶ νέα, *Dem.* 1229, 7, where *σελήνη* must be understood; *the old and new moon, = the last day of the month.*

99.

ἄρχειν, prop. to commence; hence, *to be the first, to 99 command, to have authority*; it is used of all kinds of command, or simply of a post, or office of authority, and generally of a power exercised with a view to the public benefit and welfare [e. g. of filling a magistracy or public office]: Ἀρχειν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς. *Xen. Memor.* iv. 2, 11.

κρατεῖν, *to be the stronger*; hence, *to be the master, to have got the mastery, to master, to command*, conveys the notion of a power acquired or retained by force: Ἀλλ' ὁδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, πάντων μὲν κρατεῖν ἐθέλει. *Il.* i. 288. Fig. in Plato: Εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. *Plat. Symp.* 196, c.

100.

ἀρχή, ἡς (*ῆ*), [*beginning, hence origin, originating*] principle: Ἐκούσια δὲ λέγεται, ὅτι ἡ ἀρχὴ τῶν συναλλαγμάτων τούτων ἐκούσιος. *Aristot. Ethic. Nicom.* v. 5.

αἰτία, *ας* (*ῆ*), *cause*: Ὡς ἄρα πᾶσι πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία. *Plat. Polit.* vii. 517, c.

- 101 ἀρχή, ἥς (ῆ), *authority*, in general : Οὕτω δὲ ᾧ μιν ἐγώ γε νῦν δὴ ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχήν, καθ' ὅσον ἀρχή, μηδενὶ ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἔν τε πολιτικῇ καὶ ἰδιωτικῇ ἀρχῇ. *Plat. Pol.* i. 345, d.

αἰσυμνητεία, ας (ῆ), one of the four kinds of royal dignity established in primitive times, and which, according to Aristotle, were elective : Τρίτη δ' ἦν αἰσυμνητείαν προσ-αγορεύουσιν (αὕτη δ' ἐστὶν αἰρετὴ τυραννίς). *Aristot. Polit.* iii. 14, 14.

βασιλεία, ας (ῆ), 1. *regal power, the dignity of king* : Καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὥς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε. *Thuc.* ii. 95. 2. Sometimes *kingdom* : "Οτι μὲν δὴ καλλίστῃ καὶ μεγίστῃ τῶν ἐν τῇ Ἀσίᾳ ἡ Κύρου βασιλεία ἐγένετο αὕτῃ ἑαυτῇ μαρτυρεῖ. *Xen. Cyr.* viii. 8, 1. 3. In more modern authors, *reign* : Λέγεται δέ τι καὶ ἕτερον ἐπὶ τῆς Ταρκυνίου βασιλείας πᾶν θαυμαστὸν εὐτύχημα τῇ Ῥωμαίων ὑπάρξει πόλει. *Dion. Halic. A. R.* iv. 62.

δεσποτεία, ας (ῆ), *prop. power of the master over the slave, dominion, despotic or absolute power*, such as that of the king of Persia : Τὴν βασιλέως τοῦ μεγάλου δεσποτείαν. *Isocr. Archid.*

δημοκρατία, ας (ῆ), *DEMOCRACY* : Καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας ἡκεῖν δημοκρατία κέκληται. *Thuc.* ii. 37.

διοίσεις, εως (ῆ), *administration, internal or domestic* ; in a more special meaning, *political administration* : Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθεῖν ἡμῖν, εἴαν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα ὅτι οὐδὲν ἐστὶν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίσεις πόλεως ; *Plat. Pol.* v. 455, b.

δυναστεία, ας (ῆ), *ruling power, which has had its origin in force, or which results from the position or force of circumstances, arbitrary power or authority*, in Thucydides : "Οπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. *Thuc.* ii. 62. In a more general sense, *power, ruling power* : Πῶς δὴτ' ἐμοὶ τυραννίς ἡδίων ἔχειν, ἀρχῆς ἀλύπον καὶ δυναστείας ἔφν ; *Soph. Œd. R.* 593.

ἡγεμονία, ας (ῆ), is specially used of the *precedency* in (101) dignity or *supremacy*, which certain cities of Greece [e. g. Sparta and Athens] exercised over all the rest at certain periods [for which the term *Hegemony* is beginning to be naturalized]: "Ἔστι δὲ τοῦτο οὐκ ἐλάχιστον πρὸς ἡγεμονίαν· πρὸς γὰρ τὸ πρῶτον ἰσχυρὸν γενόμενον ἥδιστα πάντες σὺν-λέγονται. *Xen. Hellen.* vii. 1, 4. In recent historians, *power*, kingdom: Παραλαβὼν τὴν ἐπιτροπὴν τῆς ἡγεμονίας ὁ Τύλλιος. *Dion. Halic. A. R.* iv. 8.

κυβέρνησις, εως (ῆ), prop. the action of steering a vessel; whence, fig. *administration*, *government*, in Pindar: 'Ἐν δ' ἀγαθοῖσι κείνται πατρώϊαι κεδναὶ πολίων κυβερνάσιες. *Pind. Pyth.* 10, 112.

μοναρχία, ας (ῆ), authority of one alone, *MONARCHY*, of which Aristotle recognises two kinds: Μοναρχία δ' ἐστὶ κατὰ τοῦνομα, ἐν ᾗ εἷς ἀπάντων κύριός ἐστιν· τούτων δὲ ἡ μὲν κατὰ τάξιν τινα βασιλεία, ἡ δ' ἀόριστος τυραννίς. *Aristot. Rhetor.* i. 8.

ὀλιγαρχία, ας (ῆ), authority or government of a small number of persons, *OLIGARCHY*: 'Ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχευεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν. *Thuc.* iii. 62.

πολιτεία, ας (ῆ), *constitution of a state*, *form of government*: Χρώμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ τοὺς τῶν πέλας νόμους. *Thuc.* ii. 37.

πολυκοιρανίη, ης (ῆ), *authority of several chiefs*, in war only: Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. *Il.* ii. 204.

πρωτεῖον, ου (τό), *first rank*, *primacy*: Πῶς γὰρ ἐστὶν ἴσον . . . τὴν πόλιν . . . ἢ προειστέκει τῶν ἄλλων Ἑλλήνων τέως καὶ τὸ πρωτεῖον εἶχε. *Dem. Phil.* iv. 151, 8.

τυραννίς, ἰδος (ῆ), *sovereignty* usurped over a free city. This word, whence comes our *TYRANNY*, had at first among the Greeks the meaning of *sovereign power*, of *royalty*: 'Ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; *Aristoph. Av.* 1605. Later, Socrates, according to Xenophon, thus defined it: Τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο· τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους ἀλλ' ὅπως ὁ ἀρχὼν βούλοιο, τυραννίδα. *Xen. Mem.* iv. 6, 12. 'Ἡ τυραννίς ἐστὶ μοναρχία πρὸς τὸ συμφέρον τὸ τοῦ μοναρχοῦντος. *Aristot. Polit.* iii.

- (101) 7, 5. We see from these two definitions, that in the time of Xenophon the word had been subject to modification, and a change had passed over its meaning, which was afterwards irrevocably attached to it by Aristotle; we may even presume, that in almost all Greece, composed of free states, and cherishing the love of liberty even to fanaticism, the odious feelings we connect with the word were early attached to it; and the use made of it by Aristophanes in the fig. sense, may tend to prove this: Ταῦτα δὴ τ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής; *Aristoph. Vesp.* 417.

ταγεία, ας (ῆ), government or power of the ταγός, a title which the Thessalians gave to their chief, according to Xenophon: Κατεσκευάσατο τὴν ταγείαν τυραννίδι ὁμοίαν. *Xen. Hellen.* vi. 4, 34.

102.

- 102 ἀρχή, ῆς (ῆ), office, magistracy: Ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ. *Plat. Apol.* 32, b.

λειτουργία, ας (ῆ), public and onerous charges, to which the richest citizens in the Grecian cities were subjected; these charges were, e. g. that of *chorēgus*, which obliged them to furnish and entertain at their expense the chorus that was to compete in the feasts of Bacchus [Dionysus]; that of *trierarch*, which obliged them in time of war to furnish a galley and support the crew, the state furnishing nothing but the hull and rigging. At Athens, those upon whom these burdens fell, were chosen by lot from among the citizens whose property was rated at three talents: Καὶ τούτων ἐγὼ οὐδεμίαν πρόφασιν ποιησάμενος, οὔτε ὅτι τριηραρχῶ καὶ οὐκ ἂν δυναίμην δύο λειτουργίας λειτουργεῖν, οὐδὲ οἱ νόμοι ἐῷσιν. *Dem. in Polyclēt.* 1209, 2. LITURGY, form or office of Divine worship, in the Septuagint and N. T.: Καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐβράντισε. *Hebr.* ix. 21.

τέλος, εος (τό), function of a post of honour, or public office, i. e. the duty or duties proper to it: Λογιζόμενος δ' ὁ Πανσανίας καὶ ἄλλοι οἱ ἐν τέλει Λακεδαιμονίων ὥς *Xen. Hellen.* iii. 5, 16. Hence it is that the phrase οἱ ἐν τέλει may be rendered by, *those who are in office, the authorities, the magistrates.* Hence again, the use of the

plural τὰ τέλη, which, according to the Scholiast on Thucydides, signified, among the Lacedæmonians, *the principal men, the magistrates* : Καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς ἐς τὴν Ἀττικὴν ἐσβαλεῖν. *Thuc.* i. 58.

103.

ἄσκησις, εως (ῆ), *exercise*, is used as a general term for all *exercises*, although Ammonius and other grammarians would restrict the use of it to the art of oratory, and the dramatic art ; thus Xenophon uses it in speaking of such bodily exercises as are applicable to war : Ἐγνωκότες οὖν καὶ αὐτοὶ ταῦτα εὐθύς ἐκ παίδων πρὸς τὸν κατὰ γῆν πόλεμον τὴν ἄσκησιν ποιοῦνται. *Xen. Hellen.* vii. 1, 8. And fig. : Καὶ ἐπιμελητέον ὅπως μὴ ἀνήσουςι τὴν τῆς ἀρετῆς ἄσκησιν. *Xen. Cyr.* vii. 5, 70.

ἄσκημα, ατος (τό), the end, the particular art, &c., to attain which is *the object of the exercise* : Ἀλλ' αὐτοὺς δεῖ τοῦτοις τοῖς ἀσκήμασι πλεονεκτεῖν. *Xen. Cyr.* vii. 5, 26.

γυμνασία, ας (ῆ), *the action of exercising*, principally in gymnastic exercises ; hence, *exercise* : Τὰς δὲ οἶόν τινας μείζους γυμνασίας μὴ ἔλαττον ἢ κατὰ μῆνα ἕκαστον ποιεῖσθαι προστάζει. *Plat. Legg.* viii. 830, d. Fig. applied to the art of logic, in Aristotle : Τὴν δὲ γυμνασίαν ἀποδοτέον τῶν μὲν ἐπακτικῶν πρὸς νέον. *Aristot. Topic.* 8, 5.

γυμνάσιον, ου (τό), *gymnastic exercise only* ; in this sense good writers only use it in the plural : Ἄσκει τῶν περὶ τὸ σῶμα γυμνασίων μὴ τὰ πρὸς τὴν ῥώμην ἀλλὰ τὰ πρὸς τὴν ὑγίειαν συμφέροντα. *Isocr. ad Demon.* 14. It is found however in the singular in Plutarch : Σωκράτει γυμνάσιον ἦν οὐκ ἀηδὲς ἢ ὀρχησις. *Plut. de Sanit.* 124, e. In this number it signifies, ordinarily, in good writers, the place of exercise itself, the GYMNASIUM.

γύμνασμα, ατος (τό), is only found in modern authors, *object of exercise*, end proposed in it ; it is found in Athenæus, and in Lucian applied to bodily exercises, and to exercises in rhetoric in Dionysius of Halicarnassus : Γυμνάσματά τε καὶ ἀσκήματα τῆς ῥητορικῆς. *Dion. Hal. Art. Rh.* ii. 1.

γυμναστική, ῆς (ῆ), fem. of γυμναστικός, used as a subst. with ellipse of τέχνη, *THE GYMNAS TIC (art)* : Μετὰ δὲ μου-

- (103) σικλήν γυμναστικῇ θρεπτέοι οἱ νεανίαί. *Plat. Polit.* iii. 403, c.

μελέτη, ης (ή), is used chiefly of exercises that require reflection, and the application of the intellectual faculties, as the *study* of the arts and sciences : Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρείαν αὐξεσθαι. *Xen. Mem.* iii. 9, 2.

σωμασκία, ας (ή), *exercise of the body* only : Καὶ ἐν σωμασκήῃ τοὺς σωμασκοῦντας. *Xen. Mem.* iii. 9, 11.

104.

- 104 ἀσπίς, ἰδος (ή), great round *shield*, in use in ancient times. It was ordinarily made of wicker-work (of willows or osiers), covered with ox-hides, and over them with plates of metal. Sometimes it was entirely made of brass or some other metal, as that of Achilles (*Il.* xviii. 478). It was often large enough to cover the whole man, whence the poet. epithet ποδηνεκής, in prose, ποδήρης, *reaching down to the feet* : Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσε ἴσην, καλήν, χαλκείην, ἐξήλαρον, ἣν ἄρα χαλκὸς ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς χρυσείοις ῥάβδοισι διηνεκέσιν περὶ κύκλον. *Il.* xii. 294.

ἄντυξ, υγος (ή), fr. ἀντίχω, prop. *part rising out, up, or beyond* another, a semicircular rod or rods of wood or metal which made the circumference (ἵνυς) of the round shield (ἀσπίς) ; forming a raised edge, in which the word differs from ἵνυς : hence, generally, *rim* or *border of the shield*, in the Iliad and the Tragic writers, where some translators have given the word the too exact signification of shield : Ἄντυξ ἣ πυμάτη θίεν ἀσπίδος. *Il.* vi. 118.

βοῦς, οός (ή), ox, and by ext., *skin of the ox*, or dressed hide, with which the shields were covered ; hence, the shield itself in Homer : Βόας αὔας ὑψόσ' ἀνασχόμενοι. *Il.* xii. 138.

γέρον, ου (τό), a *wicker-shield*, having the shape of a tall oblong. This shield, which was in use among the Persians, was of different heights, and served equally both for cavalry and infantry. Sometimes it was thick laid with ox-hides : Πέρσαι εἶχον, ἀντὶ ἀσπίδων, γέρρα. *Herod.* vii. 61.

θυρεός, οὔ (ό) (θύρα), *shield*, so called on account of its shape, which was that of a tall oblong, *pavois* of the

Gauls, large shield of the *hastati* among the Romans: "Ἔστι (104) δ' ἡ Ῥωμαϊκὴ πανοπλία πρῶτον μὲν θυρεός, οὗ τὸ μὲν πλάτος ἐστὶ τῆς κυρτῆς ἐπιφανείας πένθ' ἡμποδίῳ τὸ δὲ μήκος, ποδῶν τεττάρων. *Polyb.* vi. 23, 2.

ἱτέα, ας (ῆ) (ιέναι), prop. *willow*, and in the poets posterior to Homer, *shield* made of willow-wood: "Ἐξείς ὁμως ἐν ᾗ ταφήσῃ χαλκότονον ἱτέαν. *Eur. Troad.* 1193.

ἴτυς, υος (ῆ), fr. ἱτέα, rod of willow of which the circles or felloes of wheels, and rims of shields were made; *circle* or *rim of the shield*; in Euripides, where it is improperly translated *shield*: Εἰ δ' ὅμμ' ὑπερσχὸν ἴτυος ἀτερος μάθοι. *Eur. Phæen.* 1384.

κύκλος, ου (ὁ), *circle*; hence, by ext., in the poets, *orb*, *disk of a shield*: 'Ἄλλ' ὑφίζανον κύκλοις, ὅπως σίδηρος ἐξολισθάνοι μάτην. *Eur. Phæen.* 1382.

λαισήϊον, ου (τό), fr. λάσιος, small shield covered with ox-hides with the hair on: 'Ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα. *Il.* v. 453.

ὄπλον, ου (τό), prop. *utensil*, *arm*, *armour*. Sometimes, among the Attic writers, used as ἀσπίς, the *large shield*, which the heavy-armed infantry carried, whence they were called ὀπλίται: "Ὅπλα ἐποιούντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύνια. *Xen. Hell.* ii. 4, 16.

πάρμη, ης (ῆ), *shield*, carried by the light-armed troops of the Romans, *parma*: 'Ἡ δὲ πάρμη καὶ δύναμιν ἔχει τῇ κατασκευῇ, καὶ μέγεθος ἀρκοῦν πρὸς ἀσφάλειαν' περιφερὴς γὰρ οὖσα τῷ σχήματι, τρίπεδον ἔχει τὴν διάμετρον. *Polyb.* vi. 22, 2.

πέλτη, ης (ῆ), fr. πάλλω, *pelta*, *small light shield* without rim, and covered with a single skin. It was in use among the Thracians, and was introduced among the Greeks by Iphicrates, about the year B.C. 400: *Peltam pro parma fecit, a qua postea peltastæ pedites appellantur* (*Corn. Nep. Iph.* i.). Iphicrates armed with it the troops called on this account πελτασταί (*targeteers*), a body ranging between the heavy-armed infantry (ὀπλίται), and the light-armed (ψιλοί). The shape of this shield was that of a half-moon, according to Virgil: *Ducit Amazonidum lunatis agmina peltis* (*Virg. Æn.* i. 494). Pollux gives it a somewhat

- (104) different shape: Πέλην Ἀμαζονική παρειοκνία κιττοῦ πετάλῳ. *Poll.* i. 134.

ῥινός, οὐ (ὁ and ἡ), flayed skin of a beast, particularly dressed ox-hide, and by ext. in poetry, shield with coverings of leather: Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μίνε' ἀνδρῶν χαλκεοθωρήκων. *Il.* iv. 447.

σάκος, εὖς (τό), according to Damm, fr. σάω, to preserve [more probably fr. σάπτω], poet. word for ἀσπίς, or large round shield of the heroic ages: Ὅς οἱ ἐποίησεν σάκος αἰολόν, ἐπαβόειον ταύρων ζατρεφίων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν. *Il.* vii. 222. Ἀχθόμενοι σακίεσσι βραχιώνας λτίνοισιν. *Theocr.* Id. xvi. 79.

105.

- 105 ἀστικός or ἀστυκός (ὁ, ἡ) (ἄστυ), of or belonging to the city, citizen, one who lives in the city, lives in town; used only prop., in opp. to ἀγροῖκος: Αὐταὶ αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος ἅμα ἦρι ἐκ Διονυσίων εὐθύς τῶν ἀστυκῶν. *Thuc.* v. 20. Οὐ μεμάθηκα ἀγροῖκως φιλέειν, ἀλλ' ἀστυκὰ χεῖλεα θλίβειν. *Theocr.* Id. xx. 4.

ἀστέιος (ὁ, ἡ), urbanus, used only fig. civil, polished by residence in the city, full of urbanity, witty, agreeable, entertaining: Πῶς οὐχ οὔτοι ἀστέιοι ἂν καὶ εὐχάριτες δικαιοτέρον ὀνομάζοντο μᾶλλον, ἢ ἀλαζόνες; *Xen. Cyr.* ii. 2, 12.

ἀστός, ἀστή, one born in the town, a native of it, citizen, bourgeois, in opp. to ξένος. According to Eustathius this word was used only by the Attics: Ταῦτα καὶ νεωτέρῳ, καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυγχάνω ποιήσω, καὶ ξένῳ καὶ ἀσπῷ. *Plal. Apol.* 30, a.

106.

- 106 ἀστήρ, ἔρος (ὁ), star, one of the heavenly bodies: Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ. *Il.* vi. 401. Οἱ γὰρ ἀστέρες κἂν εἰ μείζους κἂν ἐλάττους φαίνονται, ἀλλ' ὁμῶς ἀδιαίρετοί γε καθ' ἑαυτοὺς εἶναι δοκοῦσιν. *Aristot. Meteor.* i. 6.

ἄστρον, ον (τό), according to the grammarians, the assemblage of several stars forming a constellation, as the Bear, Orion, &c., sidus, while ἀστήρ is a single star. The difference which the grammarians have observed between ἀστήρ and ἄστρον is found only in the use made of the words. In fact, the form ἄστρον is more used, in the plural only, in Homer, and the ancient Attic writers: Ἄστρα ἐν τῇ νυκτὶ

ἀνέφηναν ἃ ὑμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. *Xen. Mem.* (106) iv. 3, 4. Aristotle is the first in whom the difference in meaning is to be remarked. [*Ἄστρον*, sing., is especially the *Dog-star*, *Sirius*: e. g. *Xen. Cyn.* 4, 6, τοῦ ἄστρου ἐπιόντος.]

πλάνης, ητος (δ), and πλανήτης, ου (δ), prop. wandering, taken substantively with ellipse of ἀστήρ, *wandering star*, PLANET: "Ἡλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα ἐπικλῆν ἔχοντα πλάνητες. *Plat. Tim.* 38, c. [*πλανητά*, *Bait.*] Πρὸς δὲ τούτοις καὶ οἱ Αἰγύπτιοί φασι, καὶ τῶν πλανητῶν καὶ πρὸς αὐτούς, καὶ πρὸς τοὺς ἀπλανεῖς γίνεσθαι συνόδους. *Aristot. Meteor.* i. 6.

107.

ἀστρονομία, ας (ή), ASTRONOMY: Ἐπιστήμη περὶ ἀστρων 107 τε φοράς καὶ ἐνιαυτῶν ὥρας ἀστρονομία καλεῖται. *Plat. Conv.* 188, b.

ἀστρολογία, ας (ή), in Xenophon, where it is first found, this word has been improperly translated by *astronomy*: Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι καὶ ταύτης μέντοι μέχρι τοῦ νυκτὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γινώσκειν. *Xen. Mem.* iv. 7. Critics have endeavoured to substitute in this passage the reading ἀστρονομία, a correction which appears useless, since the word is found also in Aristotle. It would appear then, that there existed as early as the time of Xenophon a sort of application of astronomy to the art of divination, or astrology in fact, although the word itself is not found till a later date in Greek writers, in the precise sense which it holds in modern languages, ASTROLOGY: "Ἄλλοι δὲ ἀστρολογίαν ἀψευδέα μὲν, ἀνωφελέα δ' εἶναι λέγουσιν. *Lucian. de Astrolog.* [Surely in the passage of Xenophon, *astronomy* is the right translation. No *divination* is spoken of but that of *divining* the hour of the day or night.]

108.

αὔ, adverb of place, prop. *back, backward*, a meaning of 108 which no trace is found even in the *Iliad*, except in the phrase αὐ ἐρύειν, which the best critics write in one word, ἀνέρύειν: Ἀνέρυσαν μὲν πρῶτα. *Il.* i. 459 [the heads of the victims]. Thus there remains no other use of this

- (108) adverb but the figurative one ; and it answers to *rursus* and the particle *re*, which both in Latin and English is affixed to a great number of verbs : 1. in transitions, as *rursus*, in Latin, *on the contrary, on the other hand, but again, but, still* : Ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας. *Il.* ii. 493. —2. In narrations and enumerations, *again, once more, then again, after that* : Δεύτερον αὖ Σολύμοισι μαχήσατο. *Il.* vi. 184. —3. In dialogues, replies, and repartees [= *in return ; in his turn*] ; but this use of αὖ appears to be more frequent in the *Odyssey* than in the *Iliad* : Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα. *Od.* iv. 496.

αὖτε, compound and poet. synom. of αὖ, and with the same meanings. Hence the Latin *autem*. It is principally used in replies, a use which belongs to it more particularly in the *Iliad* : Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη. *Il.* i. 206.

αὐθις (or with the Ionians, who rejected aspirated words, αὐτις), derived from and synon. with αὖ, and preserving besides the primitive sense, backward ; hence the notion of return, repetition. It answers to the inseparable particle *re*, in Latin and English, and is used with verbs of motion. Thus αὐτις in Homer, with *ίεναι*, expresses the notion, 1. to go back, to retrace one's steps : Τὼ δ' αὐτις ἵτην παρὰ νῆας Ἀχαιῶν. *Il.* i. 347. —2. To come again to a place where one had already been : Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω, ἣ νῦν δηθύνοντα, ἣ ὕστερον αὐτις ἴοντα. *Il.* i. 27. ὦ ξένοι, ἔλθετ' ἐπὶ ἡλυδες αὐθις. *Soph.* *Phil.* 1190. Hence the significations, very common in prose, of *anew, presently, again, on another occasion, by-and-by* : Καὶ ἐάν τε νῦν ἐάντε αὐθις ζητήσητε ταῦτα, οὕτως εὐρήσετε. *Plat. Apol.* 10. In Plato αὖ is sometimes found joined to αὐθις, and the grammarians improperly consider the one or the other redundant : Ὅταν . . . καὶ αὐθις αὖ λέγητε ὅτι γιγνώσκων ὁ ἄνθρωπος τάγαθὰ πράττειν οὐκ ἐθέλει . . . *Plat. Prot.* 355, b.

ἄψ, almost always an adverb of place, prop. ; in Homér it is sometimes used fig. in the sense of *πάλιν* : Ἄψ ἐθέλω ἀρίσαι. *Il.* xix. 138.

πάλιν, in a contrary manner to the preceding particles, has preserved its *proper* meaning, *back, backward*, which is always the prevalent one ; it does indeed indicate also repetition, but exclusively in reference to a single fact, in which it differs from the preceding particles ;

with the verbs to go, to come, to give, it also answers to (108) the Latin and English particle *re*, expressive of the repetition of the action; hence, fig. *again, anew, rursus, re*: 'Αλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἀμεινον. *Il.* i. 116. 'Επερωτηθεῖς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί; *Xen. Cyr.* i. 3, 13. Καὶ ὅταν αὖ πάλιν ἀπὼν γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἀπεισιν ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν. *Xen. Mem.* iv. 3, 8. In this remarkable passage we see the two particles αὖ and πάλιν used together, a combination of frequent occurrence, and which the grammarians accused of pleonasm, only because they had lost sight of the fundamental and customary significations of these particles. This may be observed of the following passage, in which the three particles are used together by the poet, and may be rendered in French by their equivalents: Αὖθις αὖ πάλιν εἴσειμι πρὸς σὲ ψιλός, οὐκ ἔχων τροφήν, *Soph. Phil.* 940, *je reviens donc encore vers toi, sans armes, sans nourriture.*

αὐτίκα, adverb, according to Buttmann, is formed of αὐρός 109 and ἵκα, accusative of the old form ἴξ, whence the Latins took their *vix, vicis, in the very instant, at the instant, at the present, at the same instant*, sometimes, *at the same time, directly*: "Αμα τ' αὐτίκα καὶ μετέπειτα. *Od.* xiv. 403. Μὴ φοβηθέντες τὸ αὐτίκα δεινόν (*not fearing the present danger*). *Thuc.* i. 124.

παραυτίκα, adverb, compound and synon. of the above; almost always found with the article: 'Εγὼ τὸ παραυτίκα μὲν οὐκ ἐσωφρόνεον. *Herodot.* vii. 15.

παραχρῆμα, adverb, for παρὰ τὸ χρῆμα, *immediately, instantly, at once*: Οὐ γὰρ ἂν δῆπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σῶφρονα ἔσεσθαι, παραχρῆμα ἐξ ἄφρονος σῶφρων ἂν τις γένοιτο; *Xen. Cyr.* iii. 1, 10.

αὐτοβοεῖ (αὐτός, βοή), adverb, literally, as quick as cry it, with a shout, *at the first shout*, i. e. without any serious resistance: 'Ενόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν. *Thuc.* ii. 81. Αὐτοβοεῖ ἂν ἔλοιμι τὸ γυμνάσιον. *Luc. Gymn.* 33. It is found used for αὐτίκα in Heliodorus.

εὐθύς and εὐθέως (εὐθύς), adverb, *directly, straightway*:

- (109) Ἐπειδὰν ἡγήθη, εὐθὺς πέπνυται τῆς ἀφροσύνης. *Xen. Cyr.* iii. 1, 10.

αἶψα and ἄφαρ, adverbs, formed, according to Damm, the first from the future ἄψω, and the second from ἤφα, perfect of ἄπτω, *immediately, at once, forthwith*: "Ἀφαρ κέ τοι αὐτίκα δοῦναι βουλοίμην. *Il.* xxiii. 593. Αἶψα δὲ νῆας ἱπῆξε. *Il.* ii. 665. [Pape suggests αἶφνης for αἶψα, and mentions that some refer ἄφαρ to ἀπο-ἄρα.]

ἐξαπίνης, adverb, formed from the old adjective ἄπινος, the traces of which may yet be found in the adverb ἐξ-άπινον used by Hippocrates, *unexpectedly, all at once, suddenly*: Στρεφθεῖς ἐξαπίνης. *Il.* xvi. 598. Καὶ οἱ Κορίνθιοι ἐξαπίνης πρῦμναν ἐκρούοντο. *Thuc.* i. 50.

ἐξαπιναίως, only found in the Attic prose writers: Ἀνῆγετο περὶ μέσας νύκτας, ὥς ἐξαπιναίως προσπέσσι. *Xen. Hellen.* i. 6, 20.

ἐξαίφνης, in Homer and the more modern poets: Πῦρ ὀρμένον ἐξαίφνης. *Il.* xxi. 14. Also in the prose writers: Νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατόν ταῦτα ποιεῖν εἶσεσθαι. *Xen. Mem.* iv. 2, 6.

αἶφνης, ἄφνω and ἄφνω, simple forms, which according to the more general opinion come by syncope from ἀφανῶς, but which may be with greater probability also derived, by interchange of letters, from the old adjective ἄπινος. αἶφνης is found at the close of the Iphigenia in Aulis of Euripides, a part of the play which the critics agree in assigning to a more modern hand: Θαῦμα δ' ἦν αἶφνης ὀρᾶν. *Eur. Iph. A.* 1563. Ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε προσέπτει. *Eur. Alc.* 420. Λαίνεος στήλη με περίξ ἔχει· ἐκ δ' ἐμὲ παστῶν νύμφην κάκ θαλάμων ἤρπασ' ἄφνω. *Αἶδας. Anth. ad.* 710.

αἶφνιδίως, found only in Thucydides: Φθάνει προσπεσὼν ἅμα τῇ ἔφ αἶφνιδίως τοῖς τείχεσι. *Thuc.* vii. 23.

αἶφνηδόν and αἶφνηδά, according to the grammarians, were peculiar to the Alexandrine writers: they are nowhere found in ancient authors.

- 110 ἀφρός, οὐ (ὀ), fr. ἀ for ἄνω and φέρειν [Cf. Sanscrit, *abhra*, a cloud, and ὄμβρος, *imber*. *Liddell and Scott*], because foam swims on the top, *foam in general*: Ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω. *Il.* v. 599. Περί τ' ἀφρός ὀδόντας γίγνεται. *Il.* xx. 168.

ἄχνη, ης (ή), fr. ἀ and ἔχω [No. ∞ χνός, *λάχνη, lanugo*. *Pape, Liddell and Scott*], prop. means a thing without consistence, and

is used of every light object that floats and hovers about, as straw or chaff, particles of water, minute drops of moisture dispersed about the air, &c. It is in this last sense, and not of the sea-foam as the commentators explain it, that we must understand the word in the following admirable Homeric picture: *Κῦμα θαλάσσης χέρσῳ ῥηγνύμενον μέγала βρέμει, ἀμφὶ δέ τ' ἄκρας κυρτὸν ἔδον κορυφούται ἀποπτύει δ' ἄλδος ἄχνην*. *Il.* iv. 426. (110)

χνόος, ου (ὅ), *uncleanly matter*, or such as collects on the surface and is wiped away; Homer uses it in speaking of the sea: *Ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χνόον*. *Od.* vi. 226.

ἄφρων, ονος (ὅ, ἥ), fr. *φρήν*, one who is deficient in sense, 111 or good sense, *senseless, imprudent, imprudens, amens*: Οὔτε γὰρ ἔστ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτήμων. *Il.* xxiv. 157. Opp. to *φρόνιμος* in Plato: *Ψυχὴν οὐ τὴν μὲν δικάϊαν, τὴν δὲ ἄδικὸν φασιν εἶναι, καὶ τὴν μὲν φρόνιμον, τὴν δὲ ἄφρονα*; *Plat. Soph.* 247, a.

ἄφραδής (ὅ, ἥ), *one who does not reason, senseless*: *Τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε ἀφραδῶν*. *Od.* ii. 282.

ἄφράδμων (ὅ, ἥ), more recent form: *Νήϊδες ἄνθρωποι καὶ ἀφράδμονες*. *Hymn. in Cerer.* 257.

ἄεσίφρων (ὅ, ἥ), *one whose head is injured, whose intellects are damaged*: *Εἰσὶν γὰρ οἱ παῖδες, ὃ δ' ἔμπεδος οὐδ' ἄεσίφρων*. *Il.* xx. 183. [*ἄᾱσαι, φρήν. Butt.*]

ἔκφρων (ὅ, ἥ), *out of his mind, out of his senses, demens*: Οὔτως ἔκφρονας, ὧ ἄνδρες Ἀθηναῖοι, καὶ παραπλήγας τὸ δωροδοκεῖν ποιεῖ. *Dem. de Legat.* 426, 23.

παράφρων (ὅ, ἥ), *one whose mind is warped, or has gone astray* [from reason or truth: hence *unreasonable, foolish, &c.*]: *Εἰ μὴ γὼ παράφρων μάντις ἔφυν, καὶ γνώμας λειπομένα σοφᾶς*. *Soph. Electr.* 472.

παραφρονῶν, οῦντος (ὅ), *one who is deranged* [*is not himself*; opp. *εὖ φρονῶν*]: *Ὡς ἀργαλέον πρᾶγμ' ἔστιν, ὧ Ζεῦ καὶ θεοί, δοῦλον γενέσθαι παραφρονουῦντος δεσπότου*. *Aristoph. Plut.* 2. [*ὅσα δι' ἡδονῆς αὖ μεθύσκοντα παράφρονας ποιεῖ. Pl. Legg.* 649, d.]

ἀβέλτερος (ὅ, ἥ), *silly, helpless*: *Καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ*. *Dem. Philipp.* iii. 14.

ἄβουλος (ὅ, ἥ), *without consideration, inconsiderate, ill-advised, rash, inconsultus*, in the Tragic writers: *Ἐπὴν δ'*

- (111) ἀμάρτη, κείνος οὐκ ἔρ' ἐστ' ἀνὴρ ἀβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν πεσὼν ἀκεῖται μὴδ' ἀκίνητος πέλει. *Soph. Antig.* 1023. [Also in prose: ἀβουλοτέρων τῶν ἐναντίων τυχόντων. *Th.* i. 120.]

ἀλόγιστος (ὁ, ἡ), one who does not reason, *unreasoning, unreasonnable, void of reason* [hence *heedless, rash, &c.*]: Τίς οὕτως ἀλόγιστος ἢ τίς οὕτως ἀθλιός ἐστιν ὅστις ἐκὼν ἂν μίαν δραχμὴν ἐθελήσειεν ἀναλῶσαι; *Dem. in Midiam,* 536, 7.

ἄνους (ὁ, ἡ), fr. νοῦς, prop. *without intelligence*: Νηπύντι ὥς ἄνουν κραδίην ἔχεις. *Il.* xxi. 441.

ἀναίσθητος (ὁ, ἡ), *deprived of sense, senseless*: Ἀλλά, πρὸς θεῶν οὕτω σκαιὸς εἶ καὶ ἀναίσθητος. *Dem. de Cor.* 36.

ἀνοήμων (ὁ, ἡ), fr. ἀνοίω, synon. of ἄνους, in the *Odyssey*: Τηλέμαχ' οὐδ' ὀπιθεν κακὸς ἴσσειαι οὐδ' ἀνοήμων. *Od.* ii. 270.

ἀνόητος (ὁ, ἡ), fr. ἀ and νοέω, passively, *incomprehensible*: Ἀφραστ' ἡδ' ἀνόητα διέπλεκε θανματὰ ἔργα. *Hom. Hymn. Merc.* 80. [So *Plat. Phæd.* 80, b. opp. νοητός.] Actively in *Plato*: Ἡ ἐν ἀνδράσιν οὕτως ἀνοήτοις, ὥσπερ οἱ παῖδες. *Plat. Gorg.* 464, d. [Not only in *Plato*; usually of persons (especially children); *unreflecting, thoughtless, foolish*: also opp. προνοητικός, *Xen. Mem.* i. 3, 9; and to σώφρων, σωφρονῶν, *Dem.* 1383, 12. of things: δόξαι, ἐλπίδες, *senseless, irrational, Pl.*; ἀνόητον, *dementia est, Th.* vi. 11.]

ἀσύνετος (ὁ, ἡ), one who does not comprehend, *void of understanding*: Οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκε' ἐγώ. *Eur. Phœn.* 1612. [Common with *Thuc.* in the old Att. form, ἀζύνετος.]

ἀσυνήμων (ὁ, ἡ), synon. of the above: Εἰ δ' ἀξυνήμων οὔσα μὴ δέχῃ λόγου. *Æsch. Agam.* 1068.

ἡλίθιος (ὁ, ἡ), *foolish* [as subst. a fool], *vanus*: Ἥλιθιος δὲ καὶ εἰ τις οἶεται διὰ τὸν πλοῦτον μὴδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι. *Xen. Mem.* iv. 1, 5. [Cf. ἡλός in φρένας ἡλέ, *Il.* xv. 128: ~ ἀλάομαι, &c.]

μωρός, ρά (μάω, ?), one who is carried away or blinded by his desires; hence, *mad, fig.*; *foolish*: Λέγων ὅτι μωρός μὲν εἴη εἰ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσσεισθαι. *Xen. Mem.* iv. 1, 5.

νήπιος (ὁ, ἡ), fr. *νή* and *εἰπεῖν*, *one who does not speak*, epithet of (111) *παῖς* to designate the age of infancy, *infans*: Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως. *Il.* vi. 400. This epithet is constantly found in Homer, who frequently uses it in an exclamatory way (by *epiphonema*), in the slighting or pitying sense which we attach to the word *child*, in common talk, as expressive of weak, thoughtless, childish conduct: Πειθόμενος μύθοισιν Ἀπόλλωνος . . . νήπιος. *Il.* xi. 295.

νηπύτιος (ὁ, ἡ), fr. *νή* and *ἡπύω*, *synon.* of the same family, but especially used as a *taunting* name in the *Iliad*, as we use *baby*, &c.: Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὖτως; *Il.* xxi. 474.

παρήγορος (ὁ, ἡ), name of the supernumerary horse, attached to the usual number belonging to the carriage, outrigger; hence, fig. [*eccentric, perverse, foolish*] French, *extravagant*: Ἐπεὶ οὐτι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. *Il.* xxiii. 603. Under the Doric form *πάραρος* in Theocritus: Ταῦθ' ὁ πάραρος τῆνος ἐπ' ἔσχατα γᾶς ἔλαβ' ἐνθῶν. *Theocr.* xv. 8.

B.

112.

βάδις, εως (ἡ), the motion of *walking*; *walking*: Κινή- 112
σως διαφοραὶ κατ' εἶδος, πτήσις, βάδις, ἄλσις. *Aristot. Eth. Nic.* x. 3.

βάδισμα, ατος (τό), the effect of such motion, *walk, gait*: Ἀλλὰ μὴν περὶ γε τοῦ ἐμοῦ βαδίσματος ἡ τῆς διαλέκτου πάντ' ἐρῶ ταλπηρῇ πρὸς ὑμᾶς. *Dem. ad Pantænet.* 982, 18.

βαδισμός, οὔ (ὁ), another verbal which, according to some grammarians, was equivalent in the new Attic to *βάδις* in the old. This form is found as early as Plato: Οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ. *Plat. Charm.* 160, c.

βάσις, εως (ἡ) (*βαίνω*), *act or power of walking*: Οὐκ ἔχων βάσιν. *Soph. Phil.* 686.

βαθμός, οὔ (ὁ), a verbal of the Ionic form according to Phrynichus; prop. *step* of a stair: Πρῶτον μὲν ἔλιπον πέντε βαθμῶν κλίμακα. *Luc. Tragopod.* 220. Hence (in

- (112) N. Test.) fig. *grade, degree* : Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται. *Timoth. 3, 13.*

ἴμα, ατος (τό), motion in order to go, *manner of going, gait* : Αἱ δὲ βάτην τρήρῳσι πελειάσιν ἴμαθ' ὁμοῖαι. *Il. v. 778.*

113.

- 113 βαίνειν (βάω), prop. *to set oneself in order to walk, go ; to put oneself in motion, to commence walking*, although it is translated by the more general terms, *to go, to walk*, in a very wide sense : Οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. *Il. iv. 443.* The first aorist has the transitive signification, *to put in movement, to cause to go or pass on* : Φῶτας εἰκόσι βῆσεν ἀφ' ἵππων. *Il. xvi. 810.*

βάσκειν, used only in the imperative : Βάσκ' ἴθι, Ἴρι ταχεῖα. *Il. viii. 399.* βάσκετ', ἐπείγετε πάσας καθ' ὁδοῦς. *Aristoph. Thesmoph. 783.* The grammarians have found nothing but useless repetition, in the many instances of this union of the verb βαίνω, with another verb of motion ; but against this criticism, which, to say no more, is seldom that of good taste, it may be objected, that there are shades of difference in the meaning of these verbs sufficiently well defined to give proper expression to the gradation of ideas involved in them, without weakening the thought itself. *Va, pars! Racine (Iph. act. i. sc. 1). Go, begone! Angl.*

βαδίζειν (fr. βάω, βάδην), prop. *to step, walk*, in opp. *to run, leap* : Ἡμεῖς δέ γε ἐν μεγάλοις φορτίοις καὶ βαδίζειν καὶ τρέχειν ἠναγκαζόμεθα. *Xen. Cyr. ii. 3, 5.* Πηδᾶ (ὁ λαγῶς), βαδίζοντα δὲ οὐδεὶς ἑώρακε. *Xen. Cyneg. 5, 31.*

βιβάσθων, kind of frequentative, of which only this participle is in use : Αἶας δὲ πρῶτος προκαλίσσατο μακρὰ βιβάσθων. *Il. xiii. 809.*

ἀμείβειν, *to change place, to pass from one place to another, to pass* : Ἡ δὲ ἱρήτη ἐξαναστᾶσα ἐκ τοῦ θρόνου πρὶν ἢ τὰς θύρας αὐτὸν ἀμείψαι. *Herodot. v. 72.*

ἐλαύνειν, is in frequent use in narrations, in speaking of a march, an expedition, or even a passing from one place to another by sea. It is almost always used elliptically, its object having to be supplied according to the context ; prop. *to urge forward a horse or carriage, an army, a vessel* ; hence, *to journey, to march, make a march, to pass from one place to another [to ride]*. To preserve the literal meaning, it may be construed by *to push on*, in speaking of *moving forward an army, riding forward, &c.* : Ταῦρ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. *Xen. Anab. vii. 3, 42.*

ἔρχεσθαι, in general, *to go, come*: **Λεύσσετε γὰρ τόγε** (113) **πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.** *Il.* i. 120. [Often (like *our to go*) = *to go away*.]

ἵεναι, *to go*, in the wide sense of the word: **Νῦν δ' εἰμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν.** *Il.* i. 169. It may be remarked, that in many passages the present of this verb has, as early as Homer, that future signification which it retained ever after in the Attic writers, principally in the first person.

κίειν, *to go, come*: **Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίειν.** *Il.* i. 348.

κομίζεσθαι, prop. *to be conveyed*; hence, *to go from one place to another* in a vessel, *to go by sea*: **Ἐκ Κερασσούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο.** *Xen. Anab.* v. 4, 1.

μολεῖν, second aorist, connected with **μέλω**, and of the same family as the Latin *molere*, *mola* [!], indicates hurried and rapid motion, like that of the mill-stone turning, *to go with eagerness*, or *haste*: **Οὐχὶ δεσπότηρ τὸδ' ὥς τάχος μολοῦσα λέξεις;** *Soph. Œd. R.* 946. [ὡ βλώσκω, μλώσκω; as *ἔθορον* to *θρώσκω*. Cf. *Liddell and Scott*.]

ὀδεύειν, a verb of modern formation, prop. *to go by roads and known ways*; hence, *to go on* (a travel, march, &c.): **Ὅπως ἐθίζωνται σκότους καὶ νυκτὸς εὐθαρσῶς καὶ ἀδεῶς ὀδεύειν.** *Plut. Lycurg.* 12.

ὀδοιπορεῖν, *to journey, travel*: **Ὀδοιπόρεις δὲ πρὸς τί τοῦσδε τοὺς τόπους;** *Soph. Œd. R.* 1014.

οἴχεσθαι, *to go away, abire*: **Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.** *Xen. Anab.* iv. 7, 14. [οἴχομαι = *abii*.]

οἴχνειν, kind of frequentative of the above: **Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων οἴχνεσκον.** *Il.* v. 790.

πατεῖν, derived from **βάω**, as the form **βατέω** shows, which, according to Plutarch (ii. 292, e), was in use among the people of Delphi; prop. *to trample under foot, to walk upon*: **Ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.** *Pind. Pyth.* 2, 156. [From the Sanscrit, *pad*, *to go*. Cf. *path*, &c. *Liddell and Scott*.]

περιπατεῖν, *to walk, go about, around, to take a walk*: **Καὶ ἐκῆϊσε πορευόμενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ.** *Xen. Mem.* iii. 13, 5.

- (113) **πείλειν**, rare, *to go*: 'Ἦντε περ ελαγγὴ γεράνων πείλει οὐρανόθι πρό. *Il.* iii. 3.

πορεύεσθαι (πόρος), *prop. to go from one place to another*: 'Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω. *Xen. Anab.* i. 2, 1. Hence, in general, *to go, to travel, go by land or sea*: 'Ἐφ' ἵππου χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. *Xen. Cyr.* i. 3, 3.

πωλέεσθαι, Epic frequentative, *to go often, to frequent*: Οὐτε ποτ' εἰς ἀγορὴν πωλέσκετο. *Il.* i. 490.

στείχειν and **στιχᾶν**, *to march in line, or in order, in speaking of troops*: Οὐδὲ οὖς παῖδας ἔασκε στείχειν εἰς πόλεμον. *Il.* ii. 832. In speaking of the regular motion of the heavenly bodies: Οὐθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα. *Od.* xi. 17. **στιχάω** is only used in the imperfect plural *ἑστιχώντο*: Ἀμφὶ δὲ πᾶσι τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι *ἑστιχώντο*. *Il.* iv. 432.

φοιτᾶν, is said of a rapid or repeated going, *to go here and there, to go about from one point to another, to wander*: Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν. *Il.* ii. 779. Specially, *to go often, to frequent*, in speaking of the schools: Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες. *Xen. Cyr.* i. 2, 6.

χωρεῖν, *to make room, to withdraw*, in Homer: Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη. *Il.* xv. 655. Fig. in speaking of the movement, progress of things: Ἡκιστα πόλεμος ἐπὶ ῥητοῖς χωρεῖ. *Thuc.* i. 121. [Also very frequently of *persons*: χωρ. πρὸς τινα, *Th.* i. 8; and especially as a military term, both of *marching against an enemy* (ἐναντίοι ἐχώρουν τοῖς Πέρσαις, *Xen. Cyr.* vii. 1, 32); *ὁμόσε χωρεῖν* (*to join battle*); and of *marching by a particular route, &c.*, e. g. κατὰ γῆν, *Th.* ii. 45.]

114.

- 114 **βάλλειν**, *to throw* in general, speaking of every kind of projectile, or missile weapon;

ἀκοντίζειν, *to hurl a dart*;

τοξεύειν, *to draw the bow, to shoot arrows*;

σφενδονᾶν, *to sling, to hurl stones with the sling*. All these words are found together in the following passage of Xenophon: Καὶ οἱ μὲν ψилоὶ εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Xen. Hellen.* ii. 4, 33.

δικεῖν, is found only in the second aorist; *to cast, hurl*, in Pindar, and the Tragic writers: Δικὼν εἰς οἶδμα πόντου. *Eur. Orest.* 992.

ιέναι, to let go, let loose, let fly, shoot: Ἦκε δ' ἐπ' (114) Ἀργείοισι κακὸν βέλος. *Il.* i. 382.

ιάλλειν, derivative and synonymous of the above, to shoot: Ἦ ῥα καὶ ἄλλον δῖστον ἀπὸ νευρῆφιν ἱαλλεν. *Il.* viii. 300.

κραδαίνειν, to brandish: Κραδάων δολιχόσκιον ἔγχος. *Il.* vii. 214.

πάλλειν, to shake, agitate; hence, to brandish: Αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ πάλλων. *Il.* iii. 18.

ρίπτειν, to cast down, fling down [in pr. and impf. *ρίπτειν* also; with no difference of meaning]: Οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι. *Xen. Cyr.* iii. 1, 14.

ρίπτάζειν, frequentative of the above, to throw, fling here and there, to overturn, to turn upside down: Ὁ δ' ἐπεγρόμενος χαλέπαιεν ῥιπτάζων κατὰ δῶμα θεούς. *Il.* xiv. 257. [In prose, *Hippocr. Plut.*]

115.

βάλλειν, to hit or wound with any missile or projectile; 115

οὐτάν, to wound from near, to strike by a hand-stroke. Homer establishes the meaning of both in one verse: Ἐν νηυσὶν κέεται βεβλημένοι, οὐτάμενοί τε. *Il.* xvi. 26.

τιτρώσκειν (*τείρω*), prop. to bore, pierce; hence, generally, to wound: Μήπως ἴππους τε τρώσῃς. *Il.* xxiii. 341. And by ext., to injure, hurt: Μήπως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν, ἀλλήλους τρώσῃτε. *Od.* xvi. 293.

τραυματίζειν, to make a wound: Ἐνταῦθα ἀποθνήσκουσι Γῦλις . . . καὶ οἱ πάντες ὡς ὀκτωκαίδεκα τῶν στρατιωτῶν, οἱ μὲν καταλευσθέντες, οἱ δὲ καὶ τραυματισθέντες. *Xen. Hellen.* iv. 3, 26.

βλάπτειν, prop. to injure, to hurt, and sometimes, in historical narrations, implies wounding, although it should never be rendered by that word: Καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνοῦντο δὲ οὐ, οὐδ' ἔβλαπτον οὐδέν. *Xen. Anab.* iv. 8, 3.

νύσσειν, to prick, pierce: Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἰγχεῖ μακρῷ νύξ'. *Il.* v. 46.

116.

βάρος, εὖς (τό), weight, heaviness: Καὶ διὰ τὴν ἡλικίαν 116 καὶ διὰ τὸ βάρος τῆς στολῆς. *Xen. Cyr.* iii. 3, 22. Fig.

- (116) *weight, burden* : Καμφθεὶς ὑπὸ βάρους. *Plat. Legg. xii. 945, b.*

βαρύτης, ητος (ή), condition or quality of that which is burdensome, *character or behaviour hard to be borne* ; fig. in Plutarch : Αὐτὸν δὲ παρέχων τοῖς ἐντυγχάνουσι τοιοῦτον, ὥστε καὶ τὰς ἐκείνων πλεονεξίας καὶ βαρύτητας εὐκόλως ὑπομένειν. *Plut. Pomp. 39.*

ἄχθος, εος (τό), *burden*, with the notion of excess and difficulty attached to it, *insupportable weight*, prop. and more commonly fig. 'Ἄλλ' αὐτως ἄχθος ἀρούρης. *Od. xx. 379.*

γόμος, ου (ό), that which fills, specially, *freight* of a vessel, cargo : Τὰ μέγιστα αὐτῶν καὶ πεντακισχιλίων τάλαντων γόμον ἔχει. *Herodot. i. 194.*

ὄγκος, ου (ό), from the old verb ἔγκω, to carry, prop. that which is carried, considered with reference to the *bulk, mass, moles* : Τούτων γὰρ ὁ μὲν ὄγκος μικρότατος. *Xen. Cyr. vi. 2, 11.*

σάγμα, ατος (τό), *pack-saddle* of a beast of burden : Τὰ σάγματα τῶν ὑποζυγίων συμφορήσαντες ἐς ὕψος ἐξῆραν. *Plut. Pomp. 41.*

σταθμός, οῦ (ό), that which weighs a thing, *a weight* : Ἦττον τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Mem. iii. 10, 13.*

φόρτος, ου (ό), from φέρω, *freight* of a vessel, lading, cargo : Ἴνα οἱ σὺν φόρτον ἄγοιμι. *Od. xiv. 296.*

φορτίον, ου (τό), is a diminutive in form only, *burden*, load, prop. and fig. *onus* : Ἐκεῖνον μῆζον φορτίον ἢ καθ' αὐτὸν ἀράμενον. *Dem. in Epistol. 156.*

φόρημα, ατος (τό), *that which is carried, any thing carried* : Ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι εἰκάσιν. *Xen. Memor. iii. 10, 13.*

117.

- 117 βασιλεύς, ἑως (ό), from βαίνειν and λαός, according to the grammarians, stay, support of the people, or perhaps, one who makes the people move, go, at command ; *king*, by the right of succession, according to Plato's definition : Βασιλεὺς ἀρχων κατὰ νόμους ἀννπεύθυνος. *Defn. 415, b.*

ἀγός, οὗ (ὁ), sometimes civil or political *head* of a place, in the (117)
ancient poets: Ἐγὼ δὲ πρός σε πότερον ὡς ἱτην λίγω, ἢ τηρὸν
ἱροῦ ῥάβδον, ἢ πόλεως ἀγόν; *Æschyl. Suppl.* 247.

αἰσυμνήτης, ου (ὁ), name given in the ancient Greek states to a kind of elective *chief* or *president*, *prince*: Καθάπερ οἱτ' ἀρχαῖοι τὰς φυλακὰς ἐδίδουσιν, ὅτε καθιστεῖν τινα τῆς πόλεως δυνεῖν ἐκάλουν αἰσυμνήτην ἢ τύραννον. *Aristot. Polit.* iii. 15, 16. αἰσυντήρ, ἦρος (ὁ), is found as early as Homer: Κούρῳ αἰσυντήρι ἰοικώς. *Il.* xxiv. 347.

ἄναξ, ακτος (ὁ), principally in poetry, in general, *prince*, *king*, *sovereign*: Κλισίην ἣν Μυρμιδόνες ποίησαν ἄνακτι. *Il.* xxiv. 449. Sometimes it is a title of honour specially addressed to the gods: Ζεῦ ἄνα. *Il.* iii. 351. It is the title which the chorus gives to *Œdipus*, and *Creon*, in *Sophocles*: Παύσασθ' ἄνακτες. *Œd. R.* 620. [In the time of *Isocrates* it seems to answer exactly to our *prince* = member of a royal house: τῶν ἐξ αὐτοῦ γεγονότων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ τὸν μὲν βασιλεῖα καλούμενον, τοὺς δ' ἄνακτας, τὰς δ' ἀνάσσεις. *Eugag.* 72.]

ἀρχηγέτης and **ἀρχαγέτας**, ου (ὁ), prop. head of a house or family, or original head; the title given by the *Lacedæmonians* to *Hercules*, and to their kings, as his descendants: Ἀρχαγέται δὲ οἱ βασιλεῖς λέγονται. *Plut. Lycurg.* 6.

ἀρχός, οὗ (ὁ), *commander*, in general, *chief*: Εἰς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω. *Il.* i. 144.

ἄρχων, οντος (ὁ), *Archon*, the supreme magistrate at Athens. This magistracy was elective; at first there was only one Archon, and he a perpetual one. Afterwards (B.C. 683) the Archons were made annual, and increased to the number of nine: the first was surnamed ἐπώννυμος, because he gave his name to the year; the second βασιλεύς, king; the third πολέμαρχος; the six last θεσμοθέται, legislators: ὁ ἄρχων is the first archon, or ἐπώννυμος; ὁ βασιλεύς, is sometimes specially the *archon king*; their peculiar duties are pointed out in the following passage of *Demosthenes*: Ἀλλὰ ποῦ χρὴ λαβεῖν δίκην; . . . παρὰ τῷ ἄρχοντι; οὐκοῦν ἐπικλήρων καὶ ὀρφανῶν καὶ τῶν τοκέων τῷ ἄρχοντι προστέτακται ἐπιμελεῖσθαι; ἀλλὰ νῆ Δία παρὰ τῷ βασιλεῖ· ἀλλ' οὐκ ἐσμέν γυμνασίαρχοι, οὐδὲ ἀσεβείας οὐδένα γραφόμεθα· ἀλλ' ὁ πολέμαρχος εἰσάξει. *Dem. in Lacrit.* 940, 10.

αὐτοκράτωρ, ορος. (ὁ, ἡ), master of himself, *absolute*

- (117) *master*, independent; *plenipotentiary*, when speaking of ambassadors: 'Ηιρέθη πρεσβευτῆς εἰς Λακεδαίμονα αὐτοκράτωρ δέκατος αὐτός. *Xen. Hellen.* ii. 2, 17. In Plutarch, Lucian, and the writers of Roman history, [*Imperator*] *emperor*: Αὐτοκράτωρ τε ὑπὸ πάντων ἐκείνος ἀναγορεύεται. *Herodian.* vi. 9, 9.

ἡγεμών, όνος (ό), fr. ἡγοῦμαι, *leader*, chief in war, *officer*: Αὐτάρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι. *Il.* iii. 1.

κοίρανος, ου (ό), *chief*, invested for a time [?] with all the authority of a king, as Achilles was before the quarrel: Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. *Il.* ii. 487.

μόναρχος, ου (ό), MONARCH: Ὑπὸ Θήρωνος Ἀκραγαντίνων μουνάρχου ἐξελαθεὶς ἐξ Ἰμέρης. *Herodot.* vii. 165.

ποιμήν, ένος (ό), prop. one who tends the grazing of animals, *shepherd*, is often taken fig. in the *Iliad*, as the designation of princes, and of Agamemnon, whom even the other kings obeyed: Οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν σκηπτούχοι βασιλῆες. *Il.* ii. 85.

τύραννος, ου (ό), one who has obtained the crown without any hereditary right, *usurper*. This word, unknown to Homer, comes, according to some grammarians, from the Τύρρῆνοι, a pirate people; but it is better to consider it, as others do, analogous to κοίρανος. It is often used both in poetry and history for βασιλεύς. It is the title given by Xenophon to Hiero, although this prince had legitimately succeeded his brother Gelo: Σιμωνίδης ὁ ποιητῆς ἀφίκετό ποτε πρὸς Ἱέρωνα τὸν τύραννον. *Xen. Hier.* 1, 1. Very frequently it has the meaning of our word *Tyrant*, as, for instance, in the following striking passage: Οἱ γὰρ πολῖται φυλάττουσιν ὄπλοις τοὺς βασιλεῖς, τοὺς δὲ τυράννους ξενικόν. *Aristot. Polit.* iii. 14, 7. [There is here no reference to *personal cruelty* and *oppression*: it is the *defective title* which, as naturally engendering *distrust* and *suspicion*, leads to the employment of mercenaries.]

118.

- 118 βάσις, εως (ή), BASE, point of stay or rest: Ὅρι πνθμένα οὐκ ἔχει οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. *Plat. Phæd.* 112, b.

βαθμός, ίδος (ή), *pedestal* of a statue, in Pindar: Ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος ἔσταότ'. *Nem.* v. 3.

βάθρον, ον (τό), *point of stay or rest, fig. base* : Καὶ πάλιν (118) εἶδεν αὐτὴν μετὰ σωφροσύνης ἐν ἀγνῷ βάθρῳ βεβῶσαν, *sees her* [i. e. Beauty] *resting with Temperance on a pure base or pedestal. Plat. Phædr. 254, b.*

βωμός, οὔ (ὁ) (βάω), *pedestal* in Homer : Χρύσειοι δ' ἄρα κοῦροι ἐϋδμήτων ἐπὶ βωμῶν ἕστασαν. *Od. vii. 100.*

θεμέλιος, ον (ὁ), and **θεμέλιον**, ον (τό), *foundation* : Οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται. *Thuc. i. 93.* The neuter *θεμέλιον* is found in Xenophon; but both words occur in the plural only, in good authors; the singular is only to be met with in the grammarians and Fathers.

θέμεθλον, ον (τό), *synon. of the above* : Τὸν τόθ' ὑπ' ὀφρύος οὐτα κατ' ὀφθαλμοῖο θέμεθλα. *Il. xiv. 493.*

119.

βέβαιος, αἶα, ον (βάω, βαίνω), *prop. on which one can walk, firm, solid* : Κρύσταλλος γὰρ ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν. *Thuc. iii. 23.* Hence, *fig. that on which one can depend, certain, sure, steadfast* : Βεβαία τῶν ἐν πολέμῳ σύμμαχος ἔργων. *Xen. Memor. ii. 1, 32.*

ἀσφαλής (ὁ, ἡ), *fr. ἀ and σφάλλω, prop. where one cannot slip or fall* [who or which does not slip or fall]; by ext. *where one is in safety*; hence, *safe, sure* [secure] : Συντομωτάτη τε καὶ ἀσφαλεστάτη ὁδός. *Xen. Mem. ii. 6, 39.* *Fig. when speaking of persons, [safe =] prudent, circumspect* : Ἀσφαλής γάρ ἐστ' ἀμείνων, ἡ θρασὺς στρατηλάτης. *Eur. Phæen. 607.* [So *Pl. Soph. 231, a* : more commonly *sure, trusty.*]

εὐσταθής (ὁ, ἡ), *fr. εὖ and ἵστημι, well-established, well-settled, solid* : Ἐκτὸς εὐσταθέος θαλάμου τὸν ῥ' αὐτὸς ἐποίει. *Od. xxiii. 178.* *Fig. firm* : Ἐν οἷς ὀξὺς ἄμα καὶ παρ' ἡλικίαν εὐσταθής φαινόμενος. *Plut. Pomp. 4.* [A term of the *Epicureans*; *healthy, sound* in body and mind.]

στάδιος, ἰα (ἵστημι), 1. *that which remains in its place, stationary* : Σταδίη ὕμνιν. *Il. xiii. 314.* *stadia máxh* in Thucydides, who affects poetic language. 2. *that which keeps itself straight or upright, which cannot bend, stiff* : Καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσιν ἕστο θώρηκα στάδιον. *Ap. Rhod. iii. 1225.* [So *στάδ. χιτῶν.*]

σταθερός, ἄ (ἵστημι), *stable, stationary, stagnant*; hence, by ext. *not agitated, calm, tranquil*, both *prop. and fig.* : Ὡσπερ ἐξ αἰέρος εὐδίου καὶ σταθεροῦ πολὺς ἄνεμος καταρρά-

- (119) γείς. *D. Hal. de Dem.* 7. Fig.: 'Η δ' ἀρετὴ σταθερόν τι καὶ ἄτροπον. *Anthol. Paul. Sil.* 71.

στάσιμος (ὁ, ἡ) (ἴστημι), prop. *staid, stationary, stagnant, fixed*; hence, by ext., *composed, tranquil*: Ἐν ὕδατι στασίμῳ (in stagnant water). *Xen. Œcon.* 20, 11. It has also an active signification, *that which stays or stops any thing*: Στασίμος αἵματος (having the power of *staunching* blood; *styptic*). *Hipp.* 638. [Of persons, it refers to *bottom*; having strength and firmness to *hold out*. *Polyb.*]

στερεός, ἄ, ὄν (ἴστημι), prop. *firm, hard*, prop. and fig.: Τῷ δ' ἰθὺς βήτην, βοήρης εἰλυμένῳ ὤμονε αὐρῇσι στερεῇσι. *Il.* xvii. 493. [*Plat.*: also *solid*, as geometrical technical term. *Aristot.*]

120.

- 120 βέλος, εος (τό) (βάλλω), *the dart cast, the action of casting it, any weapon that is cast or shot, both the act of hitting and the wound occasioned by it* [Cf. 121]. Homer employs it to explain the sharp pangs of child-birth: Ὡς δ' ὅταν ὠδίνουσας ἔχῃ βέλος ὃξὺ γυναιῖκα. *Il.* xi. 269.

βολή, ἥς (ἡ), *action of casting, throwing, cast, range of any missile weapon*: Μέχρι λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. *Thuc.* v. 65.

βόλος, ου (ὁ), *cast*, chiefly used of the *cast* of a net, of dice, and of *shedding or casting the teeth* in Aristotle: Οὔτοι γὰρ λέγονται εἶναι ὠραῖοι βόλοι. *Aristot. H. An.* viii. 19.

121.

- 121 βέλος, εος (τό), *the generic name for every missile weapon, whether shot, or darted, or thrown as stones, &c.*: Καὶ τὰ βέλη ὁμόσε ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας, πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι. *Xen. Anab.* v. 2, 14.

βέλεμνον, ου (τό), *synon. of βέλος*, only in the plural: Οὐδ' ἔα ἵμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα. *Il.* xxii. 206.

δόναξ, κος (ἡ), *reed*, of which the shaft of the arrow is made; and by ext., *arrow*: Καὶ μιν βάλε μῆρόν δισφῶ δεξιόν· ἐκλάσθη δὲ δόναξ. *Il.* xi. 583.

ἰός, οὔ (ὁ), *what is shot with the bow, arrow*: Οὐκ ἄν τοι χραίσμησι βιδὸς καὶ ταρφέες ἰοί. *Il.* xi. 387.

κῆλον, ου (τό), prop. *split wood of which darts or arrows were made*; hence, poet. *dart, arrow*: Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο. *Il.* i. 53. [καίω. ∞ *καυλός*.]

διστός, οὐ (ὁ), poet. and rare in the historians, *arrow*: (121)
 Λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, δλτο δ' οἰστός ὄξυβέλης.
Il. iv. 125.

τόξευμα, ατος (τό), 1. *range of the bow*: Ἐπειδὴ εἰς τόξευμά γε ἀφίκοντο (*within bow-shot*). *Xen. Cyr.* i. 4, 23.
 2. *arrow*: Καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν. *Xen. Anab.* iv. 1, 7.

122.

βῆμα, ατος (τό), *step*: Καὶ τὸ μὲν πρῶτον ὀλίγα βήματα 122
 προϊόντες, μετεβάλλοντο ἐπὶ ἀσπίδα. *Xen. Cyr.* vii. 5, 3.

ἵχνος, εος (τό), *trace of the feet or steps, track*: Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἵχνη ἀνθρώπων.
Xen. Anab. vii. 3, 42.

ἵχμιον, ου (τό), dimin. in form only, of the preceding, and more poetical: Ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
Od. ii. 406. [Removed by Krüger from *Xen. An.* i. 6, 1.]

στίβος, ου (ὁ), *print of the feet, or steps*: Εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. *Xen. An.* i. 6, 1.

123.

βίος, ου (ὁ), related to βία, prop. vital strength or motion; hence, *life*, in the wide extent of the word, prop. and fig., principally used of man, and with reference to the duration of it, and what Aristotle calls *λογικὴ ζωή, rational life*; hence, *business of life, kind of life, course of life*. If the grammarians are to be believed, βίος should only be used of man; thus Xenophon must have expressed himself improperly in applying it to animals: Οὐκ ἀνδρῶν ἀγαθῶν ἀλλὰ θηρίων τῶν ἀσθενεστάτων βίον μιμούμενον. *Xen. Ages.* 9, 5. [Also *living, livelihood*: βίον ἀπό τινος πορίζεσθαι ποιέισθαι, συλλέγεσθαι, &c.]

αἰών, ῶνος (ὁ or ἡ) (fr. αἰεί), prop. *Eternity, Time, ævum*; in a more contracted sense, *duration of life, existence*: Μινυνθάδιος δέ οἱ αἰὼν ἔπλεθ'. *Il.* iv. 478. [*Xen. Arist. Lycurg.*]

βιοτεία, ας (ἡ), *kind of life, way of life*: Ἐδόκει διὰ ταῦτα καὶ ἐνδοξοτάτη εἶναι πρὸς τῶν πόλεων αὕτη ἡ βιοτεία. *Xen. Econ.* 6, 10.

βιοτή, ῆς (ἡ), synon. with βίος, used also [= βιοτεία] by Xenophon: Ἦν ἄλλοι μακαριωτάτην ἐνόμιζον εἶναι βιοτήν. *Xen. Cyr.* vii. 3, 27.

- (123) βίωτης, ητος (ή), in the Homeric hymns: Πρῆν καταστίλβων σέλας ὑψόθεν ἐς βιοτήτα ἡμετέρην. *Hym.* vii. 10.

βίωτος, ου (ό), sometimes for βίος, *life, existence*: Αἶ κε θάνηε καὶ μοῖραν ἀναπλήσῃς βιότοιο. *Il.* iv. 170. More often, that which serves for the maintenance of *life, subsistence, means of living, goods, fortune, victus*: Ἐπεὶ ἀλλότριον βίωτον νήποινον ἔδουσιν. *Od.* i. 160.

δίαιτα, ης (ή), *order of life, or rule of living*, principally as regards food: Ἡ τὴν δίαιτάν μου φανλίζεις ὥς ἦττον μὲν ὑγιεινὰ ἐσθλόντος ἐμοῦ ἢ σοῦ; *Xen. Mem.* i. 6, 5. Our word ΔΙΕΤ, which comes from it, is used in a medical sense.

ζωή, ης (ή), *means of living, subsistence, existence* in the *Odyssey*: Ἡ γάρ οἱ ζωὴ γ' ἦν ἀσπετος. *Od.* xiv. 96. Later, *the animal life, the natural life* of man and beast, and in opp. to θάνατος, especially in the poets.

μένος, εος (τό), *vital strength*, in Homer: Ἀπὸ γὰρ μένος εἴλετο χαλκός. *Il.* iii. 294.

ψυχή, ης (ή), *breath*; hence, *vital principle, life*, in Homer and in the poets: Ὡς εἰδῆς οἷαν ἄτω φάμαν περὶ σᾶς ψυχᾶς. *Eur. Hec.* 172.

124.

- 124 βιοῦν, *to live*, in reference to the duration of life; according to the grammarians, it is only used of man: Ἀνάγκη ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι. *Xen. Mem.* iv. 8, 2.

ζῆν, prop. to breathe; hence, *to live, exist [to be alive]*, said of man, beasts, and even the vegetable world, and principally in opp. to θνήσκειν: Οὐ ζῆ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν. *Xen. Cyr.* vii. 3, 2.

βιοτεύειν, *to live*, in reference to subsistence, to have or procure the means of living, the necessities of life, to gain a livelihood, *to subsist*: Καὶ ὅσον ἡλπιζον αὐτόθεν πολεμοῦντα (στρατὸν) βιοτεύσειν. *Thuc.* i. 11. The same historian uses it also for βιοῦν: Καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστῶτι τρόπῳ βιοτεύειν. *Thuc.* i. 130.

βλέπειν, with ellipse of φάος, in the tragic writers, *to see the light of day*, poet. periphrase, for *to live, to exist*: Καὶ πῶς ἂν αὐτὸς καθάνοι τε καὶ βλέποι; *Eur. Alc.* 143.

διαιτᾶσθαι, *to follow a set course or rule of life*: Ὡστε

καὶ τὸ εὖωχεῖσθαι τοῖς κοσμίως δαιτωμένοις ἀνέριθει. *Xen.* (124) *Mem.* iii. 14, 7. [Also *to live*, with reference to taking one's meals in a particular place: ἐν τῷ πύργῳ, *in the garret where the slaves lodged. Dem.*]

διάγειν, refers to the employment of time, to life, as a whole, in the moral view of it: *to pass one's time or life*: Πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἀμεινον διαγόντας ὀρᾷς; *Xen. Mem.* ii. 7, 7.

πνῆν, *to breathe*, for *to live*: Οὐ μὲν γὰρ τί ποῦ ἐστιν διζυρότερον ἀνδρὸς πάντων ὅσα τε γαίαν ἐπι πνέει τε καὶ ἔρπει. *Il.* xvii. 447.

125.

βοηθεῖν, fr. βοή and θέω, prop. to run up at the cry of 125 alarm, *to succour, aid, help* those who are with us, immediately, in every danger and under all circumstances: 'Ο δὲ Κόνων ἐπεὶ ἐπολιορκεῖτο . . . καὶ οἱ Ἀθηναῖοι οὐκ ἐβοήθουν διὰ τὸ μὴ πυθάνεσθαι ταῦτα. *Xen. Hell.* i. 6, 19.

ἀλέξιν, fr. ἀλή, to employ force in order *to defend* in war or to drive off the danger: Αἱ δὲ βάρην ἀνδρασιν Ἀργείοισιν ἀλεξέμεναι μεμαῦται. *Il.* v. 779.

ἀμύνειν, fr. ἀ and μύνη, according to the grammarians, *to go to the succour* of any one without making pretext for delay. This explanation seems somewhat forced; it seems more natural to consider the α here as augmentative, and then the primary meaning of the verb would be *to cover, to protect*: 'Ἰκετεύουσαι πάντας ὅτῳ ἐντύγχάνοιεν, μὴ φεύγειν καταλεπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσις αὐτοῖς. *Xen. Cyr.* iii. 3, 33.

ἀρήγειν (ἀρης), *to aid* in war: Καὶ τὲ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν. *Il.* i. 521.

βοηδρομεῖν, synon. with βοηθεῖν, and perhaps more ancient; it is found in the *Orestes* of Euripides and in the *Rhesus*, erroneously attributed to the same author: Φίλων νοσοῦντων ὕστερον βοηδρομεῖς. *Eur. Rhes.* 412. This verb has also been used by modern historians.

ἐπικουρεῖν, *to come to the succour*, used of foreign allies, who come to the assistance of a people in war: Ἀλλὰ ἐ Μοῖρα ἤγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ νῆας. *Il.* v. 613. In a more general sense prop. and fig. [*to aid, help, &c.*]: Ἐγὼ δ' ἐπέρχομαι ὑμῖν ἐπικουρήσων. *Xen. Cyr.* vii. 1, 21.

ἐπιμαχεῖν, *to go to the assistance* of another nation, *to*

- (125) *bear, succour*, beyond one's own frontiers, in speaking of two nations who have made an offensive and defensive alliance together : Πρὸς Ἀργείους ξυμμαχίαν ποιεῖσθαι, ὥστε τῇ ἀλλήλων ἐπιμαχεῖν. *Thuc.* v. 27.

συμμαχεῖν, to fight in company, to be in league or alliance against a common enemy, said of separate nations of the same country allied together : Πειράσομαι τῷ πάπῳ, ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ. *Xen. Cyr.* i. 3, 13.

συμπολεμεῖν, to make war with, in conjunction with others : Ἐπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πόλεων ἐπαγγελλομένων καὶ αὐτῶν συμπολεμεῖν. *Thuc.* vi. 88.

ὑπερμαχεῖν, to defend, to protect with arms one unable to defend himself, to fight for the defence of any one : Νῦν πόλεως ὑπερμαχεῖς. *Eur. Phœn.* 1258. [Late in prose. *Plut.*]

126.

- 126 βόσκειν, fr. the primitives βᾶω and πᾶω : hence, the Latin *pasco*, to put cattle to their browsing or eating : hence, to lead to pasture : Ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς βόσκει ἐν Περκώτῃ. *Il.* xv. 548.

βουκολεῖν, to tend cattle : Ἀφροδίτῃ μήτηρ, ἥ μιν ὑπ' Ἀγχιση τέκε βουκολέοντι. *Il.* v. 313. Applied also by catachresis to every other kind of beast, as to horses, &c. : Τοῦ τρισχίλιαι ἵπποι ἔλος κατά βουκολέοντο. *Il.* xx. 222.

νέμειν, to put to pasture ; hence, to feed, tend at feeding : Παῖδες μὲν οὖν μοι κλιτύων ἐν ἐσχάτοις νέμουσι μῆλα. *Eur. Cycl.* 28.

νεμέθειν, synon. of *νέμειν*, in the passive only in Homer : Δοῖαι δὲ πελειάδες ἀμφὶς ἕκαστον χρύσειαι νεμέθοντο. *Il.* xi. 634.

νομεύειν (*νομεύς*), to be shepherd ; hence, to tend flocks and herds : Δοιοὺς ἐξήρατο μισθούς, τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων. *Od.* x. 85.

ποιμαίνειν, prop. to be shepherd ; hence, to tend, take care of a flock, principally of sheep : Ὅς ῥά τε μῆλα οἶος ποιμαίνεσκεν ἀπόπροθεν. *Od.* ix. 188.

χιλεύειν, to give fodder, *pascere* : Τούτοις γὰρ δὴ καὶ τοὺς βοῦς καὶ τὰ ὑποζύγια χιλεύουσι. *Theophr.* C. Pl. ii. 17, 6.

Sometimes to be at pasture, *pasci*: 'Αεργοὶ ἵπποι χιλεύουσι. (126)
Nicandr. Ther. 635.

χιλοῦν (χίλος), to lead or take to fodder: Διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους. *Xen. Anab.* vii. 2, 21.

χορτάζειν, to feed with hay: Δὴ τότε χορτάζειν ἔλικας βόυς ἐνδον ἐόντας. *Hesiod. Oper.* ii. 70. And every other kind of fodder: Εἰ δὲ ὕω πόλιν κατεσκεύαζες, τί ἂν αὐτὸς ἄλλο ἢ ταῦτα ἐχόρταζες; *Plat. Pol.* ii. 372, d.

127.

βοτάνη, ης (ή), herb on which beasts feed, pasture: 'Επὴν 127 βοτάνης κορέσωνται. *Od.* x. 411. Τὰ δ' ἐπήλυθε πίονα μῆλα ἐκ βοτάνης ἀνιόντα μετ' αὖλια τε σηκούς τε. *Theocr. Id.* xxv. 86.

κραστὶς, ἑως (ή), green fodder, farrago: 'Η δὲ κραστὶς λειοτριχεῖν ποιεῖ, ὅταν ἔγκυος ᾖ. *Arist. H. A.* viii. 8, 1.

λάχανον, ου (τό), peas, beans, and garden vegetables of all kinds: Καὶ τυρὸν καὶ βολβούς καὶ λάχανα. *Plat. Pol.* ii. 372, c.

πόα, ας (ή), and poet. ποῖα, herb in general, grass: Τῆς δὲ πόας τῆς μηδικῆς ἢ τε πρωτόκουρος φάβλη, καὶ ὅπου ἂν ὕδωρ δυσώδεις ἐπάγεται τῇ πόφ' ὄζει γάρ. *Aristot. H. An.* viii. 8, 1.

χιλός, οὔ (ό), fodder, *palulium*: Οὗτοι προΐόντες ἔκαιον καὶ χιλὸν καὶ εἰ τι ἄλλο χρήσιμον ἦν. *Xen. Anab.* i. 6, 1.

χλόη, ης (ή), green herb: Χλόης γενομένης ἀπὸ τοῦ σπέρματος. *Xen. Econ.* 17, 10.

χόρτος, ου (ό), dry herb, hay; *gramen*: Διφθέρας δὲ εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου. *Xen. An.* i. 5, 10.

128.

βότρυς, υος (ό), grape, bunch of grapes, uva: "Ἴνα . . . 128 ἢ περιούσα τροφή συνειληθεῖσα ἐπὶ ταῖς οἰνάνθαις αὖξη τὸν βότρυν. *Theophr. C. Pl.* iii. 14.

ὄμφαξ, ακος (ή), fr. ὠμός, every kind of fruit not yet ripe, the grape especially in the Odyssey, green, sour grapes, verjuice: Πάροιθε δέ τ' ὄμφακές εἰσιν ἄνθος ἀφιεῖσαι, ἔτεραι δ' ὑποπερκαζουσιν. *Od.* vii. 125.

- (128) **ῥάξ, αγός (ή)**, Attic, and **ῥώξ**, in the Ionic, stone of every kind of fruit, *acinus*; grape-stone, in Theophrastus: Συμβαίνει γὰρ ἐν τούτῳ τὸ βοστρύχιον αὔξεσθαι, διὰ τὸ μήπω συνεστάναι τὰς ῥάγας. *Theophr. C. Plant.* iii. 16.

• **σταφίς, ἰδος (ή)**, *raisin*; *uva passa*, in Dioscorides: Τῆς δὲ σταφίδος στυπτικωτέρα ἐστὶν ἡ λευκή. *Dioscor.* v. 4, 3.

σταφυλή, ἥς (ή), *grape*, in general, *bunch of grapes*, in Homer, and in the Γεωπόνικα: Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλῶν . . . μέλανες δ' ἀνὰ βότρυνες ἦσαν. *Π.* xviii. 561. Οὕτω γὰρ καὶ ἡ σταφυλή αὐτῆς πρὸς βρῶσιν ἡδίστη καὶ νεκταρώδης ἐστίν. *Geopon.* v. 2, 10.

129.

- 129 **βούλεσθαι**, fr. **βουλή**, *to wish, to be willing*, said only of a being endowed with reason. It carries with it the notion of choice and of preference after deliberation.

ἐθέλειν, *to wish*, with more reference to natural instinct. It is used not only of man, but also of the irrational animal creation, and even of inanimate things. According to Buttmann, it is rather **βούλεσθαι**, that expresses the desire, the inclination, and **ἐθέλειν**, the decided intention to do a thing. The definition of the grammarians seems the best, and established by the use of the words; thus Homer applies **ἐθέλειν** to the water of a river: Ζέε δ' ὕδωρ οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο. *Π.* xxi. 366. The difference in the two words shows itself in the following passage, where they refer to an assembly of people: "Ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλευεῖν. *Dem. Olynth.* i. 1.

θέλειν, form considered more modern, and which Hermann wished to remove from the Homeric poems; it is used indifferently, as well as **ἐθέλειν**, in Attic poetry and prose.

130.

- 130 **βουλή, ἥς (ή)**, prop. deliberation, *consultation*; hence, *decision, resolution, determined will*: Διὸς δ' ἐτελείετο βουλή. *Π.* i. 5.

βούλημα, ατος (τό), verbal, which rather indicates the

result, or act of the will, *the thing willed*; it has been confounded with βούλησις, will: Καὶ τὸ μὲν βούλημα παντὸς νομοθέτου τούτ' ἔστιν. *Aristot. Ethic. Nic. 2, 1.*

βούλησις, εως (ἡ), *will, pleasure, volition*: Χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειρᾶσθαι ὑμῶν τῆς ἐκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπιπλεῖστον. *Thuc. ii. 35.* Βούλησις, in philosophy, is the *will* of the instinct or *volition*, which, according to the definition of Aristotle, can aim at impossibilities, but without being followed by any act, and may be used both of man and beast.

προαίρεσις, εως (ἡ), *purpose, intention*, is the application of the will to a thing possible, and to the means of effecting it. Aristotle thus distinguishes it from βούλησις: "Ἐτι δ' ἡ μὲν βούλησις τοῦ τέλους ἐστὶ μᾶλλον, ἡ δὲ προαίρεσις τῶν πρὸς τὸ τέλος. *Aristot. Eth. Nic. iii. 4.*

θέλησις, εως (ἡ), *will*, in the N. T.: Κατὰ τὴν αὐτοῦ θέλησιν. *Hebr. 2, 4.*

θέλημα, ατος (τό), *effect or object of the will*, has been confounded with the above in the N. T.: Γενηθήτω τὸ θέλημά σου. *Matth. 26, 42.*

131.

βουλή, ῆς (ἡ), fr. βούλομαι, *counsel*, taken or given in 131 deliberating, *advice*: Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή. *Il. ix. 94.*

γνώμη, ῆς (ἡ), *opinion* formed upon inquiry and after deliberation, fixed *design*: Εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν πλεῖν. *Thuc. i. 53.*

δῆνος, εος (τό), always in the plural, δῆνεα, *sentiments* that are in unison with the habits and character of a person: Πάντα δὲ τοι ἐρίω ὀλοφώϊα δῆνεα Κίρκης. *Od. x. 289.*

διάνοια, ας (ἡ), *thought*, and sometimes for design, intention: Ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου. *Thuc. i. 140.*

μενοινή, ῆς (ἡ), Epic synon. of βουλή, according to the Scholiast on Apollonius Rhodius: Εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἥδε μενοινή. *Apoll. Rhod. i. 700.*

- (131) **μήδος**, εος (τό), fr. *μήδομαι*; *care*, but used in the plural only: 'Εν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν; *Il.* ii. 340.

μήτις, ιος (ή), of the same family as the above, wisdom or ability in the council; hence, by ext., *wise counsel* or *design*: Εἴ τινα οἱ σὺν μήτιν ἀμύμονα τεκτῆναιτο. *Il.* x. 19.

νόημα, ατος (τό), *thought and intent of the mind, view* (fig.): "Ἡ οἱ ἀπαγγέλλεσκε Διὸς μεγάλῳ νόημα. *Il.* xvii. 406. [In prose, Plato: *Parmen.* often; *Polit.* 260, d.]

προαίρεσις, εως (ή), *plan* or *system* of conduct private or political, *propositum*, in Demosthenes: Τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ Δαίμων βουλευθῇ, πάντων γίγνεται· ἡ δὲ προαίρεσις αὐτὴ τὴν τοῦ συμβούλου διάνοιαν δηλοῖ. *Dem. de Cor.* 57.

φραδή, ῆς (ή), synon. of *βουλή*, seldom found: 'Αθανάτων, ὧ ξεῖνε, φραδῆ τινὸς ἐνθάδ' ἰκάνεις. *Theocr.* xxv. 52.

φραδμοσύνη, ης (ή), *design*, indicating a deeper and more secret will: Μινύθουσι δὲ οἶκοι Ζηνὸς φραδμοσύνησιν. *Hesiod. Oper.* 243.

132.

- 132 **βουλή**, ῆς (ή), *council* or *deliberative assembly*; *council* of five hundred or *senate*, at Athens: 'Ομωμόκατε ψηφιεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τὰ τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακοσίων. *Dem. de Legat.* 397, 16. Used also of the tribunal of the Areopagus at Athens: 'Η δὲ ἐν 'Αρείῳ πάγῳ βουλή οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; *Xen. Mem.* iii. 5, 20.

βουλευῖον, ου (τό), fr. *βουλή*, *place* or *hall of session* of the council or senate, is only found in the life of Homer, erroneously attributed to Herodotus: Καὶ βουλῆς συλλεγομένης ἐλθὼν ἐπὶ τὸ βουλευῖον. *Vit. Homer.* 12.

βουλευτήριον, ου (τό), *place* or *hall of consultation*; hence, *council-chamber*, *senate-house*: 'Επεὶ μέντοι κατεδίωξαν εἰς τὸ μεταξὺ τοῦ βουλευτηρίου καὶ τοῦ τῆς 'Εστίας ἱεροῦ. *Xen. Hellen.* vii. 4, 33. Τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλήν ἐκδλουν εἰς τὸ βουλευτήριον. *Dem. de Cor.* 53.

γερουσία, ας (ή) (γέρων), *assembly* of (γέροντες) *elders, senate*: Καὶ πλειστάκις ἐν αὐταῖς (πόλεσιν) αἶ τε γερουσαίαι

καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν. (132)
Xen. Mem. iv. 4, 16.

σύγκλητος, ου (ή), in the writers of Roman history, *the Senate as assembled for a sitting*: Ὑπό τε τῆς συγκλήτου ἀντοκράτωρ ἀναγορευθεῖς. *Herodian.* iii. 1, 2.

133.

βοῦς, οὐς (ὁ, ἡ), fr. βόω, βόσκω, or, according to others, 133 formed by onomatopœia; *ox* or *cow*; *bos*, *vacca*; sometimes *bull*, but then the word ταῦρος or ἄρσην is added: Ἦντε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν. *Il.* ii. 480. Very often in Homer, and in the Ionic writers generally, αἱ βόες signifies the whole herd, males and females.

δαμάλης, ου (ὁ), *calf, bullock, vitulus*: a masculine form already restored by Bekker in Aristotle (*H. An.* ix. 50, 6), and to be found likewise in Dionysius of Halicarnassus (*Ant. R.* i. 36), and in the Anthology: Τὸν κεραὸν δαμάλην Πανὶ φιλωρεῖα Κυλληνίῳ αὐερόσαντις ἔβρεξαν. *Anthol.* vi. 96. This form, which Valckenaer would not admit in Ammonius, is thus restored after the authority of the best manuscripts.

δάμαλις, εως (ἡ), and more usually δαμάλη, ης (ἡ), in the poets after Homer, *heifer, young cow, of age to be put to the yoke*: Πολλὰ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. *Theocr.* Id. i. 75.

μόςχος, ου (ὁ, ἡ), *calf* of either sex: Κόσμος γὰρ μαλίδι μᾶλα, γὰρ βοὶ δ' ἄμόςχος. *Theocr.* Id. viii. 80. [*Hdt. Pl.*]

πόρτις, ιος (ἡ), and πόρις in the *Odyssey* (x. 410), *cow-calf, little heifer*, but not so old as δαμάλη: Ὡς δὲ λέων ἐν βουσί θορῶν ἐξ ἀνχένα ἄξῃ πόρτιος ἢ βόός. *Il.* v. 162.

πόρταξ, ακος (ὁ, ἡ), *calf* of either sex in Homer: Ὡς τις περὶ πόρτακι μήτηρ πρωτοτόκος. *Il.* xvii. 4.

134.

βραχίων, ονος (ὁ), *the upper part of the arm* in Homer 134 and Galen, *brachium*: Πρηνυὸν δὲ βραχίονα δοῦρος ἀκωκὴ δρῦψ' ἀπὸ μυώνων. *Il.* xvi. 323.

πῆχυς, εως (τό), *the fore-arm, the cubitus*: Πῆχυς δὲ καλεῖται μὲν καὶ τὸ σύμπαν μέλος, ὅσον ἐστὶ μεταξὺ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως. *Galen. de Us. Part.* ii. [Cf. 14.]

- (134) χείρ, ρός (ή), the *whole arm* in Homer, Hippocrates, and Galen: Τῆς ὅλης χειρὸς εἰς τρία τὰ μεγάλα μέρη τεμνομένης, τὸ μὲν βραχίων, τὸ δὲ πῆχυς, τὸ δ' ἀκρόχειρον ὀνομάζεται. *Galen. de Us. Part. ii. 2.*

ἀγκάλη, ἡς (ή), interior curve of the arm; hence, *arm* in the poets later than Homer; very (?) rare in prose, particularly in the singular [*Pl. Legg. vii. 789*]: Ὑμεῖς δὲ νεάνιδές νιν ἀγκάλαις ἐπι δέξασθε. *Eur. Iph. Aut. 615.*

ἀγκαλῖς, ἰδος (ή), dimin. and synon. of the above, only in the plural in Homer, *arm*: Εὐδὲσθ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης. *Il. xii. 503.*

ἀγκοῖνη, ἡς (ή), fr. ἀγκών, interior curve of the arm; hence, in the plural, the *arms*, *ulnae*: Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοῖνησιν ἰαυεῖς. *Il. xiv. 213.*

ὠλένη, ἡς (ή), *arm*, *ulna*: Περὶ δ' ὠλένας δέρεα φιλτάτα βάλομι. *Eur. Phœn. 169.* [In prose, *Luc.*]

135.

- 135 βύβλος, ου (ή), name given by Herodotus to the plant called *papyrus* by the Egyptians. These two words are identical, regard being had to the pronunciation of letters of the same organ, as *p* and *b*, *l* and *r*, letters, which in all languages, are often interchanged: Τὴν δὲ βύβλον τὴν ἐπέτειον γενομένην, ἐπεὰν ἀνασπάρσῃ ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες, ἐς ἄλλο τι τράπουσι· τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν, τρώγουσι καὶ πωλέουσι. *Herodot. ii. 92.* Paper made of the stalk of this plant, and prepared for writing; hence, by ext. *book*: Μετὰ δὲ τοῦτον, κατέλεγον οἱ ἱερεῖς ἐκ βύβλων, ἄλλων βασιλέων τριηκοσίων τε καὶ τριήκοντα οὐνόματα. *Herodot. ii. 100.*

βίβλος, ου (ή), Attic form of βύβλος, *papyrus*: Ἐνταῦθα εὐρίσκονται πολλὰ μὲν κλίνειν, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι (*much papyrus*). *Xen. Anab. vii. 5, 8.* In Plato, *paper*, *book*: Πάνυ σπουδῇ λαβὼν τὰς βίβλους, ὡς τάχιστα οἷός τ' ἦν ἀνεγίγνωσκον. *Plat. Phæd. 98, b.*

βυβλίον and βιβλίον, ου (τό), are given in all the lexicons as the diminutive of βίβλος; but it would perhaps be better to consider it as the neuter of the adjective βύβλιος, or βιβλιος (which we find again in the plural Βύβλιοι, *inhabitants of the town of Bύβλος*), taken substantively with

ellipse of *σύγγραμμα*, prop. *written on papyrus*, roll of (135) papyrus; hence, *book*: *Λάβε τὸ βιβλίον καὶ λέγε. Plat. Theæt.* 143, b. Hence our word *BIBLE*, from the plural *βιβλία*, *ων* (τά), specially signifying the Holy Books, the Holy Scriptures.

διφθέραι, *ων* (αί), fr. *δέφω*, prop. *skins* of beasts prepared for writing; hence, by ext., writings, volumes, *books*: *Καὶ τὰς βίβλους διφθέρας καλέουσι ἀπὸ τοῦ παλαιοῦ Ἰωνες, ὅτι κοτὲ ἐν σπάνει βιβλίων ἐχρέωντο διφθέρῃσι αἰγείησι τε καὶ οἰέησι. Ἔτι δὲ καὶ τὸ κατ' ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφουσι. Herodot.* v. 58. This passage shows that the use of skins for writing is of much more ancient origin than Pliny gives it on the authority of Varro. Varro attributes the invention of parchment to Eumenes of Pergamus, about 200 B. C.: *Mox æmulatione circa bibliothecas regum Ptolemæi et Eumenis, supprime chartas Ptolemæo, Varro membranas Pergami tradidit repertas. (Plin. Hist. Nat. xiii. 21.)* Perhaps this supposed discovery of parchment should be understood solely of a more elaborate preparation; or of an entirely new process in the dressing of skins, the use of which for writing was of very ancient date.

πάπυρος, *ου* (ὁ or ἡ), and *πάπυρον*, *ου* (τό), *papyrus*, a species of rush, a cyperaceous plant growing in the Egyptian marshes, and which the ancient Egyptians made use of for many purposes. Of the roots they made various household utensils; of a part of the stalk, and the leaves, they made tissue-work of all kinds, sails, cordage, wicks of lamps, &c.: *Ὁ δ' Ἑρως, χιτῶνα δῆσας ὑπὲρ αὐχένος παπύρω, μέθυ μοι διακονεῖτω. Anacr.* 4. *Λαμπάδα κηροχίτωνα, σχοίνῳ καὶ λεπτῇ σφιγγομένην παπύρω. Anth. Antip. Thess.* 13. But the use they made of the lower part of the stalk, in manufacturing from it the leaves of a sort of writing paper, is the most curious and important: *Πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ χάρτης κατασκευάζεται. Dioscor.* i. 116. From the Greek *πάπυρος* comes our word *PAPER*, and the word *papyrus* itself is also in use, but only in archæology, in speaking of the inscriptions on the leaves of papyrus, found in the catacombs, and in the mummy-coffins. The curious details of the process fol-

- (135) lowed in the preparation of the papyrus-paper have been preserved to us by Pliny, *Hist. Nat.* xiii. 23, 12.

περγαμηνή, ἥς (ῆ), fr. Πέργαμος, διφθέρα is understood, *skin of Pergamus*, or prepared at Pergamus, **PARCHMENT**, in Suidas.

χάρτης, ου (ὅ), fr. χαράσσω, prop. every kind of substance prepared for writing, and principally the leaves of the papyrus, skins or parchment, *paper, charta*: Πολλὰ ἔχων ὑμῖν γράφειν, οὐχ ἐβουλήθην διὰ χάρτου καὶ μέλανος. *N. T.* 2 *John* 12. Pliny gives the name *charta* even to the papyrus plant: *Quum in Sebennytico saltem ejus nomo non nisi charta nascatur. Plin. Hist. Nat.* xiii. 21.

136.

- 136 βωμός, οὔ (ὅ), prop. base; hence, *altar*: Ἱεροὺς κατὰ βωμοὺς ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας. *Π.* ii. 306.

ἑσχάρα, ας (ῆ), *hearth, fire on the hearth*: Δρυὸς κορμὸς πλατείας ἑσχάρας βαλὼν ἐπι. *Eur. Cycl.* 383. Prop. it is the fire on the altar; hence, by ext., the altar itself, *domestic altar*. Euripides employs it in this meaning in his tragedy of Plisthenes: Μηλοσφαγεῖτε δαιμόνων ἐπ' ἑσχάrais. According to others, βωμός was the altar dedicated to the gods, and ἑσχάρα that raised to a hero or demi-god.

ἑστία, ας (ῆ), *domestic hearth, fire*: Ἑστία τ' Ὀδυσῆος ἀμύμονος. *Od.* xiv. 159.

θυμέλη, ης (ῆ), *altar*: Προσαιτοῦσ' ἔμολον δεξιπύρους θεῶν θυμέλας. *Eur. Suppl.* 64.

θυσιαστήριον, ου (τό), the part of the altar where the victim was burnt; hence, *the altar*, in the O. T. and N. T.: Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον. *Matth.* v. 23.

Γ.

137.

γάγγραινα, ης (ή), fr. γράω, GANGRENE. Hippocrates 137 gives this name to the inflammation of a part of the body, in which absolute and incurable mortification has not yet taken place ;

σφάκελος, ου (ὅ), SPHACELUS, total mortification, or extinction of the vital action in a part of the body. Galen defines the two states thus after Hippocrates : Καὶ τὸ τῆς γαγγραινῆς πάθημα παραγίνεσθαι φησιν αὐτοῖς ἐμβληθέντων τῶν ἐξεχόντων ὀστέων παρὰ τῷ μεγέθει δηλονότι τῆς φλεγμονῆς. Ὅταν γοῦν ὑπὲρ τὰ πάθη τὰ φλεγμαίνοντα τό τ' ἐρυθρόν τῆς φλεγμονῆς ἀπόλλυται, πελιδνῶν γιγνομένων τῶν σωμάτων, ἢ τε ὀδύνη μεμειῶσθαι δοκεῖ, διότι καὶ ἡ αἰσθησις ἐναρκώθη, καὶ ὅταν γε τελέως ἀναίσθητα γένωνται τὰ οὕτως πάσχοντα σώματα, τὸ πάθος οὐκέτι γάγγραιναν, ἀλλὰ σφάκελον ὀνομάζουσι. Μεταξὺ γὰρ τούτου τοῦ σφακέλου καὶ τῆς μεγάλης φλεγμονῆς ἐστὶν ἡ γάγγραινα. *Gal. in Hipp.* 7. In modern medicine, on the contrary, these two terms denote precisely the same morbid affection, but serve to distinguish the degree of intensity in which it exists ; thus the word gangrene is applied only to the parts affected within certain limits, or to the organs, which are the seat of the evil, and by sphacelus is meant the entire mortification of a member, or of one of its divisions.

138.

γαλέα, ας [γαλῇ] (ή), *weasel*, in Aristotle and Elian : Ἡ 138 δὲ γαλῇ ὅταν ὄφει μάχηται ἐπεσθίει τὸ πῆγανον. *Aristot. H. A.* ix. 6. It appears that the ancients tamed them, if we may so judge from the following passage of Theocritus : Αἱ γαλαί μαλακῶς χρῆσδοντι καθεύδεν. *Theocr. Id.* xv. 28. It is this common saying (which has in effect the meaning of the French proverb, *Ne réveille pas le chat qui dort*), that has induced some learned men to suppose that γαλέα had the signification of *cat* in more modern writers. [γαλ. ἀγρία or Λιβυκή, *ferret. Ar. H. A.* vi. 37, 4.]

- (138) αἰλουρος, ου (ὁ, ἡ), *cat*, feminine in Aristotle, who says. in speaking of the weasel: "Ἔστι δὲ καὶ ὀρνιθοφάγον ὥσπερ αἱ αἰλουροί. *Aristot. H. A.* ix. 6.

ἱκτις, ιδος (ἡ), a species of *weasel*; *viverra*: "Ἡ δ' ἱκτις τὴν δασύτητα καὶ τὴν ὄψιν, καὶ τοῦ ἡθους τὴν κακουργίαν ὁμοιον γαλῇ· καὶ τιθασσὸν γίνεται σφόδρα. *Aristot. H. A.* ix. 6.

- 139 γαμεῖν, *to take a wife, to marry*, used of the man only;

γαμεῖσθαι, *to be married*, used only of the woman. Homer thus distinguishes them: Μητέρα τ' Οἰδιπύδαο ἴδον, καλὴν Ἐπικάστην, ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσσι νόοιο, γημαμένη ᾧ νιέει· ὁ δ' ὄν πατέρ' ἐξεναρίζας, γῆμεν. *Od.* xi. 272.

γαμίσκειν, *to marry*, speaking of women, in Aristotle: Πολλῶν διαφθειρομένων διὰ τὸ γαμίσκεσθαι τὰς νεωτέρας. *Aristot. Pol.* vii. 16.

ἀγεσθαι, *to conduct a woman in the capacity of wife to her new home*: Τὴν μὲν Ἐχεκλῆος κρατερόν μένος Ἀκτορίδαο ἡγάγετο πρὸς δῶμαγ'. *Il.* xvi. 189. Hence, by ellipse, and according to the peculiar use of the middle voice, *to marry*, of the man only, *to take a wife*, as the Latin *ducere*: Οὔτε ἐκδοῦναι, οὔτε ἀγαγέσθαι παρ' ἐκείνων, οὐδ' ἐς ἐκείνους, οὐδενὶ ἔτι τοῦ δήμου ἐξῆν. *Thuc.* viii. 21. This verb is also used of a father who contracts a marriage engagement with a woman for his son: Υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην. *Od.* iv. 10.

ἀρμόζειν, *to join, to unite*, bestow in marriage, in the poets and in the N. T.: Ταύτην . . . εἶχεν ἐν δόμοις Αἴγισθος, οὐδ' ἡρμωζε νυμφίῳ τινί. *Eur. Electr.* 24. Ἡρμωσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρί. *2 Cor.* xi. 2.

διδόναι, *to give in marriage*: Ὡς αὐτὴν ὁ Τιμοκράτης, ὁμομήτριος καὶ ὁμοπάτριος ὦν ἀδελφός, ἔδωκε. *Dem. in Eubul.* 1311.

ἐκδιδόναι, a compound of the above, and more common in prose: Ἦν δέ τις ἐκδοῦναι βούληται θυγατέρα. *Xen. Cyr.* viii. 4, 9.

ἐγγυᾶν, prop. to give the hand in sign of promise or agreement; hence, *to betroth*, in speaking of the parents of the girl: Ἦν ἂν ἐγγυήσῃ ἐπὶ δίκαιοις δάμαρτα εἶναι ἢ πατὴρ ἢ ἀδελφὸς ὁμοπάτωρ, ἢ πάππος ὁ πρὸς πατρός. *Dem. in Stephan.* ii. 1134. In the middle, speaking of the betrothed man, *to betroth* (the woman) *for himself*, and in his own name, to contract marriage with: Καὶ ἐγγυᾶται ὁ πατὴρ τὴν μητέρα τὴν ἐμὴν παρὰ τοῦ ἀδελφοῦ αὐτῆς. *Dem. in Eubul.* 1311.

ἑδνέειν, *to betroth a daughter in receiving the customary presents*, in the middle in Homer, speaking of the father: Ὡς κ' αὐτὸς ἑδνῶσαιτο θυγάτρα. *Od.* ii. 53. The active is not found till later in Theocritus (*Id.* xxii. 147).

μνηστεύειν, *to sue in marriage*: Οὐ πρόποτ' ἐμνήστευσα παῖδα σὴν. *Eur. Iph. Aul.* 832. Τὸν γὰρ τῇ πόλει δεῖ ξυμφέροντα μνηστεύειν γάμον ἕκαστον, οὐ τὸν ἡδιστον αὐτῷ. *Plat. Legg.* vi. 773, b.

νυμφεύειν, *to give a daughter in marriage, to betroth*: Οὐ γὰρ σε μήτηρ οὔτε νυμφεύσει ποτέ. *Eur. Alc.* 314.

συζευγνύναι, *to join together, to unite, to marry* (i. e. *give in marriage*), is used equally of either sex: Διὸ τὰς μὲν ἀρμόττει περὶ τὴν τῶν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπτα καὶ τριάκοντα. *Aristot. Polit.* vii. 16.

συνοικίζειν, *to make marry, to marry*: Τὴν μὲν ἐμοὶ συνοικίσας, τῆς δὲ νιόν με εἰσποιήσας. *Isocr. Ægin.* 16.

γάμος, ου (ὅ), *marriage*: Ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. *Xen. Anab.* ii. 4, 8.

γαμηλία, ας (ῆ), at Athens, *wedding present or victim*, which the bridegroom sent to the members of his ward (φρατρία), for a sacrifice to be followed by a feast: Καὶ γὰρ ὅτι κατὰ τοὺς νόμους ὁ πατὴρ ἔγῃμε καὶ γαμηλίαν τοῖς φράτορσιν εἰσήνεγκε μεμαρτύρηται. *Dem. in Theocr.* 1320, 13.

γαμήλευμα, ατος (τό), *synon. of γάμος*, in Æschylus; Δύσφιλες γαμήλευμα. *Æsch. Choeeph.* 624.

- (140) γαμική, ἥς (ῆ), *conjugal state*, in Aristotle : Ταῦτα δ' ἐστὶ δεσποτική καὶ γαμική (ἀνώνυμον γὰρ ἡ γυναικὸς καὶ ἀνδρὸς σύζευξις). *Aristot. Polit.* i. 3, 2.

μνήστευμα, ατος (τό), *suing in marriage, betrothals, sponsalia* : Ὡ κακὰ μνηστεύματα, Ἄδραστε, προσθείς. *Eur. Phæn.* 583.

νύμφεια, ων (τά), *betrothals* ; hence, *wedding* : Ὅπα νυμφήϊα σείο ἔσσεται. *Mosch.* ii. 155.

νύμφευμα, ατος (τό), *that which one has betrothed, or married* : Σθ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. *Soph. Œd. R.* 980.

νυμφευτήριον, ου (τό), *marriage, union* : Ἡ τᾷ Λακεδαιμονίᾳ νύμφη δούλαν; ὦμοι μοι! οὐκ, ἀλλὰ λέκτρων σκότια νυμφευτήρια. *Eur. Tro.* 252.

σύζευξις, εως (ῆ), *prop. conjunction* ; hence, *conjugal union* : Περὶ μὲν οὖν τοῦ πότε δεῖ ποιεῖσθαι τὴν σύζευξιν εἴρηται. *Aristot. Polit.* vii. 16.

ὑμῆναιος, ου (ὁ), *hymeneal or marriage song* : Ὅταν ξὺν ὑμεναίοισιν ἐξάγω κόρην. *Eur. Iph. Aul.* 686.

- 141 γαστήρ, ἑρος (ῆ), *belly* : Οἰνόμαον βάλε γαστέρα μέσσην. *Pl.* xiii. 506. Sometimes, *bowels, intestines* : Γαστέρες αἰδ' αἰγῶν κέαρ' ἐν πυρί· τὰς δ' ἐπὶ δόρπῳ καθέμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. *Od.* xviii. 44. From this passage some commentators have carried the invention of the black-pudding as far back as Homer's days. In Galen it signifies more particularly *the stomach* : Γαστρὸς ἡ μὲν φυσικὴ ἐνέργεια πέττει τὴν προσενεχθεῖσαν αὐτῇ τροφήν. *Gal. Introd.* 717.

κοιλία, ας (ῆ), *fr. κοῖλος, cavity, hollow*, in general ; all that portion of the body which extends from the diaphragm as far as the *pelvis* ; the whole capacity of the belly or abdomen, and its contents, that is to say, the intestine machinery for digestion ; *abdomen, belly* : Κοιλία ἐστὶ νευρώδης ὑποδοχείον τροφῆς ὑγρᾶς καὶ ξηρᾶς πρὸς τὸ πέττεσθαι τὴν τροφήν κατεσκευασμένη. *Gal. Defn.* 361. Sometimes more particularly *the stomach* in Galen : Τὸ στόμα τῆς κοιλίας οἱ παλαιοὶ καρδίαν ὠνόμαζον. *Gal. Loc. Affect.* v. 6.

κεκρύφαλος, ου (ό), fr. κρύπτω, second stomach in ruminating animals; so called from its net-like appearance, κεκρύφαλος being the name of a caul or coif of net-work worn by women on the head. (141)

ἐχῖνος, ου (ό), fr. ἔχω, third stomach of ruminating animals: Ἡ γαστήρ τῆς στρουθοῦ (of the ostrich) ἀνηρημένης εὐρίσκεται λίθους ἔχουσα οὐσπεροῦν καταπιούσα ἐν τῷ ἐχίνῳ φυλάττει καὶ πέττει τῷ χρόνῳ. *Æl. An.* xiv. 7.

ἥνυστρον, ου (ό), fr. ἀνύω, fourth stomach of ruminating animals, when the operation of digestion is completed. Aristotle divides the digestive functions of ruminating animals into four parts: Διὸ τὰ τοιαῦτα τῶν ζώων πλείους ἔχει τόπους καὶ μόρια. Καλοῦνται δὲ ταῦτα, κοιλία, καὶ κεκρύφαλος, καὶ ἐχῖνος, καὶ ἥνυστρον. *Aristot. Part. An.* iii. 14.

στόμαχος, ου (ό), fr. στόμα, prop. [orifice] pipe, canal; principally in medical writers, the canal by which the aliment passes into the stomach, the neck of the stomach, the œsophagus. It has been sometimes used by ext. for the whole organs of digestion, the stomach: Σῦκα οὐκ ἀστείως διατίθῃσι τὸν στόμαχον, καυσώδη καὶ ἀτονώτερον αὐτὸν ποιοῦντα. *Athen.* iii. 79.

γείτων, ονος (ό), fr. γῆ, prop. he whose land touches that of another, neighbour: Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ. *Hesiod. Oper.* 344-46.

γειτόσυνος, ὕνη, neighbouring, in the Anthology: Ἐθανε βρέφος ἐς πλατὺ πόντου χεῖλος γειτοσύνης ἐρπύσον ἐκ καλύβης. *Anthol.* ix. 407.

ἀστυγείτων (ό, ή), neighbouring on the city, living in the neighbourhood of the city: Κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι ἀστυγείτονες ἐπολέμουν. *Thuc.* i. 15.

ἀγχίγνος (ό, ή), of or belonging to the neighbouring fields: Ἦν καλίουσιν Πηγὰς ἀγχίγνοι περιναίεται. *Apoll. Rhod.* i. 1223.

ἀγχιτέρμων, ονος (ό), bordering upon: Ἄλλ' ἀγχιτέρμων γαῖά μοι, Σκύθης λεώς . . . ξυνῆψε πόλεμον. *Eur. Rhes.* 426.

ἐγγύς, adv. with the article ὁ, ή, = one who is near, close:

- (142) Τους μὲν ἐγγὺς καὶ ὀρῶντας τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφόβησε. *Thuc.* iv. 115.

ἐφόριος (ὁ, ἡ), *one who is on the border, on the frontier (of)*: Μικρὰ μὲν ἐπικαλῶν αὐτοῖς, ὅτι, Ῥωμαίων καὶ Παρθυαίων ὄντες ἐφόριοι, ἐς ἑκατέρους ἐπιδεξιῶς εἶχον. *Arrian. Bell. Civil.* v. 9.

μεθόριος (ὁ, ἡ), *that which is on the confines, on the frontiers (of)* [with ref. to the countries it separates]: Ἡ δὲ Θυρεᾶτις γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν. *Thuc.* ii. 27.

ὄμορος (ὁ, ἡ), *bordering upon*: Καὶ χώραν ὄμορον καὶ δυνάμιν τινα κεκτημένους. *Dem. Ol.* ii. 1.

ὀμούριος (ὁ, ἡ), *epic form of the preceding*: Ἐνθεν φάτις Ὀρχομενοῖο δὴ ποτε Καδμείοισιν ὀμούριον ἄστυ πολιῖσαι. *Ap. Rhod.* iii. 1094.

προσόμορος (ὁ, ἡ), *that which touches on the frontiers, under the Ionic form in Herodotus*: Νασαμῶσι δὲ προσόμουροί εἰσι Ψύλλοι. *Herod.* iv. 173.

σύνορος (ὁ, ἡ), *more modern compound, that which is on the confines*: Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγώνιον ἔχοντας. *Plut. Demosth.* 17.

ὁμοτέρμων, ονος (ὁ, ἡ), *having a common boundary; situated on the frontier*: Μὴ κινείτω γῆς ὅρια μηδεὶς μήτε οἰκείου πολίτου γείτονος μήτε ὁμοτέρμονος. *Plat. Legg.* viii. 842, e.

ὁμότοιχος (ὁ, ἡ), *having a party-wall*: Νόσος γὰρ γείτων ὁμότοιχος ἱρείδει. *Æsch. Agam.* 974.

ὁμῶλαξ, ακος (ὁ, ἡ), *cultivating the same furrows*: Βύζηρες δ' ἐπὶ τοῖσιν ὁμῶλακες. *Apol. Rhod.* ii. 398.

περικτίτης, ου (ὁ), and περικτίων, ονος (ὁ), *one of those who live around*; these two words are found, the second in the *Iliad*, and the first in the *Odyssey*: Ὅς πάντεσσι περικτιόνεσσιν ἀνάξει. *Il.* xix. 104. Τὴν πάντες μνῶντο περικτῖται. *Od.* xi. 288.

περιναίτης, ου (ὁ), *one of those who live around*: Καὶ μὲν πονεῖνον περιναίεται ἀμφὶς ἰόντες τείρουσι. *Il.* xxiv. 488.

πλησίος, ἰα, *one who is near, or close by*: Ὡδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον. *Il.* ii. 271. This adjective is very rare even in poetry; in prose it is found only in the comparative and superlative, and the neuter is more commonly used, taken adverbially, with the article, *πλησίον*

(ὁ, ἡ): Παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον. *Xen. Mem.* iii. (142) 13, 4. In the N. T., *neighbour*: Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. *Matth.* xix. 19.

πλησιόχωρος (ὁ, ἡ), *one who dwells in the country or suburbs of a town*: Ἐλέησον καὶ σῶσον νυνὶ τὸν σεαυτοῦ πλησιόχωρον. *Aristoph. Vesp.* 393. Thomas Magister disapproves the use which Xenophon (*Cyr.* iv. 5, 13) has made of this adjective, perhaps because it specially belonged to the poets.

πρόσχωρος (ὁ, ἡ), *synon. with the above*: Καὶ πάντες οἱ πολῖται, καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες, μετεῖχον τῆς ἐορτῆς. *Xen. Anab.* v. 3, 10.

πρόσοικος (ὁ, ἡ), *prop. that which is near the house*: Πρόσοικος γὰρ θάλαττα χώρα τὸ μὲν παρ' ἐκάστην ἡμέραν ἡδύ. *Plat. Legg.* iv. 705, a.

γελᾶν, fr. γάω, to unfold, open, or, according to others, 143 fr. ἔλη, heat; hence, *prop. in the poets, in speaking of inanimate things, to spread open, to shine with light, to glitter with a soft and pleasing light*: Γέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς. *Il.* xix. 362. Hence, to laugh, in general: Ἀντίνοος δ' ἰθὺς γελάσας κτε Τηλεμάχοιο. *Od.* ii. 301. By ext. to laugh at, to ridicule: Καὶ ὁ Σωκράτης μάλα ἐσπουδακότι τῷ προσώπῳ· Γελᾶτε, ἔφη, ἐπ' ἐμοί; *Xen. Conv.* 2, 17.

γελοῖαιεν, epic. *synon. of the above*: Δεῖπνον μὲν γὰρ τοίγε γελοίωντες τετύκοντο. *Od.* xx. 390.

καγχαλάειν, to laugh with bursts of laughter, to giggle: Ἥ που καγχαλώσιν κερηκομόωντες Ἀχαιοί. *Il.* iii. 43.

μειδιᾶν, and poet. μειδᾶν, according to some grammarians, comes fr. μὴ αὐδάν [no], to laugh lightly, to smile, and applies only to grave and morose persons. Homer prefers it in describing the smile that smoothed the majestic brow of Jove, or that of the fierce Ajax: Τοῖος ἄρ' Αἴας ὦρτο πελώριος, μειδιῶν βλοσυροῖσι προσώπασιν. *Il.* vii. 211. [Cf. Sanscrit *s-mi*, and our *s-mile*. *L.* and *S.*]

καγχάζειν, and poet. καχάζειν (χάω, χαίνω), to burst with laughing, *cachinnari*: Γέρων καχάζων μεθ' ἐτέρου νεανίου. *Aristoph. Eccles.* 849.

- (143) *σαίρειν* signifies ordinarily *to sweep*, but particularly in the perfect *σεσηρέναι*, *to open the mouth* in setting the teeth, *to show the teeth in growling* like a dog: Ἐπειδὴ ἔγνωσαν ὑμᾶς ἡγριωμένους ἐπ' ἀλλήλοισι καὶ σεσηρότας. *Aristoph. Pac.* 620. Hence, by ext., *to laugh with a forced laugh* only, and as Eustathius says (*ad Od.* xx. 301), in speaking of those who endeavour to dissemble their pain or some great annoyance: Συνέβη δ' αὐτὸν τῶν φρενῶν ἔξω γενόμενον δράξασθαι τινὸς μαχαιρίου, καὶ αὐτὸν ἀνατεμεῖν, ἀπὸ τῶν σφυρῶν ἕως ἐπὶ τοὺς καιρίους τόπους, καὶ οὕτως ἐκκλιπεῖν τὸν βίον γελῶντα καὶ σεσηρότα. *Plut. Lacon. Apophth.* vi. 834. It is also used of an ironical, disdainful, mocking laugh: Καί τι σεσαρὸς καὶ σοβαρόν μ' ἐγέλαξεν. *Theocr. Id.* xx. 15. Yet Theocritus uses it of a pleasant smile: Καί μ' ἀτρέμας εἶπε σεσαρῶς ὄμματι μειδιῶντι. *Theocr. Id.* viii. 19.

σαρδάνιον μειδᾶν or *γελᾶν*, with ellipse of *γέλωτα*, *to laugh a sardonic laugh*, is used of the convulsive grin of excessive pain; or, again, of the bitter laugh, or smile of disdain and mockery: Μείδῃσε δὲ θυμῷ σαρδάνιον μάλα τοῖον. *Od.* xx. 301. According to Eustathius this phrase comes from the convulsive movement of the lips half-opening (*παρὰ τὸ σεσηρέναι τὰ χεῖλη*); or better, from *Σαρδῶ*, name of the island of Sardinia, because in this island a herb grew, a species of wild celery, the juice of which caused a convulsive grin, followed shortly by death.

σαρδάζειν, *to laugh a sardonic laugh*. This verb, derived fr. *Σαρδῶ* (Sardinia), is only used by the grammarians.

144.

- 144 *γελοῖος, οῖα* (is used actively and passively of men and things); *that which provokes laugh*, or *at which one laughs*, *ridiculous* [also *laughable* in a good sense: vid. *καταγέλαστος*]: Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν. *Xen. Mem.* i. 7, 2. The grammarians have been desirous to distinguish by different accents the two meanings of this word. According to them *γελοῖος* signifies, *that at which one laughs*, and *γέλοιος*, *that which causes laughter*. This erroneous system had its source no doubt in the change which the ancient and legitimate form *γελοῖος* underwent into *γέλοιος* in new Attic, a change disapproved by the *Etym. Magn.*, and which had no influence upon the meaning of the word.

γελάσιμος (ὁ, ἡ), *ridiculous*, speaking of things *said* in (144) discourse, a word which Phrynichus attributes to the comic poet Strattis, and to the use of which he objects; it is found only in Lucian: Μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη τὰ εἰρημένα. *Luc. Somn.* 5.

γελαστός, ἡ, and in prose **καταγελαστός**, *laughable; ridiculous*: Δεῦθ' ἵνα ἔργα γελαστά καὶ οὐκ ἐπιεικτὰ ἴδῃσθε. *Od.* viii. 307. Ἄρ' οὐκ ἂν, πείραν διδούς, ἅμα τε βλαβερός εἴης, καὶ καταγελαστός φαίνοιο; *Xen. Mem.* ii. 6, 38. [Contrasted with γελοῖος, *laughable, humorous, comic*, in *Pl. Con.* 189, b: Φοβοῦμαι . . . οὐ τι μὴ γελοῖα εἶπω, τοῦτο μὲν γὰρ ἂν κέρδος εἴη . . . ἀλλὰ μὴ καταγελαστά. *Aristophanes* is speaking].

γελαστικός, ἡ, *one who can laugh, endowed with the faculty of laughing*: Καὶ ὥς ἄνθρωπος μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικόν. *Lucian. Vit. Auct.* 26.

γελωτοποιός (ὁ, ἡ), *one who causes laughter, buffoon*: Πόρρω δ' ἐν ὑστάτοις ἰδεῖν τὴν ταῦ γελωτοποιοῦ Θεραπίτου πύθικον ἐνδνυομένην. *Plat. Pol.* x. 620, c.

ἀστεῖος (ὁ, ἡ), *fig. one who has the refined intellect of the city, the French spirituel* [Lat. *urbanus*. In English we sometimes render it *polite, polished*; sometimes *witty, pleasant*, &c., according to the context]: Ἐπειτα οὐκ ἂν πρίαιό γε παμπόλλον, ὥστε σοι ταῦτα εἰρῆσθαι, καὶ ἀπαγγελθῆναι παρ' ἧ εὐδοκίμειν βούλει, ὅτι ἀστεῖος εἶ; *Xen. Cyr.* viii. 4, 23.

βωμολόχος, ον (ὁ), *buffoon*: Ὁ δὲ βωμολόχος ἡττων ἐστὶ τοῦ γελοίου καὶ οὔτε ἑαυτοῦ οὔτε τῶν ἄλλων ἀπεχόμενος εἰ γέλωτα ποιήσει. *Aristot. Ethic. Nic.* iv. 8, 10.

εὐτράπελος (ὁ, ἡ), *one of ready, agreeable wit and manners* [easily turning to adapt himself to circumstances and persons. εὐ τρέπειν]: Οἱ δ' ἐμμελῶς παίζοντες εὐτράπελοι προσαγορεύονται, οἷον εὐτροποι (*well turned*, as it were). *Aristot. Eth. Nic.* iv. 14, 3. [He makes εὐτραπelia = πεπαιδευμένη ὕβρις, the mean between βωμολοχία and ἀγροικία. From *Magn. Mor.* i. 31, it appears that the εὐτράπελος must be able to take as well as give a joke, σκῶψαι ἐμμελῶς, and ὑπομένειν σκωπτόμενον. Both words are sometimes found in a worse sense: e. g. *Plat. Rep.* viii. 563 (where, however, εὐτραπelia is only spoken of as unbecoming to the aged), and *Isocr.* vii. 49.]

χαρίεις, εσσα, *graceful, pleasing*, used sometimes substan-

- (144) tively, ὁ χαρίεις, *gentleman, man of good taste or refinement*: Καὶ τοιαῦτα λέγων ὦν οὐθὲν ἂν εἴποι ὁ χαρίεις, ἔνια δ' οὐδ' ἂν ἀκούσαι. *Aristot. Eth. Nic. iv. 8, 10.* [The subst. is *χαριεντισμός*.]

145.

- 145 γενέθλια, ὡν (τά) (γενέθλη), *birth-day, anniversary of the birth* of one yet alive, and the festival kept on the occasion: Εἴτα εἰς τὸν ἄλλον χρόνον ταύτῃ τῇ ἡμέρᾳ βασιλέως γενέθλια ἅπασα θύει καὶ ἐορτάζει ἡ Ἀσία. *Plat. Alcib. i. 121, b.*

γενέσια, ὡν (τά), *commemorative festival of the birth*, a day observed with funeral solemnities after the death of a person, being *the anniversary of his death*, according to Ammonius; or, according to others, the anniversary of the birth of the deceased: Παῖς δὲ πατρὶ τοῦτο ποιεῖ, κατὰ περ οἱ Ἕλληνες τὰ γενέσια. *Herodot. iv. 26.* Afterwards these two words were confounded, and *γενέσια* is found in the N. T. used for *γενέθλια* (*Matth. 14, 6*).

146.

- 146 γένος, εὖς (τό), *birth, race; genus*: Λαμπροὶ γὰρ εἰς γένος γε, χρημάτων δὲ δὴ πένητες. *Eur. Electr. 37.*

γενεά, ᾧς (ῆ), more used in poetry, *birth, generation; an age of men*: Φαίνεται δὲ ταῦτα πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν. *Thuc. i. 14.*

γενέθλη, ῆς (ῆ), *race*: Ἡ γὰρ Παιήονός εἰσι γενέθλης. *Od. iv. 232.*

γένεθλον, ου (τό), *race; progenies*: Διδαχθεὶς δ' ἂν τόδ' εἰδείην πλεον ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. *Æsch. Suppl. 290.*

γένεσις, εὖς (ῆ), *origin* [the coming into being; hence, *production*, generally, *birth*; and also *race* (*Pl. Polit. 265, b*); *family* (*Pl. Legg. 691, d*); and *generation* (*Id. Phædr. 252, d*)] : Δέγω γὰρ καὶ τὴν Ἐρεχθέως γε τρόφην καὶ γένεσιν. *Xen. Mem. iii. 5, 10.*

γενετή, ῆς (ῆ), *birth, nativity*: Καὶ γὰρ δίκαιοι, καὶ σωφρονικοὶ, καὶ ἀνδρεῖοι, καὶ τὰλλα ἔχομεν εὐθύς ἐκ γενετῆς. *Aristot. Eth. Nic. vi. 13* [only found in this phrase].

γέννησις, εὖς (ῆ), *generation, procreation*, in Euripides and in Plato: Ὁ μουσῶν τ' εἰδῶς γεννάσεις Χείρων. *Eur. Iph. A. 1065.*

αἷμα, ατος (τό), *blood*, sometimes used, as with us, for (146) race: Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι. *Il.* xx. 241.

οἶκος, ου (ὅ), *house*, as with us, for *family*; a meaning peculiar to the Attic writers: Ἄ τῶν ἐνπατριδῶν γεγῶσ' οἶκων. *Eur. Ion.* 1073.

ρίζα, ης (ή), *root, stock; stirps*, in the poets: Ὡς ἀπ' ἐυγενοῦς τινος ρίζης πέφυκας. *Eur. Iph. T.* 610.

γέρων, οντος (ὅ), *prop. adjective, old*; but more used as a substantive, by ellipse, *old man*: Ταῦτα δὲ πάντα ἴσας Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες. *Il.* ix. 36. Plural, γέροντες, *elders*, who in certain cities of Greece, as in Sparta, formed the senate, *senators*: Πλειόνων δὲ καινοτομονμένων ὑπὸ τοῦ Λυκούργου, πρῶτον ἦν καὶ μέγιστον ἡ κατάστασις τῶν γερόντων. *Plut. Lyc.* 5.

γεραιός, ά, *of or belonging to an old man; old*: often used substantively, with ellipse of ἀνὴρ or γυνή: Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραιός. *Il.* i. 35.

γηραῖος, έα, *old*: Σύμβουλοι λόγου τοῦδ' μοι γένεσθε, Πέρσαι, γηραλῖα πιστώματα (*old and faithful friends*). *Æschyl. Pers.* 171.

γραῦς (ή), *old woman*: Ἐνιοι δὲ τῶν λογοποιῶν λέγουσιν, ὥς τὴν τῆς μητρὸς ἀδελφὴν ἔγημεν· ἀλλὰ γραῦς ἂν καὶ παντάπασιν ἦν ἡ παῖς. *Xen. Cyr.* viii. 5, 13.

γραία, ας (ή), *poet. form of the preceding*: Καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν. *Od.* i. 458.

βαθυγέρως (ὅ, ή), *one who is extremely old*: Ἡ βαθυγέρως Αἰσιόνη. *Anthol. Philipp.* vi. 247.

ἐσχατογέρως (ὅ), *one who has arrived at the last stage of decrepit old age, exceedingly old*: Ἦλθε δὲ καὶ Τίδιος Σέξιτις ἐσχατογέρως ἀνὴρ. *Plut. Pomp.* 64.

τυφογέρων, οντος (ὅ), *old fool, senseless old fellow*, in Aristophanes: Τυφογέρων εἰ. *Aristoph. Nub.* 900.

ὠμογέρων, οντος (ὅ), *one in a green old age*; at the age that Virgil calls, by the same metaphor, *cruda senectus* (*Æn.* vi. 304): Ὀμογέροντα δὲ μὴ φασ' ἔμμεναι. *Il.* xxiii. 791.

πρέσβυς, εως (ὅ), *advanced in age, aged*, found only in the comparative and superlative in the prose writers: Καὶ γὰρ πρεσβύτερός ἐστιν ἢ ἐγώ. *Dem. in Neær.* 1350. Some-

- (147) times it is used substantively, *old man*, in the Tragic writers : Καί μ' ὁ πρέσβυς ὡς ὀρᾷ ὄχον παραστείχοντα. *Soph. Œd. R.* 794.

πρεσβύτης, ου (ὁ), *old man*, one more advanced in years than γέρων and γεραίος : Μάλα δὴ πρεσβύτης ὦν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας. *Xen. Cyr.* viii. 7, 1.

προβεβηκώς, ὅτος (ὁ), a man advanced in years, who has reached the age which follows on *maturity*, or better, *who has passed the fixed age* [for military service] : Ἦναγκάσθη καὶ τοὺς οὐκ ἐν ὥρᾳ τῶν πολιτῶν ἀλλ' ἤδη προβεβηκότας καθοπλίσαι. *Plut. Camill.* 34.

148.

- 148 γεωργός, οὔ (ὁ), *one who works at the ground, agriculturist, husbandman* : Οἷον εἴ τις γεωργὸς ἀγαθὸς προθυμηθεὶς γενέσθαι καὶ εὖ σπείρων, καὶ εὖ φυτεύων, ὁπότε αὐτὸν καρποῦσθαι ταῦτα δέοι, ἐφ' ἣν τὸν καρπὸν ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταρbreῖν. *Xen. Cyr.* i. 5, 7.

γειαρότης, ου (ὁ), *one who breaks up the ground, tiller of the earth, plougher* : Γειαρότης Ἄρχιππος ὅτ' ἐκ νούσοιο βαρείης ἄρτι λιποψυχέων. *Anthol. Pal.* ix. 23.

γῆγίτης, ου (ὁ), the Attic form is γῆγτης, *husbandman* : Γῆγτης ὅπως ἀρουραν ἔκτοπον λαβῶν. *Soph. Trach.* 32.

γεώμορος (ὁ, ἡ), *landed proprietor; owner of some land* : Ὅς δ' ἂν κινήσῃ, μηνυέτω μὲν ὁ βουλούμενος τοῖς γεωμόροις, οἱ δὲ εἰς τὸ δικαστήριον ἀγόντων. *Plat. Legg.* viii. 843, b.

γηπόνος (ὁ, ἡ), *one who works at the ground* : Γαπόνος δ' ἀνὴρ πίνης, εἰ καὶ γένοιτο μὴ ἀμαθής, ἔργων ὑπο οὐκ ἂν δύναίτο πρὸς τὰ κοινὰ ἀποβλέπειν. *Eur. Suppl.* 420.

γεωπόνος, a more recent form of the preceding word : Ἀπαιρέ μου τίνοντος, ὦ γεωπόνε, λίπαδνα. *Anth. Pal.* ix. 742.

γεωτόμος (ὁ, ἡ), *one who cuts the ground with the ploughshare; hence, plougher*, in the Anthology : Χάλκεος ἦς, ἐπὶ σοὶ δὲ γεωτόμος εἶλκεν ἄροτρον. *Anth. Pal.* ix. 741.

ἀροτήρ, ἦρος (ὁ), *plougher; ploughman* : Ποιμὴν οὐδ' ἀροτήρ εἰς ἐς πόλιν. *Il.* xxiii. 836.

ἀροτρεύς, ἑως (ὁ), more recent form : Τὸν δ' ὁ γέρων ἐξαῦτις ἀμείβετο, δῖος ἀροτρεύς. *Theocr. Id.* xxv. 51.

ἐργασίων, ωνος (ὁ), *husbandman*, according to the interpretation of the Scholiast; but it is of the *vine-dresser*

specially, that the word is used in the passage in Aris- (148)
tophanes : "Οὐ' ἐργασίῳνος χάρακας ὑφειλόμην. *Aristoph.*
Vesp. 1201.

149.

γῆ, ἧς (ῆ), from the primitive γάω, to contain, to pro- 149
duce, by contraction fr. γέα, *earth*, in all the meanings of
the word. It answers to *terra* and *tellus* in Latin. More
specially, *the land* we dwell in ; hence, in general, *country* :
"Οφρ' εὖ εἰδῶ τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγιάσιν.
Od. xiii. 233. Sometimes personified in Homer : Οἴσετε
δ' ἄρν', ἔτερον λευκόν, ἐτέρην δὲ μέλαιναν, Γῆ τε καὶ Ἥελίφ.
Il. iii. 104.

γαῖα, by aphæresis, αἶα, ας (ῆ), both poetic forms of γῆ : 'Επ' ἀπεί-
ρονα γαῖαν. *Il.* vii. 446. Τῇλε φίλων καὶ πατρίδος αἶης. *Il.* xi. 816.

ἀγρός, οὔ (ὀ), *cultivated land, field, country* : Οὐ λαμβά-
νει σῖτον ἐκ τοῦ ἀγροῦ, οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρη-
ται, ἢ ὡς κόπρος γίγνηται. *Xen. Œcon.* 20, 4. Plural,
landed property, lands : Οἱ κεκτημένοι ἀγρούς. *Xen. Mem.*
iii. 9, 11.

ἄρουρα, ας (ῆ), fr. ἀρώω, prop. *arable land*, or *land under*
the plough ; *arvum* : sometimes, in Homer, *the earth, the*
ground, in general : 'Αλλ' ἤμῃ παρὰ νηυσὶν ἐτώσιον ἄχθος
ἄρούρης (*a useless burden upon the earth*). *Il.* xviii. 104.

ἔδος, εος (τό), *soil or ground* on which a city is founded
or situated, seat or site of the city : Ἡμεῖς καὶ Θήβης ἔδος
εἴλομεν ἐπαπύλοιο. *Il.* iv. 406.

ἡπειρος, ου (ῆ), Ionic, for ἀπειρος, with ellipse of γῆ,
land of a certain extent without interval of sea, continent
in opposition to νῆσος, *island* : Βασιλεὺς ὁ Περσῶν οὐ
νήσους, ἀλλ' ἡπειρον καρπούμενος, πλουσιώτατος ἀνθρώπων
ἐστίν. *Xen. Hellen.* vi. 1, 4. Sometimes simply for the
land, the bordering land, even in speaking of an island ;
in opp. to θάλασσα, in Homer : Εἴθ' ὄγ' ἐπ' ἡπείρου δάμη
ἀνδράσι δυσμενέεσσιν, εἶτε καὶ ἐν πελάγει. *Od.* iii. 90. The
geographical term Ἠπειρος is only used, in Homer, of that
part of the continent, situated opposite the islands of
Ithaca and Cephalonia, of which Ulysses was king, as is
plain from the following verse in the catalogue of ships :
Οἳ τ' Ἠπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο. *Il.* ii. 635.
Damm and, after him, Morell have been mistaken in taking

- (149) "Ἠπειρος for the name of a town situated on the continent, and subject to Ulysses: no ancient geographer makes mention of any such town. It was only long after Homer's time that the name of EPIRUS was given to all that part of the continent which extends from Illyria to the Peloponnesus: it was anciently called Molossia and Chaonia; its modern name is Albania. The first trace of this geographical division occurs in Pindar: Θέτις δὲ κρατεῖ Φθίᾳ· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσίᾳ. *Nem.* iv. 82.

ξηρόν, οὔ (τό), neuter of ξερός, prop. *dry part, dry land of the shore*: Ῥόχθαι μέγα κύμα ποτὶ ξερὸν ἡπείροιο. *Od.* v. 402.

ξηρά, ᾱς (ῆ), fem. of ξηρός, *dry, hard*, taken substantively with ellipse of γῆ, prop. *the dry land, the land*, in opp. to θάλασσα, *the sea*, in the poets and in the N. T.: Καὶ δ' ἂν ἐπὶ ξηρὴν ὄτ' ἐρωδὸς οὐ κατὰ κόσμον ἐξ ἁλὸς ἐρχεται. *Arat. Dios.* 913. Περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν. *N. T. Matth.* 23, 15.

οἰκουμένη, ης (ῆ), passive participle fem. of οἰκέω, taken substantively with ellipse of γῆ, *the inhabited earth*: Ὡστε τοὺς ἐξ ἀπάσης τῆς οἰκουμένης . . . εἰς ἓνα τόπον ἀποβλέπειν. *Plat. Ep.* 4. Hence the adjective *œcumenical*, of or from all the earth, universal, used of councils of the Church.

πέδον, ου (τό), fr. πούς, that which is trodden underfoot, *ground, land*: Ἐπειτα πέδονδε κυλίνδετο λᾶας. *Od.* xi. 597. The tragic writers use it sometimes, by periphrasis, with γῆς or χθονός: Ὡ γῆς ἱερὸν πέδον. *Soph. Aj.* 859.

τραφερά, ᾱς (ῆ), feminine adjective, *compact, firm*, taken substantively by the poets with ellipse of γῆ, *terra firma, the land*, in opp. to ὑγρή: Ἐπὶ τραφερὴν τε καὶ ὑγρὴν. *Od.* xx. 98.

χέρσος, ου (ό, or oftener ῆ), in Attic, χέρρως, substantive formed from the adjective χέρσος for σχέρως, *dry, arid*, with ellipse of τόπος or γῆ, prop. *spot or land* which is not cultivated, *arid*, like the shore; hence, *shore, continent*, only in opp. to θάλασσα: Τὸν δ' ἔκβαλε κύμ' ἐπὶ χέρσου. *Od.* xix. 278. [In prose, *Hdt.*; *Theophr.*]

χθών, ονός (ῆ), by some said to be of the dialect of the island of Cyprus, the *earth*, in general, *humus*; γῆ is more especially the earth considered as an inhabited and cultivated surface, and χθών the earth, with reference to its bulk and depth: Αὐτὰρ ὑπὸ χθών σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἱππων. *Il.* ii. 465.

χώρα, ας (ή), prop. room, space, specially, 1. *portion of* (149) *land destined for cultivation, lands*: Τῷ βουλομένῳ ὑμῶν μένειν παρ' ἐμοὶ χώραν τε δώσω, καὶ πόλεις. *Xen. Cyr.* vii. 1, 43. 2. *Territory, country* situated round a town: Καὶ ἀπὸ τούτου τειχίηρεις τε μᾶλλον ἦσαν οἱ πολέμιοι καὶ τῆς χώρας, ὀλίγην παντελῶς εἰργάζοντο. *Xen. Hell.* v. 3, 2.

150,

γῆρας, ατος (τό), *old age, last age of man, senectus*: Τὴν 150 δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν. *Pl.* i. 29.

γήρασις, or better γήρανσις, εως (ή), *the growing old, progress or approach of old age, senescentia*: Καὶ ἄδρυνσις καὶ γήρανσις. *Aristot. Nat. Auscult.* iii. 1.

151.

γλυκός, εἶα. If Lennep's derivation of this word is to be 151 admitted, that it comes fr. [it can only be related to] γλοιός, viscous, glutinous, it would have signified primarily soft to the touch. Damm derives it fr. λέλαυκα, perfect of λαύω; others fr. γλίχομαι; prop. *sweet to the taste*, in opp. to δριμύς, *sharp*, πικρός, *bitter*, and ἀλμυρός, *salt*: Τίς ἂν αἰσθησις ἦν γλυκέων, καὶ δριμέων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων γνῶμων ἐνειργάσθη; *Xen. Mem.* i. 4, 5. Sometimes, fig. *sweet*: Ἐλπίδας γλυκείας παρέχειν. *Xen. Symp.* 4, 25.

γλυκερός, ρά, synon. of γλυκός: Οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις γλυκερὸν βλάστημ', ἴσορῳ μελέτῃ κατατρυχομένους τὸν ἅπαντα χρόνον. *Eur. Med.* 1099.

ἀγανός (ὁ, ή), fr. ἄγαν or fr. γανύω, prop. *that which delights much, which pleases, agreeable*: Φραζώμεσθ' ὥς κῖν μιν ἀρεσσάμενοι πεπίθοιμεν δῶροισιν ἢ ἀγανοῖσιν ἐπισσί τε μελιχίοισι. *Pl.* ix. 112. Sometimes, in speaking of persons, in the sense of *praiseworthy*, in prose: Μῆτις ἔτι πρόφρων, ἀγανός καὶ ἥπιος ἔστω βασιλεύς, ἀλλ' αἰεὶ χαλεπός τ' εἴη. *Od.* ii. 230.

ἑδανός, ή, according to some, fr. ἥδω, ἀνδάνω, *agreeable*; others write it ἐδανός, and derive it fr. ἔδω, *good to eat*; epithet of oil in Homer: Ἀλείψατο δὲ λίπ' ἐλαίῳ, ἀμβροσίῳ, ἐδανῷ. *Il.* xiv. 171.

ἐπικιής (ὁ, ή), is sometimes synon. with *praiseworthy*, fig. in

- (151) modern writers, *one that yields, easy*: *Πρῶτος ἦν καὶ ἐπικεύς. Ælian. Var. H. xiii. 2.* [So in Plato and Aristotle. See 1 and 177.]

ἡδύς, εἶα, fr. ἡδω, prop. *that which gives pleasure, agreeable* in a very wide sense: Ἠδὺς ἀκοῦσαι (λόγος). *Plat. Men. 81, d.* Sometimes in a more restricted sense for γλυκύς, *agreeable to the taste*: *Κρήνη ἡδέος ὕδατος. Xen. An. vi. 4, 3.* Fig. in opp. to λυπηρός or ἀλγεινός: *Πολὺ διαφέρει τὸ παραχρῆμα ἡδὺ τοῦ εἰς τὸν ὕστερον χρόνον καὶ ἡδέος καὶ λυπηροῦ. Plat. Protag. 356.*

ἦδυμος and νήδυμος (ὁ, ἦ), poetic forms of ἡδύς, are always, in Homer, the epithets of sleep: *Προκαλείμενος ἦδυμον ὕπνον. Hymn. Mercur. 240. Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Il. ii. 2.* The form νήδυμος is one of those words which have exercised the sagacity of commentators. The ancient Greek grammarians, who were sufficiently indifferent etymologists, have given themselves considerable trouble in explaining it. Some of them derive it from νηδύς. Eustathius forms it from the negative particle νη, and from δύω, sleep one cannot come out of, i. e. deep sleep. He comes nearer the truth, when he says afterwards νήδυμος is for ἦδυμος. It is, in fact, the same word disguised by the copyists, who, in many passages of Homer, have prefixed this ν to the adjective ἦδυμος, deceived by the marks left of the Æolic digamma. In all the passages where νήδυμος is found, it may be corrected into ἦδυμος. In the lines in which the word that precedes νήδυμος ends with a vowel, the digamma, which was sufficient to prevent the hiatus, being no longer expressed, the ν may be thrown back to the preceding word, and the verse quoted above, for instance, be read thus: *Δία δ' οὐκ ἔχεν ἦδυμος ὕπνος.*

ἥμερος (ὁ, ἦ), according to Damm, comes fr. ἔμερος, desire; according to Lennep, fr. ἡμαι, to be seated or tranquil; *tame*; hence, *domestic*, speaking of animals, opp. to ἄγριος, *wild*, as in Latin, *mansuetus* to *ferus*: *Ζῶα ἥμερα καὶ ἄγρια τρέφουσα. Plat. Crit. 114, e.* It is also used by ext., of trees and plants, *refined by cultivation, cultivated*; *salinus*: *Καὶ τῶν δεινδρέων τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων. Herodot. viii. 115.*

ἥπιος (ὁ, ἦ), according to some, fr. ἔπω, to follow; according to others, with less probability, fr. ἡδύς [prob. related to *ἔπω, ἔπος, εἰπεῖν. *L. and S.*]; *facile, indulgent, gentle, good*: *Ἐκυρὸς δὲ πατήρ ὥς ἥπιος αἰεὶ. Il. xxiv. 775.* Sometimes in an active sense, *that which softens, softening*: *Ἐπεὶ ἶδεν ἔλκος ὄθ' ἔμπισε πικρὸς διστός, αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς πάσσε. Il. iv. 218.* This word is also found in Plato, who is fond of poetical forms of words: *Ἐπειδὴ καὶ τὸ πνῖγος ἥπιώτερον γέγονεν (has become milder). Phædr. 279, b.*

λειριόεις, εσσα, like the lily, tender or white as the lily; hence, delicate, in Homer, in speaking of the skin and the voice: Αἶκε τελείσσης μῆναι ἐμὸν δόρυ μακρόν, ὃ τοι χροά λειριόεντα δάψει. *Il.* xiii. 830. (151)

μειλίχιος (ὁ, ἡ), fr. μέλι, prop. *sweet as honey*, often, in Homer, the epithet of words and discourse: Τοὶ δὲ χαρέντες δεξιῇ ἡσπάζοντο, ἔπεσσι τε μειλίχοισι. *Il.* x. 542.

πρᾶος, πραεῖα, according to some, fr. παρά and εὔς, according to others fr. περῶν; *facile, easy, gentle*, opp. to χαλεπός, and used particularly in speaking of the character: Πρᾶός τε καὶ συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων. *Isocr. ad Nic.* Sometimes it comes near to the meaning of ἡμερος: Οἱ ἵπποι συμπονοῦντες ἀλλήλοις, πρᾶτεροι συνεστήकाσι. *Xen. Cyr.* ii. 1, 14. Sometimes in speaking of the voice: Καὶ τὴν φωνὴν πρᾶοτέραν ποιοῦνται. *Xen. Symp.* 1, 10. πραῖς, poet. is the more ancient form, it is found as early as the Homeric hymns: Κλυθι βροτῶν ἐπίκουρε, πρᾶτῃ καταστίλβων σέλας ὑψόθεν ἐς βιότῃα ἡμετέρην. *Hymn. Mart.* 10.

προσηνής (ὁ, ἡ), according to Damm, is a compound of εὔς, like ἐνηής, and their opposite ἀπηνής. Passow, after Lennep, derives this family of words from ἡνίον, bridle; prop. *good* for any thing or purpose: Οὐδὲν ἦσσαν τοῦ ἐλαίου τῷ λύχνῳ ἐστὶ προσηνές. *Herodot.* ii. 94. Fig. *kind, gentle*: Ἐπὶ τὰς προσηνεῖς καὶ ἀπαλὰς ἀποστρέφοντες ὁμιλίας τὰ ὄρα. *Plut. de Audiend.* 16.

χειροήθης (ὁ, ἡ), fr. χεῖρ and ἥθος, prop. *accustomed to the hand, tractable, manageable*, principally in speaking of horses, *mansuetus*: Πρᾶος καὶ χειροήθης ὁ πῶλος. *Xen. Hipp.* 2, 3. Sometimes fig. speaking of things, *supple, flexible*: Τὰ ὅπλα τοῖς σώμασιν ἐγίνετο χειροήθη (*yielding to the body*) καὶ κοῦφα. *Plut. Philop.* 9.

γλύφειν, fr. γλάφω, *to cut or engrave in the material* (as 152 intaglio-work), *to cut in relieve* (as cameo-work), *to do sculptor's work*: Δακτυλίους γλύφειν (*to engrave or cut rings*). *Plat. Hip. Min.* 368, c.

γλάφειν, fr. γράφω, by the change of ρ into its cognate λ, *to scrape, hollow, dig*: Πλευράς τε καὶ ὤμους οὐρῇ μαστιγῶν, ποσσὶ γλάφει. *Hesiod. Scut.* 431. Some modern commentators have attempted to establish the same difference

- (152) between γλάφω and γλύφω, as that between *scalpo* and *sculpo* in Latin. According to Oudendorp (*ad Suet. Galb.* 10), γλάφειν, as *scalpere*, would mean to cut, engrave, in general, speaking of some simple and coarse work; whereas γλύφειν, as *sculpere*, would be said of a work more highly wrought, a regular piece of sculpture. Salmasius (*ad Justin.* 15, 14) would have *sculpere* used for cutting in relieve, or sculpture in every kind of stone or metal, and *scalpere* for intaglio-work in precious stones only. This distinction is based upon no authority, and there is as little certainty of its existence in the Latin words as in the Greek. In fact, some ancient grammarians have not scrupled to reject altogether the form *sculpo*, and every where to read *scalpo* in its place.

153.

- 153 γνάθος, ου (ή), *lower jaw*, in Herodotus: Ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχουσα ὀδόντας μοννοφυίας, ἐξ ἑνὸς ὁστέου πάντας τοὺς τε ὀδόντας καὶ τοὺς γομφίους. *Herod.* ix. 83.

γναθμός, οὔ (ὁ), *jaw*, speaking of the inside: Χαμαὶ δὲ κε πάντας ὀδόντας γναθμῶν ἐξελάσαιοι. *Od.* xviii. 28.

γένυς, υος (ή), *jaw*, in Homer, Aristotle, and Galen: Θήγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν. *Il.* xi. 416.

γαμφηλαί, ῶν (αί), only in the plural, *mandibles, jaws of animals*: Ὡλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος. *Il.* xvi. 489.

σιᾶγών, ὄνος (ή), generical term for the *whole jaw*: Ἐν σιαγόνες δύο, τούτων τὸ πρόσθιον γένειον, τὸ δ' ὀπίσθιον γένυς. Κινεῖ δὲ πάντα τὰ ζῶα τὴν κάτωθεν γένυν, πλὴν τοῦ ποταμίου κροκοδείλου· οὗτος δὲ τὴν ἄνω μόνος. *Aristot. Hist. An.* i, 11.

154.

- 154 γράμμα, ατος (τό), the *written letter*, the figure traced representing the letter; for instance, in the Greek alphabet, the mark Δ is the figure (γράμμα) of the letter δέλτα, which is the στοιχείον: Ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων. *Dem. de Coron.* 80. Γράμματα is used also as our word *letters*,

sometimes in the sense of *belles-lettres*: Καὶ οἷε αὐτοὺς (154) ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι . . . ; *Plat. Apolog.* 26.

στοιχεῖον, ου (τό), fr. στοιῖχος, *letter* of the alphabet, prop. it is the letter pronounced according to the name and place which it has in the alphabet: 'Ρῶ τὸ στοιχεῖον, *Plat. Crat.* 426, d, *the letter rho*.

σημα, ατος (τό), *mark, sign*: Πόρεν δ' ὄγε σήματα λυγρά, γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά. *Il.* vi. 168.

χαρακτήρ, ἥρος (ό), *sign traced or cut, mark, CHARACTER*: 'Αλλ' ἰδιός τις ὁ τύπος καὶ βαρβαρικὸς τῶν χαρακτήρων, ἐμφερέστατος Αἰγυπτίοις. *Plat. de Gen. Socr.* 5.

γυμνάσιον, ου (τό), GYMNASIUM, place set apart for the 155 training of youth in bodily exercises, applied to the actual place where the exercises took place, and to the building: Πρωτὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει. *Xen. Mem.* i. 1, 10. At Athens there were three principal gymnasiums: the 'Ακαδημία, the Λύκειον, and the Κυνόσαργες; all three were situated outside the town.

ἀκαδημία, ας (ή), the ACADEMIA, one of the most celebrated gymnasiums at Athens; besides the ordinary gymnastic exercises, races and horse-exercises of different kinds took place there: 'Επεὶ δ' ἅπαντες ἡθροίσθησαν, ἀναλαβὼν αὐτοὺς πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ 'Ακαδημίᾳ τῷ καλουμένῳ γυμνασίῳ. *Xen. Hellen.* ii. 2, 4.

λύκειον, ου (τό), the LYCEUM, one of the gymnasiums at Athens, celebrated for the lessons given there by Aristotle in his *walks* with his disciples, whence their name of Peripatetics [*περιπατεῖν, to walk about*]: 'Επιδείξει τὰ τ' ἐν 'Ακαδημίᾳ καὶ τὰ ἐν Λυκείῳ. *Xen. Hipparch.* 3, 1.

κυνόσαργες, εος (τό), the *Cynosarges*, name of a gymnasium at Athens: Τῶν νόθων εἰς Κυνόσαργες συντελούντων, τοῦτο δ' ἔστιν ἔξω πυλῶν γυμνάσιον 'Ηρακλέους, ἐπεὶ κάκεϊνος οὐκ ἦν γνήσιος ἐν θεοῖς. *Plut. Themist.* 1.

ξυστός, οῦ (ό), *xystus*; in the ancient gymnasiums was

- (155) a sort of circular *gallery* or *causeway*, set apart for races and the exercises of the athletes. Pausanias thus describes that at Olympia: Πάτανοι μὲν ὑψηλαὶ διὰ τῶν δρόμων πεφύκασιν ἐντὸς τοίχου· ὁ σύμπαρ δὲ οὗτος περίβολος καλεῖται Ξυστός, ὅτι Ἡρακλεῖ τῷ Ἀμφιτρύωνος ἐς ἀσκησιν ἐγίνετο, ὅσαι τῶν ἀκανθῶν ἐφύοντο ἐνταῦθα, ἐπὶ ἐκάστῃ ἡμέρᾳ σφαῖς ἀναξύνειν. *Pausan.* vi. 23, 1.

παλαιστρα, ας (ῆ), the *PALESTRA* was that part of the gymnasium that was specially reserved for the exercises of the athletes: Ἐν τούτῳ δὲ οἱ τε δρόμοι τῷ γυμνασίῳ καὶ τοῖς ἀθληταῖς εἰσιν αἱ παλαιᾶστροι. *Pausan.* v. 15, 8.

156.

- 156 γυμνός (ὁ, ῆ), prop. *naked*; hence, particularly in the historians, *without defensive arms, without defence*: Ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γύμνοι ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα βέλη. *Xen. Anab.* iv. 3, 6.

γυμνῆς, ῆτος (ὁ), form preferred by the best critics to γυμνήτης, ου (ὁ), which is found in the ancient texts; *light-armed* soldier in Xenophon, not having the ὄπλον (large shield); opp. to ὀπλίτης: Ἐξήεσαν πολλοὶ μὲν ὀπλῖται πολλοὶ δὲ γυμνήτες. *Xen. Hellen.* ii. 4, 25. The word is much more restricted in its meaning in another passage of Xenophon, where it is applied solely to slingers: Καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας. *Xen. Anab.* v. 2, 12. Γυμνῆς is synon. with γυμνός in Lucian: Καὶ ἡμιστρατιώτην ἄλλον καὶ γυμνήτας ὀρχηστὰς. *Luc. Bacch.* 3.

ἀνοπλος and ἀοπλος (ὁ, ῆ), *without arms*: Μωρὸν γὰρ τὸ κρατεῖν βουλομένους τὰ τυφλὰ τοῦ σώματος καὶ ἀοπλα καὶ ἀχειρα ταῦτα ἐναντία τάττειν τοῖς πολεμίοις φεύγοντας. *Xen. Cyr.* iii. 3, 23.

ἀσκευος (ὁ, ῆ), prop. *without armour*: οἱ ἀσκευοί, synon. with ψιλοὶ in Pausanias, *light troops*: Γινομένης δὲ πρὸς Μαντινείᾳ μάχης, Λακεδαιμονίων μὲν οἱ ψιλοὶ τοὺς ἀσκεύους τῶν Ἀχαιῶν νικῶσι. *Pausan.* viii. 50.

ἀχίτων (ὁ, ῆ), *one who has no tunic*: Ἀζωστον ἐβούλοντο προσιέναι καὶ ἀχίτωνα τοῖς πολίταις τὸν δεόμενον αὐτῶν. *Plut. Coriol.* 14.

γροσφομάχος, ου (ὁ), *light-armed soldier, among the* (156)
Romans : Διαλέγουσι τῶν ἀνδρῶν τοὺς μὲν νεωτάτους καὶ
πενιχροτάτους εἰς τοὺς γροσφομάχους. *Polyb.* vi. 21, 7.

ἔξοπλος (ὁ, ἡ), *without arms, without defence* : Δεῖ τὸν
μέλλοντα νικᾶν συνθεωρεῖν πῶς δυνατόν ἐφικέσθαι τοῦ σκο-
ποῦ καὶ τί γυμνὸν ἢ ἔξοπλον μέρος φαίνεται τῶν ἀνταγωνι-
στῶν. *Polyb.* iii. 81, 2.

πρόκωπος (ὁ, ἡ), *out of the sheath, naked, in speaking of a sword,*
in Euripides : Ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. *Eur. Orest.* 1483.

ψιλός, ἡ, *prop. bare, without hair ; hence, bald.* In the
Greek armies, οἱ ψιλοί, *light-armed*, was the name of those
troops who fought from a distance, because they had
neither cuirasses nor shields, such as were the bow-men,
the slingers, and those who threw the dart : Καὶ οἱ μὲν ψιλοὶ
εὐθύς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόων.
Xen. Hellen. ii. 4, 33.

157.

γυνή, αἰκός (ἡ), *woman* : Γυνή δὲ χρηστὴ πηδάλιον ἐστ' 157
οἰκίας. *Menandr. Fragm.*

γύναιον, ου (τό), *diminutive, little woman ; muliercula,*
with some feeling of contempt in the term as regards the
person or character of the woman [see under ἀνθρωπος] ;
in Aristophanes, *a bit, morsel, mite of a woman* : Κἂν
ἐξέλθῃ τὸ γυναιόν ποι. *Aristoph. Thesm.* 792. [The other
diminutives γυναικ-ἄριον, -ίσκιον, γυναιίκιον, are all *late*.]

ἄνθρωπος, ου (ἡ), in the feminine, is sometimes used with
a feeling of contempt : Οὐκ ἐπαύετο ἡ ἄνθρωπος, ἀλλὰ
γυναίου πρᾶγμ' ἐποίει καὶ πρὸς τοὺς γνωρίμους προσιούσα
ἐνεκάλει. *Dem. in Aristog.* 787, 25.

θήλεια, ας (ἡ), *feminine of θῆλυς, used sometimes abso-*
lutely for the individual of the feminine sex, the female :
Ἄπαις δὲ ἀρρένων τε καὶ θηλειῶν. *Plat. Legg.* xi. 925, c.

θῆλυ, εος (τό), *neuter, in an abstract sense, the feminine,*
the feminine sex ; hence, the woman : Ἀπὸ τοῦ ζευγύναι
τὸ θῆλυ τῷ ἄρρένῃ. *Dion. Hal. Rhetor.* ii. 2.

158.

γυνή, αἰκός (ἡ), *woman, frequently married woman, wife* : 158

- (158) *Μεγίστη γίγνεται σωτηρία, ὅταν γυνή πρὸς ἄνδρα μὴ διχοσταῇ*, *Eur. Med.* 15.

ἄκοιτις, *ιδος* (ή), *one having the same bed, bed-fellow* : *Τῷ δὲ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις*. *Il.* iii. 138.

παράκοιτις, *ιδος* (ή), compound of the preceding word, to which the same meaning is usually given, though the preposition prevents it from being really synonymous : *Γνοίης χ' οἷου φωτὸς ἔχεις θαλερὴν παράκοιτιν*. *Il.* iii. 153.

ἄλοχος, *ου* (ή), *one who shares the bed, wife, legitimate or otherwise* : *Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν παῖδ' ἑόν*. *Il.* vi. 482.

γαμετή, *ἡς* (ή), *a woman married, espoused, always with γυνή in good writers, legitimate wife, in opp. to ἑταιρα or πάλλαξ* : *Ἐχω δ' ἐπιδεῖξαι καὶ γυναιξί, ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους, ὥστε συνέρχους ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους*. *Xen. Œc.* 3, 10. Later, taken substantively, *wife* : *Ἀπολλωνιάς, ἡ Ἀττάλου τοῦ πατρὸς Εὐμένους τοῦ βασιλέως γαμετή*. *Polyb.* xxiii. 18, 1.

δάμαρ, *αρος* (ή), *fr. δαμῶ, prop. tamed, brought under the yoke* ; hence, *wife*, in Homer and the Tragedians : *Εἰδομένη γαλόφ' Ἀντηνορίδαο δάμαρτι*. *Il.* iii. 122.

εὐνήτειρα, *ας* (ή), *one who shares the bed* ; hence, *wife* : *Θεοῦ μὲν εὐνήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφους*. *Æschyl. Pers.* 157.

εὐνις, *ιδος* (ή), *synon. with the above in the tragic writers* : *Κακίστης εὐνίδος τιμωρία*. *Eur. Iph. A.* 807.

εὐνέτις, *ιδος* (ή), *an Ionic form of the preceding word, in Hippocrates and the Alexandrine poets* : *Ἦρη τε ζυγίη, Διδὸς εὐνέτις*. *Apoll. Rhod.* iv. 96.

ὀμεννις (ό, ή), *feminine in Lycophron, wife* : *Θερμοῖς τεκόντων δακρύοις λελουμένας παίδων τε καὶ θρήνοισι τοῖς ὀμεννίδων*. *Lycophr. Alex.* 372.

μνηστή, *ἡς* (ή), *adjective, betrothed, with ἄλοχος, legitimate wife, in Homer* : *Ἐνθα δὲ παῖδες κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν*. *Il.* vi. 246.

νυμφεῖον, *ου* (τό), *bridal bed. The plural νυμφεῖα is in one passage used for νύμφη by Sophocles* : *Ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου* ; *Soph. Ant.* 564.

νύμφη, *ης* (ή), *young girl betrothed, bride* : *Διὰ μιᾶς νύμφης γάμον ἀπωλόμεσθα*. *Eur. Phœn.* 581.

νυός, *οῦ* (ή), *daughter-in-law, son's wife, in Homer, nurus* ; in Theocritus, *wife* : *Κῆς ἔτος ἐξ ἔτεος, Μενέλαε, τὰ νυός ἔδε*. *Theocr.* xviii. 15. The Latins have made the same use of *nurus* for young wife (Cf. *Ovid. Met.* ii. 364).

δαρ, **δαρος** (ἡ) (**ἄρω**), *companion, wife*, in Homer: **Μαρνάμενος** (158) **δάρων ἕνεκα σφετεράων**. *Il.* ix. 327.

σύζυγος, (ὁ, ἡ), *joined with; conjux*; taken substantively in Euripides, *companion, wife*: **Ἀρὰ μοι στένειν πάρα τοιαῦσδ' ἀμαρτάνοντι συζύγου σέθεν**; *Eur. Alc.* 342.

Δ.

159.

δαμάζειν, rare in prose [see **τιθασσεύειν** below], *to tame, break in*, 159 prop. and fig.: **Ἡμίονον ἐξέτε', ἀδμήτην, ἦτ' ἀλγίστην δαμάσασθαι**. *Il.* xxiii. 655.

δαμαλλίζειν, *synon. of above*, in Pindar and the Tragedians: **Εἶθε γενοίμαν ἐν σοῖς δαπέδοις πώλους Ἐνέτας δαμαλιζόμενα**. *Eur. Hippol.* 231.

δαμνῆν, another form of the above, used only fig.: **Δαμνῆς δ' ἀνθρώπων πυκινὰς φρένας**. *Theogn.* 1388.

ἀνδραποδίζειν, in Herodotus and Thucydides, and more commonly **ἀνδραποδίσσασθαι** in later writers, *to reduce men to slavery, to make a man a slave*: **Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρώμονι, Μήδων ἐχόντων, πολιορκίᾳ εἶλον καὶ ἡνδραπόδισαν**. *Thuc.* i. 98.

δουλοῦν, *to reduce to slavery*: **Σοὶ δὲ δουλῶσας λεῶν καρέσχον**. *Eur. Rhes.* 410.

κημοῦν, *to put a muzzle on a horse*: **Καὶ ἀεὶ δέ, ὕποι ἂν ἀχαλίνωτον ἄγῃ, κημοῦν δεῖ**. *Xen. Hipp.* 5, 3.

τιθασσεύειν, *to make tame*: **Πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται**. *Xen. Mem.* iv. 3, 10.

χειροῦν, and more often **χειροῦσθαι**, prop. *to handle, to manage*; hence, fig. *to reduce, by force*: **Ἐπεμέλετο οὐ μόνον τοῦ βίᾳ χειροῦσθαι τοὺς ἐναντίους, ἀλλὰ καὶ τοῦ πρᾶότητι προσάγεσθαι**. *Xen. Agesil.* i. 20.

160.

δεῖ may belong to two verbs of very different significance, **δέω**, *to want, need*, and **δέω**, whence the Latin *līgo*, 160

- (160) to bind ; this distinction discovers itself in the different syntactical construction of *δεῖ*, it being sometimes found with the accusative, sometimes with the dative ; in the first case, as coming from *δέω*, to bind, it has the notion of obligation ; hence, of necessity, constraining power, duty, *it is necessary* [must, ought] : *Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς. Menandr. Fragm.* In the construction with the dative, on the contrary, the notion of want, need is predominant, *there is need* : *Σοὶ τε γὰρ παίδων τί δεῖ ; Eur. Med.* 565. It is true, however, that in very many passages *δεῖ* is competently rendered by the French *il faut* ; and perhaps it has gone through the same changes of meaning as *il faut*, the primary notions of want and need having become blended in process of time with those of necessity and obligation.

ἀναγκαῖόν ἐστι, it is necessary : *Πότερον ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστίν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν ; Xen. Mem.* i. 6, 5.

ἔοικε, it seems fitting, it is proper, seemly : *"Ὅφρα μὴ οἷος Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν. Π.* i. 118.

καθήκει expresses the notion of duty, office [that which is *fixed* as a duty falling on the individual], *it is proper, it is one's business, it behoves* : *Στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστώλου πεδίον ἀθροίζεσθαι. Xen. Anab.* i. 9, 7.

πρέπει, it is meet, or fitting, it is well, as it should be, decet [it is proper with reference to the *fitness of things*] : *Πρέπει ἄρα τῷ κακῷ δουλέειν ; ἄμεινον γάρ. Plat. Alcib.* i. 135, c.

προσῆκει indicates connexion and relation, *it belongs, pertingit, pertinet* : *Ὡν δὲ προσῆκει ἀνδρὶ καλῷ κάγαθῷ εἰδέναι, ὃ τι μὲν αὐτὸς εἰδείη, πάντων προθυμώτατα ἐδίδασκεν. Xen. Mem.* iv. 7, 1.

χρή has more reference to use, utility, *it is useful, it is good, or of advantage* : *Βουλευομένων δὲ τί χρή ποιεῖν, πίπτει τὸ κίόκρανον ἀπὸ τοῦ κίονος. Xen. Hellen.* iv. 4, 5.

general, prop. and fig. : 'Υμεῖς δ', ἔφη, ὧ Γαδάτα καὶ Γω- (161)
βρυα, δείκνυτε τὰς ὁδοὺς· ἵστε γάρ. *Xen. Cyr.* vii. 5, 24.

δειγματίζειν, *to make a public show, spectacle of*, in the
N. T. : Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμά-
τισεν ἐν παύρησίᾳ. *Ad Col.* ii. 15.

παρδειγματίζειν, compound of the preceding, in Poly-
bius and the N. T. : Περιηγόμενον δ' εἰς τὴν Πελοπόννησον,
καὶ μετὰ τιμωρίας παρδειγματιζόμενον, οὕτως ἐκλιπεῖν τὸ
ζῆν. *Polyb. Hist.* ii. 60, 7.

δηλοῦν, *to make evident, to make plain or known, to mani-
fest* : Ὡν δ' ἕνεκα αὐτός τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατ-
έστην, καὶ ὑμᾶς παρεκάλεσα, δηλῶσαι ὑμῖν βούλομαι. *Xen.*
Cyr. i. 5, 7.

μηνύειν, *to give information of, to denounce* : Μηνυθέντος
τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου. *Thuc.* iv. 89.

παρέχειν, *to place close or before, to exhibit, show*; fig.
in speaking of the affections : Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν
φιλόγητα παράσχη. *Pl.* iii. 354. According to Ammonius,
the middle παρέχεσθαι ought to be used in speaking of the
affections, or mental faculties; but this must be limited to
some such words as προθυμία, εὐνοία, &c., expressing an
affection entertained by the subject of the verb : Καὶ πᾶν
τὸ πρόθυμον παρεχόμενοι. *Thuc.* iv. 85. But in this sense
the active is sometimes found, even in prose.

σημαίνειν, *to show or manifest by sign or signal, to point
out, to give notice of* : Ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν
πάντα ἀλλήλοις ἃ βουλόμεθα. *Xen. Memor.* i. 4, 12.

φαίνειν, *to make to appear, to cause to be seen* : Φαῖνε δὲ
μήρους καλοὺς τε μεγάλους τε. *Od.* xviii. 67.

φανερῶν (φανερὸς), *to make manifest, to manifest*, in the
N. T. : Καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. *1 Cor.*
iv. 5.

δεῖν, *to bind, to tie fast* : Καὶ τὸν ἡγεμόνα δῆσαντες παρα- 162
διδόασιν αὐτοῖς. *Xen. Anab.* iv. 2, 1.

δεσμεύειν, *to bind with chains or bonds* : Ταῦτα καὶ καθύ-

- (162) βρισ' αὐτόν, ὅτι με δεσμεύειν δοκῶν, οὐτ' ἔθιγεν οὐθ' ἤψαθ' ἡμῶν. *Eur. Bacch.* 616.

δεσμεῖν, later form of the above in the N. T. : Καὶ ἐδεσμεῖτο ἀλύσεισι καὶ πέδαις φυλασσόμενος. *Luc.* viii. 29.

ἄπτειν, to attach, fix one thing to another, very rare in the active : Οὔτε ὅστουν ἐστὶν αὐτὸ καθ' αὐτὸ οὐδέν, ἀλλ' ἢ μόριον ὡς συνεχές ἢ ἀπτόμενον καὶ προσδεδεμένον. *Aristot. de Part. Anim.* ii. 9.

σφίγγειν, to pull tight what is tied : Σφίγγετ' ἀμαλλοδέται τὰ δράγματα. *Theocr.* x. 44.

φιμοῦν [to muzzle, is only fig. in the sense of] to strangle, to squeeze tight : Εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αἰχένα (fasten his neck in the pillory). *Aristoph. Nub.* 592.

163.

- 163 δένδρον, ου (τό), and under the Ionic form, δένδρεον, tree : Οὐ γὰρ ἦν ἀσφαλές ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόχον. *Xen. An.* iv. 7, 9.

δρῦς, νός (ή), prop. oak, appears to have been originally a generic term for every kind of tree, if we are to believe Hesychius and the Scholiast on Homer (*Il.* λ'. 86), in whom no trace of this meaning is to be found, except in the compounds δρυνόμος, &c. This general sense is given to it in the following passage of Euripides : Δρυνὸς ἄσπερον ἔρνος. *Eur. Cycl.* 615.

δόρυ, ατος (τό), wood, standing, growing tree, in the *Odyssey* : Ἐπεὶ οὐπω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης. *Od.* vi. 165.

ξύλον, ου (τό), wood, sometimes for standing tree in Callimachus and the N. T. : Ἦμισθεο Δαμάτῃρ ὅτι οἱ ξύλον ἱερὸν ἀλγεῖ. *Callim. in Cerer.* 41.

164.

- 164 δέρμα, ατος (τό), fr. δέρω, generic term for every kind of flayed skin, even that of man : Αὐτὸς δ' ἀμφὶ πόδεσσιν ἐοῖς ἀράρισκε πέδιλα τέμνων δέρμα βόειον ἐϋχροές. *Od.* xiv. 24. According to some critics this word was not admitted in

tragedy. [Δέρμα δὲ πάντων λεπτότατον ἄνθρωπος ἔχει (164) κατὰ λόγον τοῦ μεγέθους. *Aristot.* iii. 9, 3.]

δέρος, εος (τό), Ionic and poet. *skin* : Λέοντος δέρος ἔχων ἐπ' ἀσπίδι χαίτη πεφρικός. *Eur. Phœn.* 1120.

δέρρις, εως (ή), *dried skin*, which has lost its animal moisture, but not its hair, *hide* : Προκαλύμματα εἶχε δέρρις καὶ διφθέρας. *Thuc.* ii. 75. [See διφθέρα below.]

δορά, ᾱς (ή), *flayed skin*, not only of a beast, but also of man : Καὶ τὴν δορὰν αὐτοῦ κατὰ τι λόγων ὑπὸ τῶν βασιλέων φρουρουμένην. *Plut. Pelop.* 21.

βύρσα, ης (ή), *ox-skin* or *hide* : Οὐκ ἔφην χρῆναι τὸν νιὸν περὶ βύρσας παιδεύειν. *Xen. Apol.* 29.

διφθέρα, ας (ή), *skin of a lion*, or rather the generic term for the *skin* of every kind of *beast*, although Ammonius and others give it the special meaning of *goat-skin*. There is also reason to think, that it was the word the most in use to signify a *dressed skin*, from the following passage in Herodotus : Ἐχρέωντο διφθέρησι αἰγείησι τε καὶ οἰήησι. *Herodot.* v. 58. [And so Krüger explains it in the passage of *Thuc.* quoted under δέρρις.] In Aristophanes, *skin* which shepherds wore, the French *rheno* : "Ὡσπερ ὁ πατήρ σου διφθέραν ἐνημμένος (with a goat-skin fastened round you). *Aristoph. Nub.* 72.

κῶας, εος (τό), *sheep-skin* with the fleece, *fleece* with which beds and seats were covered, in Homer : Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτῷ. *Od.* xix. 97. [In prose, *Hdt.*]

κώδιον, ου (τό), diminutive, subsequently more in use in the same sense : Τῶν δὲ λυκοβρώτων προβάτων, τὰ κώδια, καὶ τὰ ἔρια καὶ τὰ ἐξ αὐτῶν ἱμάτια φθειρωδέστερα γίνεται (are more apt to grow lousy) πολὺ μᾶλλον τῶν ἄλλων. *Aristot. H. An.* viii. 10.

μηλωτή, ἥς (ή), *sheep-skin*. According to the grammarian Aristophanes, quoted by Eustathius (*ad Od.* ρ', 472), *μηλωτή* is also *goat-skin*. According to others, *skin with its wool or hair*, speaking of all kinds of animals.

- (164) **νάκη, ἥς (ῆ), and νάκος, εὸς (τό),** *goat-skin with its hair*, in the *Odyssey*: Ἄν δὲ νάκην ἔλετ' αἰγὸς ἑυτρεφέος, μεγάλοιο. *Od.* xiv. 530. The form **νάκος** is used by Theocritus (*Id.* v. 7).

οἰή and ὤα, ας (ῆ), in the Attic writers, according to the grammarians, *sheep-skin with its fleece, wool, fleece*. Herodotus uses it adjectively with the generic substantive *διφθέρα* in the passage quoted under *διφθέρα*.

ρίνός, οὔ (ῆ), 1. *skin of the living man*, in the *Iliad*: Ὡσε δ' ἀπὸ ρινὸν τρηχὺς λίθος. *Il.* v. 303. 2. *Skin of a beast*, more particularly dressed ox-hide with which shields were covered. (See Ἄσπις.)

σκῦτος, εὸς (τό), *dressed skin*; hence, *cutis*: Σκῦτος δὲ οἱ ἔκπεσε χειρός. *Od.* xiv. 34.

στέρφος, εὸς (τό), prop. *hard envelope*; hence, in the Alexandrine poets, *hide, skin*: Στέρφεσιν αἰγείοις ἐξωσμέναι. *Apollon. Rhod.* iv. 1348.

χρώς, ωτός (ό), *outer covering of the human body, skin*: Ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροῖα φωτός. *Π.* iv. 139. [*χροή (Ep.), χροιά, χροά (Att.) = skin* in Hom. and the poets. In Att. prose and poetry, the *skin* with ref. to its colour; hence, *tint, complexion*. *λευκὴν χροῖαν ἔχεις. Eur. Bacch.* 457.]

- 165 **δεσμωτήριον, ου (τό),** *house of detention, prison*: Πολλοὶ τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσμωτηρίῳ ἦσαν. *Thuc.* vi. 60.

δεσμός, ου (ό), fr. *δέω, band, fetter*, in the singular and plural [*bonds = imprisonment*], *chains*: Καὶ οἱ δουλείαν καὶ δεσμὸν φοβούμενοι, οὔτοι μὲν οὔτε σίτον οὔθ' ὕπνον δύνανται τυγχάνειν, διὰ τὸν φόβον. *Xen. Cyr.* iii. 1, 14.

ἀναγκαῖον, ου (τό), Xenophon uses this word in speaking of a prison at Thebes; it was probably, like the French *Force*, the name specially given to a *prison*: Ἦλθε πρὸς τὸ ἀναγκαῖον, καὶ εἶπε τῷ εἰρμοφύλακι ὅτι ἄνδρα ἄγει παρὰ πολεμάρχον, ὃν εἶρξαι δέοι. *Xen. Hellen.* v. 4, 8.

εἰργμός, οὔ (ό), *detention, confinement*; hence, *place of detention, prison*: Ὡσπερ οἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες. *Plat. Pol.* vi. 495, d.

εἰρκτή, ῆς (ῆ), *house of detention, state of arrest*: Ἀλλὰ

πρῶτον μὲν τοῦνειδος τῆς εἰρκτῆς χαλεπῶς τῷ λογισμῷ (165) φέρων. *Dem. Epistol.* 2, 1471, 16.

κέραμος, ου (ὅ), *dungeon, jail*, in the dialect of Cyprus, according to the Scholiast on Homer : Χαλκίῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας. *Il.* v. 387.

κιγκλῖς, ἰδος (ῆ), a kind of open-work enclosure formed by bars, or barrier securing the entrance to the senate, and the court of Areopagus, at Athens ; our own word 'bar' is to be traced to a similar custom : Τὸ τὴν βουλήν, τοὺς πεντακοσίους ἀπὸ τῆς ἀσθενοῦς ταυτησὶ κιγκλίδος τῶν ἀπορρήτων κυρίαν εἶναι, καὶ μὴ τοὺς ιδιώτας ἐπεισιέναι. *Dem. in Aristogit.* 778, 11.

κολαστήριον, ου (τό), *house of correction*, in Synesius : Ἐφ' οἷς πρώην ἐστενοχωρήθη τὰ κολαστήρια. *Synes. de Insomn.* 145, a.

οἶκημα, ατος (τό), *dungeon, prison* : Εἰ δὲ μὴ κατέστησεν, εἰς τὸ οἶκημα ἂν ᾗει. *Dem. in Zenothem.* 890, 13.

166.

δεσμώτης, ου (ὅ), bound ; hence, *prisoner, one confined* 166 in prison : Ὡς δὲ ἀνέωξε, τοῦτον μὲν εὐθύς ἀπέκτειναν, τοὺς δὲ δεσμώτας ἔλυσαν. *Xen. Hellen.* v. 4, 8.

αἰχμάλωτος (ὅ, ῆ), *taken with the spear, or in war*, used of men, and generally, *captive* : Ὡς δὲ εἶδε πατέρα, καὶ μητέρα, καὶ ἀδελφάς, καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. *Xen. Cyr.* iii. 1, 4.

δοριάλωτος (ὅ, ῆ), synon. of the above : Αἰγ', ἐπεὶ σί, λίχος δουριάλωτον στέρξας ἀνέχει θούριος Αἴας. *Soph. Aj.* 211.

δοριθήρατος (ὅ, ῆ) [*won by the spear*], *conquered by the spear* : Πάριδρος χαλκίοις Ἑκτορος ὅπλοισι σκύλοισι τε Φρυγῶν δοριθηράτοις. *Eur. Troad.* 576.

δουρίκτητος (ὅ, ῆ), *obtained, conquered by the spear* : Ὡς καὶ ἐγὼ τὴν ἐκ θυμοῦ φίλειον, δουρικτήτην περ ἰοῦσαν. *Il.* ix. 343

δορίληπτος (ὅ, ῆ), *taken in war* : Ὀλέσαι Δαναῶν βοτὰ καὶ λείαν ἥπερ δορίληπτος ἔτ' ἦν λοιπή. *Soph. Aj.* 146.

167.

δεσπότης, ου (ὅ), *master*, in reference to the slave : Ζῆς 167 γοῦν οὕτως ὡς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότηρ διαιτώμενος

- (167) *μείνειε*. *Xen. Mem.* i. 6, 2. Used also of the father of a family, and in the political sense, *absolute master*, *DESPOT*: Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν. *Xen. Cyr.* i. 3, 15.

κύριος, *ia* (*lord, master*), prop. and fig., used of every kind of empire and authority, as that of a father over his children, a husband over his wife: Εἶτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατῆς καθέστηκε, καὶ τῆς σιτοπομπείας τῆς τῶν Ἑλλήνων κύριος γέγονε. *Dem. de Coron.* 71.

οἰκοδεσπότης, *ou* (ὁ), *master of the house, father of a family*, in the N. T.: Καὶ ἐρεῖτε τῷ οἰκοδεσπότηρ τῆς οἰκίας. *Luc.* xxii. 11. The feminine *οἰκοδέσποινα* is found in Plutarch (ii. 612, f).

168.

- 168 δῆμιος, *ou* (ὁ), with ellipse of *δοῦλος*, slave who put into execution sentences of death, public *executioner*, our common *hangman*: Ὁ τῆς πόλεως κοινὸς δῆμιος, ἄγων πρὸς τὸ μνημα τοῦ ἀποθανόντος *Plat. Legg.* ix. 872, b.

δημόκοινος, *ou* (ὁ), the composition of this word seems to have originated in the phrase used by Plato in the quotation just given; *public executioner*, who had no other office than that of putting to the torture in public or private trials: Οὗτος δ' οὐ δημοκοίνους ἔφασκεν ἐλέσθαι αὐτούς. *Isocr. Trapez.* 361, d. Eustathius tells us that it was used also fig. as a term of scoffing and abuse, much as the French use their word *bourreau*.

βασανιστής, *ou* (ὁ), fr. βάσανος, kind of *arbiter* or *commissioner* named by mutual consent of the parties engaged in private law-suits. When the judge had condemned the slave of one of the parties to be put to the torture, it was the business of the *βασανιστής* to be present, take down the statements of the sufferer, regulate the mode and duration of the torture, and if the slave should become useless to his master, in consequence of the injuries received by him, assess the sum to be paid his master for the loss of his services: Ἐπειδὴ δ' ἤκομεν πρὸς τὸν βασανιστήν. *Dem. in Pentænet.* 978, 11.

169.

- 169 δῆμος, *ou* (ὁ), fr. δέω, to bind, *people*, considered as a body politic, and [by the same abuse of the term by which

'*the people*' is used with us to signify the people *exclusively* of the upper ranks] in opp. to the words βουλή, senate, ἀρχαί, authorities, &c. : Ἐπειδὴ ἀνήνεγκαν τοὺς λόγους ἔς τε τὰς ἀρχὰς καὶ τὸν δῆμον. *Thuc.* v. 28. [See example under πλῆθος.]

ἔθνος, εὖς (τό), *nation* ; *gens* : Καὶ τοίνυν τούτων τῶν ἔθνων ἤρξεν οὐθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις. *Xen. Cyr.* i. 1, 5.

λαός, οὐ (ὁ), in Attic Greek, λεώς, *coria*, a mass of men assembled together for any object whatever, and principally for war, *people*, considered with regard to the mass and multitude of them ; hence, and chiefly in the plural, λαοί, *army, troops, men armed, soldiers*, in Homer : Καί με κελεύει δυσκλέα Ἄργος ἰκέσθαι ἐπεὶ πολὺν ὤλεσα λαόν. *Π.* ii. 115. In Homer sometimes in the singular (vii. 342), *infantry*, in opposition to ἱπποί. This word is very rare in the Attic prose writers.

πλῆθος, εὖς (τό), the greater part of the people, *the multitude* : Τοῦ δὲ δῆμον ἔνιοι ταῦτα ἐπῆνον, τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις ἑάσει τὸν δῆμον πράττειν ὃ ἂν βούληται. *Xen. Hellen.* i. 7, 12.

πολλοί, ὦν (οἱ), is taken sometimes for the *multitude*, the people, in a political sense, in opp. to ὀλίγοι : Δεινὸν ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι. *Isocr. Panegy.* 30.

ὄχλος, οὐ (ὁ), *multitude in disorder* or confused, *crowd* : Ἐπεθορύβησε πάλιν ὁ ὄχλος, καὶ ἠναγκάσθησαν ἀφιέναι τὰς κλήσεις. *Xen. Hellen.* i. 7, 13.

φυλή, ἧς (ῆ), *tribe* : Δώδεκα γὰρ καὶ Περσῶν φυλαὶ διήρηνται. *Xen. Cyr.* i. 2, 5.

170.

διαβόητος (ὁ, ῆ), *noised abroad* ; hence, *rendered famous*, 170 taken in a good or bad sense : Τῶν ἐφ' ὧρα καὶ λαμυρίᾳ διαβοήτων ἐν τῇ πόλει. *Plut. Lucull.* 6.

ἐπιβόητος (ὁ, ῆ), *decried, spoken ill of, of ill name*, for his conduct : Καί μ' ἐπίβωτον κατὰ γείτονας ποιήσεις. *Anacr. lib.* ii. According to other grammarians it is used in the same sense as the preceding.

περιβόητος (ὁ, ῆ), *renowned, famous, or ill-reported of*,

- (170) *nfamous, notorious* : Ταύτης τοίνυν τῆς οὕτως αἰσχρᾶς καὶ περιβοήτου συστάσεως καὶ κακίας. *Dem. Cor.* 92. According to some it is used equally in a good or bad sense; but it seems certain that the ancient writers most commonly used it in a bad sense. [Περιβόητον εἶναι, *to be talked about; to be the common talk.* *Lys.*] Plutarch employs it in a good sense.

171.

- 171 διάδημα, ατος (τό), *head-band, DIADEM* : Ἐίχε δὲ καὶ διάδημα περὶ τῇ τιάρᾳ. *Xen. Cyr.* viii. 3, 18. Fig. for empire in the Sept., as with us sometimes, as crown is also used: Καὶ περιέθετο διάδημα τῆς Ἀσίας. 1 *Machab.* xiii. 32.

κίδαρις, εως (ή), or better κίταρις, which comes nearer the Hebrew and Chaldee etymology, CIDARIS, head-dress principally in use among the ancient Persians; it was a head-band or turban of white and blue. This word appears to have been confounded with τιάρᾳ by Plutarch and Quintus Curtius (iii. 3), both of whom make it the distinguishing head-dress of the king of Persia: Λέγων ὡς οὐδὲν ὀνίνησιν ἡ κίταρις ἐστῶσα περὶ τῇ κεφαλῇ τοὺς ὑπ' αὐτόν. *Plut. Artax.* 28. The Sept. translators have also used κίδαρις in speaking of the head-dress of the high-priest of the Jews.

μίτρα, ας (ή), fr. μίτρος, a linen band or fillet; Herodotus gives this name to the head-dress or turban worn by the Babylonians and Assyrians: Τὰς κεφαλὰς μίτρησιν ἀναδέονται. *Herodot.* i. 195.

στέφανος, ου (ὸ), fr. στέφω, in Homer, circle; later, *crown*. It was not peculiar to royalty in ancient times as it is in modern, but was the distinctive badge of certain offices; it was also the reward given to citizens who had rendered signal service to their country, as also the prize of the victors in public games; at festive entertainments the guests wore crowns of flowers: "Οτι στεφανοῖ ὁ δῆμος Δημοσθένην χρυσῷ στεφάνῳ ἀρετῆς ἔνεκα. *Dem. de Coron.* 17.

στέμμα, ατος (τό), more common in poetry, according to Eustathius, *crown*, encircled with *little wreaths* of wool consecrated to a god, and carried by a suppliant, such as that of Chryses, in the *Iliad*: Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος. *Il.* i. 14.

στέφος, εος (τό), *crown of suppliants*: Πέπλων καὶ στεφίων πόν', εἰ (171) μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; *Æsch. Theb.* 101.

στεφάνωμα, ατος (τό), *what one crowns himself (or, is crowned) with, or of which a crown is made*: Ὁ καλλίβοτρυς νάρκισσος μεγάλαιν θαῖν ἀρχαῖον στεφάνωμα. *Soph. Œd. Col.* 684.

στροφίον, ον (τό), fr. **στροφή**, *narrow band or fillet*, a kind of head-dress, *head-band, turban*, in Athenæus: Ἐφόρει δὲ ὑπὸ τρυφῆς πορφυρίδα καὶ στροφίον λευκὸν ἐπὶ τῆς κεφαλῆς. *Athen.* 543, f. [More commonly worn by women round the breast.]

ταινία, ας (ή), fr. **τείνειν**, *tissue (woven-work)*, long and narrow, used for making crowns or garlands, head-bands, girdles, *band, narrow band, ribband*; by ext., *crown*, in Xenophon: Ὁ δὲ Σωκράτης διέπραττε τῷ νικήσαντι μὴ ταινίας, ἀλλὰ φιλήματα παρὰ τῶν κριτῶν γενέσθαι. *Xen. Conv.* 5, 9.

τιάρα, ας (ή), **TIARA**, cap of felt, and pointed at the top, head-dress of the great Persian lords, and of the king, who alone had the right of carrying the point of the cap upright: Τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξοστιν ὀρθὴν ἔχειν. *Xen. Anab.* ii. 5, 23.

172.

διδασκαλεῖον ου (τό), *school*: Ἐξοστι πᾶσι Πέρσαις πέμ- 172 πειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης διδασκαλεῖα. *Xen. Cyr.* i. 2, 15. [Also διδασκαλεῖον παιδῶν. *Th.* vii. 29, 5.]

γυμνάσιον, ου (τό), **GYMNASIUM**, place more particularly set apart for bodily exercises: Ὡσπερ τοὺς γέροντας ἐν τοῖς γυμνασίοις ὅταν ῥυσσοὶ καὶ μὴ ἡδεῖς τὴν ὄψιν ὕμῳ φιλογυμναστῶσιν. *Plat. Pol.* iv. 452, b.

διατριβή, ῆς (ή), *school of philosophy*, in Lucian: Ἐργαστήρια γοῦν ἐκάλει καὶ καπήλεια τὰς τούτων διατριβάς. *Luc. Nigrin.* 25.

ἡβητήριον, ου (τό), place destined for the exercises of youth, *gymnasium*, in Plutarch: Ἐκέκτητο τῆς Ῥώμης τὰ ἡδιστα προάστεια, καὶ τῶν ἡβητηρίων τὰ κάλλιστα. *Plut. Rom.* 40.

μελετητήριον, ου (τό), *study, private room for the purpose*

(172) of study: 'Εκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελετητήριον, ὃ δὴ διεσώζετο καὶ καθ' ἡμᾶς. *Plut. Dem.* 7.

παιδαγωγεῖον, ου (τό), *school-room*: Καὶ τὸ παιδαγωγεῖον κορῶν. *Dem. de Coron.* 79.

σχολή, ἥς (ή), *SCHOOL* of philosophy, in Plutarch: "Ὡστε καὶ τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας, εἰ τὸ πάλλασθαι τὴν καρδίαν . . . *Plut. Arab.* 29.

173.

173 διδάσκαλος, ου (ὁ), *master* that teaches, *professor*, public or private *tutor*, in the sciences and literature generally: Οἱ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις. *Xen. Cyr.* i. 1, 15.

ἐπιστάτης, ου (ὁ), *master*, who shows what ought to be done, who sets the example. The lessons of the διδάσκαλος have more to do with the pupil's manner of expressing himself and reasoning; those of the ἐπιστάτης with the actions and the conduct; in general, he *who directs, who guides, who watches over, prefect, inspector*: Αὐτοῖς ποιμνίων ἐπιστάταις. *Soph. Ajax.* 27. Οὐχ ὁρᾷς ὥς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις; *Xen. Mem.* iii. 5, 18. At Athens it was the name of the chief or *president* of the Πρυτάνεις.

παιδαγωγός, οὐ (ὁ), *private teacher* or *tutor* whose duty it was to watch over the conduct of his pupil, and to form his manners. It was almost always a slave who discharged this office, and who never left the child with whose education he was entrusted: Ἐπειδὴν τάχιστα οἱ παῖδες τὰ λεγόμενα ξυνηῶσιν, εὐθὺς μὲν ἐπ' αὐτοῖς παιδαγωγὸς θεράποντας ἐφιστᾷσιν, εὐθὺς δὲ πέμπουσιν εἰς διδασκάλων. *Xen. Lacædem.* 2, 1. Our word *PEDAGOGUE*, which comes from it, is used in a bad sense.

παιδονόμος, ου (ὁ), a kind of inspector selected from the principal magistrates at Sparta, and whose office it was to superintend the education of the rising generation: Οὐ μὲν ἀλλὰ καὶ παιδονόμος ἐκ τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν ἐτάτερο. *Plut. Lyc.* 17.

παιδοτρίβης, ου (ὁ), he who trains the child in bodily

exercises, master of the *palæstra*, or *gymnasium* : Οἱ περὶ (173) τὸ σῶμα παιδοτρίβαι τε καὶ ἱατροί. *Plat. Gorg.* 504, a.

174.

διδάσκειν, *to teach* : Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι 174 τοῖς ἄρχουσι. *Xen. Cyr.* i. 2, 8.

δεικνύναι, *to show*, sometimes used for διδάσκειν, *to teach* : Οἷτινες δείξουσὶ τε ὀρθῶς καὶ διδάξουσι καὶ ἐθίσουσι ταῦτα δρᾶν. *Xen. Cyr.* iii. 3, 27.

δηλοῦν, *to make known, to explain* : *Ο δέ μοι δοκεῖ ἐνδεέστερον ἢ ὡς ἐχρῆν δηλῶσαι, τοῦτο ἐγὼ πειράσομαι τοὺς μὴ εἰδότας διδάξαι. *Xen. Cyr.* viii. 1, 1.

παιδεύειν, *to bring up, to form the mind and manners of a child, to instruct a child* : Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενομένοι βουλοίμεθ' αὐτῷ ἐπιτρέψαι ἢ παῖδας παιδεῦσαι ἢ χρήματα διασῶσαι, ἃρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῇ ; *Xen. Mem.* i. 5, 2. [*To bring up and instruct, (ἐκ-)τρέφειν καὶ παιδεύειν. Pl.*]

παιδαγωγεῖν, *to educate a child* ; hence, *to direct as a child* : *Ο σοφιστῆς τοὺς παιδευομένους οὕτω δυνάμενος παιδαγωγεῖν. *Plat. Theæth.* 167, c.

175.

διδόναι, *prop. to distribute* ; hence, *to give*, in a very 175 wide sense, *dare, prop. and fig.* : Καὶ ὁ Κῦρος λαβὼν τὴν τοῦ Ὑστάσπου δεξιὰν ἔδωκε τῷ Γωβρύα, ὃ δ' ἐδέξατο. *Xen. Cyr.* viii. 4, 26. [*In Pres. and Impf. often = to offer (to give).*]

δωρεῖν, rare in the active, and more used in the middle δωρεῖσθαι, *to present, or to make a present* : Τῷ δὲ Ὑρκανίῳ ἵππον καὶ ἄλλα πολλὰ καὶ καλὰ ἔδωρήσατο. *Xen. Cyr.* viii. 4, 24.

δωρύντεσθαι, *synon. of the preceding word, in the Doric dialect* : Τάν τοι, ἔφα, κορύναν δωρύντομαι. *Theocr.* vii. 42.

ἐγγυαλίζειν, *to place in the hand, to deliver, to commit* : Καὶ τοι Ζεὺς ἐγγυάλιξεν σκηπτρόν τ' ἡδὲ θέμιστας. *Il.* ix. 99.

ἐγχειρίζειν, *to put into the hands, to commit, confide* : Ἀγησιλάῳ ἑαυτὸν καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τὴν δύναμιν ἐνεχείρισε. *Xen. Ages.* 3, 3.

(175) ἐπιτρέπειν, *to deliver up, to give up entirely, confide, abandon*: Δεσμένους καὶ πάντα ποιούντας ὅπως ἂν σφισι τὸ πηδάλιον ἐπιτρέψῃ. *Plat. Pol.* vi. 488, c.

νέμειν, *to distribute in portions; to divide*: Δοκεῖ δ' ἔμοιγ', ἔφη, καὶ τὸ νεῖμαι τὰ χρήματα ἐπειδὴν ἔλθωσι, Μήδοις καὶ Ὑρκανίοις καὶ Τιγράνῃ ἐπιτρέψαι. *Xen. Cyr.* iv. 2, 43.

ὀπάζειν (ὀπαδός), *to adjoin, to associate; hence, to bestow, dispense*: Νῦν μὲν γὰρ τούτῳ Κροσίδης Ζεὺς κῦδος ὀπάζει. *Il.* viii. 141.

ὀρέγειν, *prop. to extend, to stretch out, especially [with χεῖρα, χεῖρας] the hand; hence, to offer or give, prop. and fig.*: Κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη πλάγξομαι, αἱ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ. *Od.* xv. 312. [Also in prose: ὦρεξε τὴν κύλικα τῷ Σωκράτει. *Pl. Phæd.* 117, b.]

παρέχειν [and -εσθαι with little difference], *to produce; præbere; hence, to procure, prop. and fig. [to provide, supply, &c.]*: "Ἐπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν οἱ τὸ πορεύεσθαι μόνον παρέχουσιν (*which only procure for them the power of walking*). *Xen. Mem.* i. 4, 8.

πορεῖν, *used only in the second aorist, to pass, trans. Fr. passer; hence, to procure, to give*: "Ἦν διὰ μαντοσύνην τὴν οἱ πόρε Φοῖβος Ἀπόλλων. *Il.* i. 72.

πορίζειν (πόρος), *to give the means; hence, to furnish*: Οὐκοῦν τοῦτο μὲν ἀγαθόν, εἴ γε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; *Xen. Mem.* iii. 4, 2.

πορσύνειν, *to prepare, to procure*: Ἐγὼ γὰρ εἰμι ὁ πορσύνας τάδε. *Soph. Œd. R.* 1454.

προϊέναι, *in the middle, to lavish*: Καὶ αὐτόν γε σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους ἐνεργεσίαν ὀρῶντά σοι ἐγκαλούντας. *Xen. Anab.* vii. 7, 47.

χαρίζεσθαι, *to gratify, to grant a favour*: Ἐνδοῦναι καὶ χαρίσασθαι τῷ δήμῳ δίκαια μὲν ἀξιοῦντι. *Plut. Tib. Græcch.* 11.

χορηγεῖν, *prop. to be χορηγός, or to provide for the expenses of the chorus; hence, by ext., to provide, to furnish*: Τί οὖν κωλύει λέγειν εὐδαίμονα τὸν κατ' ἀρετὴν τελείαν ἐνεργεῶντα, καὶ τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένον; *Aristot. Eth. Nic.* iv. 10.

176.

διήγησις, εως (ή), *narration* in prose or verse, of a considerable extent, and forming a whole: 'Αλλ' εἰάν περ διήγησις ἦ, τῶν γενομένων ἔσται, ἵν' ἀναμνησθέντες ἐκείνων βέλτιον βουλευσώνται περὶ τῶν ὑστέρων. *Aristot. Rhet.* iii. 16.

διήγημα, ατος (τό), shorter *narration*, *detached piece*, *episode*, *narrative*, *relation*, limited to the relation of a single fact or matter connected with a single person, in the rhetoricians; thus, according to Hermogenes, διήγησις might be applied to a great work, such as the history of Herodotus or Thucydides, and διήγημα is a simple narrative, such as that of the adventures of Orion or Alcmaeon: Καὶ πάλιν διήγησις μὲν ἡ ἱστορία Ἡροδότου, ἡ συγγραφὴ Θουκυδίδου· διήγημα δὲ τὸ κατὰ Ἀρίονα, τὸ κατὰ Ἀλκμαίωνα. *Hermog. Progymn.* cap. 2.

177.

δίκαιος, αία, in conformity with what is right, *just*; *justus*: 'Αρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἐαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἐαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; *Xen. Mem.* iv. 2, 12.

ἐνδικος (ὁ, ἡ), *just*; poetic, but found also in Plato: Κοῦπος' ἐκ γ' ἐμοῦ τι μὴν προίξουσ' οἱ κακοὶ τῶν ἐνδίκων. *Soph. Ant.* 206.

αἰσιμος (ὁ, ἡ), *proper*, *good*, *just*: Ἀλλὰ δίκην τίουνσι καὶ αἰσιμα ἔργ' ἀνθρώπων. *Od.* xiv. 84.

εἰκός, ότος (ό), fr. εἰοικα, *reasonable*: Προκαλεσάμενοι γάρ πολλα καὶ εἰκότα, οὐ τυγχάνομεν. *Thuc.* ii. 74.

ἐπιεικής (ὁ, ἡ), *fair*, *moderate*: Τὸν τρόπον ἐπιεικής καὶ δίκαιος. *Diod. Sic.* i. 106. [Of persons, especially of one who gives up something of his strict right; so τἀπιεικὴ πρόσθεν ἡγοῦνται δίκης. *Eur.*—Of things, *fair*, *reasonable*: ὁμολογίᾳ τινὶ ἐπιεικεῖ. *Th.* iii. 4. 2. Cf. 1, 155.]

ἴσος, fig., 1. *equal*, *equitable*; *æquus*: Μηδαμῶς οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν. *Dem. de Coron.* 98. 2. *Impartial*: Βουλοίμην δ' ἂν ὑμᾶς ἴσους ἀκροατὰς ὑπὲρ ὑμῶν αὐτῶν γενέσθαι. *Dem. Proæm.* 1454, 7.

ὀρθός, ή, fig. *right*, in the sense of *just*, *rectus*: Κατὰ λόγον ὀρθόν. *Plat. Legg.* x. 890, d.

- (177) *δοιος, ία*, *permitted by religion, or just towards the gods* : Κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον ὄσιον εἶναι ἀμύνεσθαι. *Thuc.* iii. 56. [Hence also of *persons*, obeying all *divine* and human laws, *conscientious*, &c. : ὄσιων ἀνδρῶν ἀρχόντων. *Pl. Ep.* vii. 335, d.]

- 178 *δίκη, ης (ή)*, fr. *δικεῖν* [*jacēre*], prop. what the lot casts or sends to one; *portion* that falls to one's lot; *lot*, in Homer : 'Ἄλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε κέν τε θάνωσιν. *Od.* xi. 218. Hence, the notion of individual *right* : 'Ἡ γὰρ δίκη κρίσις τοῦ δικαίου καὶ τοῦ ἀδίκου. *Aristot. Eth. Nic.* v. 10, 4.

δίκαιον, ου (τό), *that which is just, the just, just pretension or claim* ; hence, 1. *right* ; *jus* : Ἐν μὲν οὖν πρὸς ἅπαντας τοὺς τούτων λόγους ὑπάρχει μοι δίκαιον. *Dem. in Callicl.* 1272, 16. 2. *Political right* : 'Ἄλλ' εὐτυχοῦσιν ὅτι ἐναποχρῶνται (*profit by*) τῇ ὑμετέρᾳ ῥαθυμίᾳ τῇ οὐδὲ τῶν δικαίων ἀπολαύειν προαιρουμένη. *Dem. de Induc.* 218, 5. [See *δικαίωμα*.]

δικαιοσύνη, ης (ή), *sentiment or principle of what is just, justice* : Καὶ ἡ μὲν δικαιοσύνη ἐστὶ καθ' ἣν ὁ δίκαιος λέγεται πρακτικὸς κατὰ προαίρεσιν τοῦ δικαίου. *Aristot. Ethic. Nic.* v. 9, 17.

δικαιοσύνης, ητος (ή), *quality of the just man, habit of justice*, which may only be apparent : Ὡσπερ δέ τις ἀγαλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνη. *Xen. Anab.* ii. 6, 25.

δικαίωμα, ατος (τό), *plea of right which one urges, just claim* : Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανά. *Thuc.* i. 41. In the N. T., *means of justification*, of expiation, *that which justifies* : Τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. *Rom.* v. 16. [= *sententia absolutoria* ; sentence of acquittal or justification. *Δικαίωμα* also, but rarely, a *just action* ; opposed to *ἀδίκημα*. *Arist. Eth.* v. 7 ; who adds that *δικαιωπράγημα* (see below) is more common in this sense, *δικαίωμα* being rather = τὸ ἐπανόρθωμα τοῦ ἀδικήματος].

δικαίωσις, εως (ή), 1. *pretension or claim to the exercise of a right* : Τὴν γὰρ αὐτὴν δύναται δοῦλῳσιν ἢ τε μεγίστῃ

καὶ ἐλαχίστη δικαίωσις, ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς (178)
πέλας ἐπιτασσομένη. *Thuc.* i. 141. 2. *Justification*, in the
N. T.: Καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν. *Rom.* iv. 25.

δικαιοπράγημα, ατος (τό), *practice of justice*, and better,
act of justice, just action, in Aristotle, who thus distin-
guishes it from δίκαιον: Τὸ μὲν γὰρ δίκαιον τὸ τῷ νόμῳ
ῥιζομένον, τὸ δὲ δικαιοπράγημα τὸ τὰ δίκαια πράττειν.
Aristot. Magn. Mor. i. 34, 24. [Not a genuine work of
Aristotle.]

δικαιοπραγία, ας (ή), is more especially the *practice of
justice*: Διωρισμένων δὲ τούτων δῆλον ὅτι ἡ δικαιοπραγία
μέσον ἐστὶ τοῦ ἀδικεῖν καὶ ἀδικεῖσθαι. *Aristot. Ethic. Nic.* v.
9, 17.

θέμις, ἰδος (ή), fr. τιθέναι, prop. that which is established
or instituted, and consecrated by long use, *custom*; hence,
established order or right, in Homer, who uses it in this
sense in the singular only [in *Pl.* θέμιστες = *ordinances,
laws. Hom.*], and also for the place itself where justice
is dispensed, the *seat of justice*: Ἴνα σφ' ἀγορή τε θέ-
μις τε ἦην. *Il.* xi. 807. In Plato: Ξυνοικίζειν δὲ ταύ-
τας ἐκείνοις κατ' ἀγχιστείαν καὶ θέμιν. *Plat. Legg.* xi.
925, d. According to the grammarians, θέμις is the divine
justice, but this is contradicted by the following passage
from Demosthenes, where it is opposed to ὅσιον: Ἀλλὰ
τούτων γ' οὐθ' ὅσιον οὔτε θέμις τῷ μιᾶρῳ τούτῳ μεταδοῦναι.
Aristogit. i. 794, 13. Θέμις personified is but an inferior
deity in Homer, whose office it was to convoke the assem-
blies, whether of the gods, on Olympus, or of men, on the
earth, and maintain order there: Ζεὺς δὲ Θέμιστα κέλευσε
θεοὺς ἀγορήνδε κάλεσσαι. *Il.* xx. 4. It was only later
that THEMIS became the Goddess of Justice.

ὅσιον, ου (τό), that which is permitted by religion, *divine
right; fas*: Τὸ ὅσιον μέρος τοῦ δικαίου. *Plat. Euthyphr.*
12, e.

179.

δίκη, ης (ή), *action-at-law*, in general; very often at 179
Athens δίκη alone, with ellipse of ἰδία, signified *suit-at-law*
between private individuals, especially when opposed to
γραφή.

γραφή, ης (ή), *public action; accusation, or criminal in-*

- (179) *dictment* for a capital offence against the laws of the State. Socrates, in the *Euthyphron* of Plato, speaking of the accusation brought against him by Melitus, uses the word *γραφή*, which he distinguishes from *δίκη* in these terms: Οὐ δὴ πονοῦν Ἀθηναῖοι γε, ὡς Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν. *Euthyphr.* 2, a.

διαδικασία, ας (ἡ), *action in claim* of a right or a privilege [trial to decide between *adverse claims*; e. g. to an inheritance; of creditors to a confiscated estate, &c.]: "Ἔστι γὰρ ὁ μὲν ἄγων οὐτοσί κλήρον διαδικασία. *Dem. in Leochar.* 1082, 16.

ἐγκλημα, ατος (τό), *complaint, charge, or accusation* in a private matter, in a suit between private persons, applied both to the complaint or charge itself, and to the deed of declaration containing it [*libellus accusatorius*]: Ἀκούετε γεγραμμένον ἐν τῇ ἐγκλήματι. *Dem. in Nausim.* 988.

κατηγορία, ας (ἡ), *accusation, charge* preferred in a matter of State: Τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ιδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται. *Isocr. de Big.* 603.

180.

- 180 *δίκτυον*, ου (τό), fr. *δικεῖν*, to cast, *net*, in general; according to its etymology, it ought at first to have been used for fishing: "Ὡστ' ἰχθύας οὗς θ' ἄλιῃς κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης δικτύῳ ἐξέρυσαν πολυωπῶ. *Od.* xxii. 386. In Xenophon it is the *net* with meshes made of flax of the largest size for taking game, *hunting-net, toils*; *plagæ*: Τὰ δὲ δίκτυα τεινέτω ἐν ἀπέδοις. *Xen. Cyneg.* 6, 9.

ἀμφίβληστρον, ου (τό), great net for fishing, *casting-net* or sweep-net, *verriculum*: Λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύνσαι. *Herodot.* i. 141.

ἄρκυς, ος (ἡ), a smaller *net* than the two preceding ones, *rete*; it was used in taking the boar and the hare; it was set about holes and openings of the ground, in forests, near ponds and streams: Διωκόμενον δὲ τὸν λαγὼ εἰς τὰς ἄρκυς εἰς τὸ πρόσθεν προῖέσθω. *Xen. Cyneg.* 6, 10.

ἀρπεδόνη, ης (ἡ), *noose, net*: Τί δὲ ἐλάφους ποδάγραις καὶ ἀρπεδόναις; *Xen. Cyr.* i. 6, 28.

γάγαμον, ου (τό), *small net for taking oysters*: Γάγαμά (180)
 τ' ἢ δ' ὑποχαί περιήγειες. *Opp. Hal.* iii. 81.

γρίφος, ου (ό), *fishing-net* [exact form and use unknown]: Τῶν τὰ μὲν ἀμφίβληστρα τὰ δὲ γρίφοι καλέονται. *Opp. Hal.* iii. 80. [Related to *ρίψ*, *ρίπος*, *scirp-us*. *Pott.*]

ἐνόδια, ων (τά), fr. ἐν and ὁδός, lit. *road-nets*, nets of the smallest size for taking game; *snares, casses*: Ἐμβαλλέτω δὲ τὰ ἐνόδια εἰς τὰς ὁδοὺς. *Xen. Cyneq.* 6, 9.

κυρτός, οὔ (ό), sort of round basket of twisted rush, used in taking fish, *bow-net*, in Plato and Theocritus: Ὀρμειαί, κύρτοι τε, καὶ ἐκ σχοίνων λαβύρινοι. *Theocr.* xxi. 11.

λῖνον, ου (τό), prop. *flax*, and the various things made of it, as *fishing-net*, in Homer: Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρον. *Il.* v. 487.

πλέγμα, ατος (τό), prop. *weft, twist*; hence, *toils* for taking game: Τίνος δ' ἔνεκα δολοῦν ἕς ἀγρίου πλέγμασι καὶ ὀρύγμασι; *Xen. Cyr.* i. 6, 28.

πόρκος, ου (ό), sort of round net for fishing: Κύρτους δὴ καὶ δίκτυα καὶ βρόχους καὶ πόρκους. *Plat. Sophist.* 220, c.

σαγήνη, ης (ή), according to Hesychius was a kind of basket of twisted rush, used in fishing, a *seine*; *sagena*; according to some it was the bottom of the net, into which the fish falls when taken [more prob. large *drag-net*]: Καὶ τοὶ βόλον ἰχθύων πρίασθαι ποτέ φασι Πυθαγόραν, εἶτα ἀφεῖναι κελεῦσαι τὴν σαγήνην. *Plut. Symp.* 8.

ὑποχή, ης (ή), kind of round net for fishing: Εἶτα μέντοι κορακίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες. *Ælian. H. Anim.* xiii. 17.

181.

διπλοῦς, ῆ, 1, *double*, in regard of width and height; 181
 2. Speaking of things folded naturally or by art, *folded double*: Ἀμφὶ δ' ἄρα χλαῖναν περιήσατο φαινικέσσαν διπλῆν. *Il.* x. 134.

διπλαξ (ό, ή), *double* [as consisting of two folds or layers]: Καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ θείομεν. *Il.* xxiii. 243.

διπλάσιος, ία, *twice as large or numerous*; it is a mistake of the grammarians to say that it is used only of number;

- (181) it is more modern, and more used in prose than διπλοῦς : Τῶν δὲ ἐνοδίων διπλασῖαι (*those of the ἐνόδια* [Cf. 180] *should be twice as large*). *Xen. Cyneg.* 2, 8.

διπλασίῳ (ὁ, ἡ), Attic form and later, but as early as Xenophon : Τῶν δὲ χρημάτων ἀντὶ μὲν τῶν πεντήκοντα ταλάντων, ὧν ἔφερες δασμόν, διπλασίονα Κναζάρει ἀπόδος. *Xen. Cyr.* iii. 1, 19.

δίπτυχος, α, *folded double*, speaking of a cloak : Δίπτυχον ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην. *Od.* xiii. 224. Euripides has used it for δισσοί : Δίπτυχοι νεανῖαι. *Iphig. T.* 242. But this would appear to have been a neologism criticized by Aristophanes in Athenæus (iv. 154, e).

διπτυχῆς (ὁ, ἡ), *synon.* of the preceding word, and used by Aristotle in speaking of that which is naturally *double* : Καὶ ἕτερον νεῦρον διπτυχῆς, ὁ τένων. *Aristot. H. An.* iii. 5.

δισσός, ἡ, that which is of the number of two, *double*, speaking of number ; sometimes the plural δισσοί is used for δύο both in prose and poetry, *bini* : Τῆς δὲ πιθανουργικῆς διττὰ λέγομεν γένη. *Plat. Soph.* 222, d.

182.

- 182 δίσκος, ου (ὁ), *disc*, a species of *quoit* made of a round stone, flattened and having a hole through the centre ; through this hole a leather thong was passed, which was used in throwing it : Δίσκοισιν τέρποντο. *Il.* ii. 774. Discs were also made of wood and iron, as we learn from Eustathius.

σόλος, ου (ὁ), *solid spherical mass of iron*, or *ball*, thrown as the disc, but differing from it in matter, and specially in shape : Πηλείδης θῆκεν σόλον ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος. *Il.* xxiii. 826.

183.

- 183 δοκεῖν, *to be believed, to appear*, but only as regards the opinion formed, which may be either true or false, *to pass for* : Ἐνθυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὧν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη ; *Xen. Mem.* i. 7, 1.

φαίνεσθαι, *to appear*, said of objects, the existence of

which is *real*, whatever be the form under which they show (183) themselves to our eyes, or the notion that we conceive of them; or again, of a fact, of which no doubt is entertained by the party mentioning it. Thus Demosthenes in the following passage conceals the most refined irony under the word φαίνεται; the Athenians might be flattered by his use of φαίνεται, whereas δοκεῖ would have been considered by them as an affront: Οὐκ ἀπιστῶν ὑμῖν, ὥς γέ μοι φαίνεται. *Dem. de Coron.* 3. [With the infin. φαίν. = *to appear to be*; with the *partcp.* = *to be seen to be*.]

εἶσθαι, refers solely to the external and visible forms of objects: 1. *to be seen, to appear*, videri, in speaking of objects which present themselves to the eyes, as the heavenly bodies, &c., in Homer and the poets; hence, 2. *to have the look or the appearance, to resemble*: Παρὰ δὲ γλαυκῶπις Ἀθήνη εἰδομένη κήρυκι. *Il.* ii. 280. [Also in *Hdt.* φῶσμα εἰδόμενον Ἀρίστωνι. 6, 69; 7, 56].

εἶκειν, principally in the perfect, εἶκοι, *to resemble*, in a moral and intellectual view; sometimes *to seem*, in a case of conjecture or probable inference: Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφῇ καὶ πολυτέλειαν εἶναι (you seem to think, &c.). *Xen. Mem.* i. 6, 10.

184.

δόξα, ης (ῆ), fr. δοκέω, *opinion* entertained, *judgement* 184 passed according to the appearances of things; in Plato it is opposed to ἐπιστήμη, certain knowledge, and that which is alone certain: Τίς γὰρ ἂν καὶ ἔτι ἐπιστήμη εἴη χωρὶς λόγου τε καὶ ὀρθῆς δόξης; *Plat. Theæth.* 202, d.

δόκησις, εως (ῆ), *belief* [*persuasion*; also *expectation*]: Χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν, ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας βεβαιοῦται. *Thuc.* ii. 35.

δόκημα, ατος (τό) *that which one believes, that which seems*; hence, *expectation*: Δοκημάτων ἐκτὸς ἦλθεν ἐλπὶς. *Eur. Herc. Fur.* 771. [Also appearance in a vision, vision: δόκ. νυκτερωπὸν ἐννύχων ὀνείρων. *Eur. Herc. Fur.* 111.]

δόξασμα, ατος (τό), *effect, result of the opinion held*: Ὡστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν ἄθροον φθειρόμενον. *Thuc.* i. 141.

γνώμη, ης (ῆ) (γινώσκω), *opinion* formed upon knowledge of the matter, and under a conviction entertained about it: Τῆς μὲν γνώμης ἀεὶ τῆς αὐτῆς ἔχομαι. *Thuc.* i. 140.

- (184) οἴημα, ατος (τό), fr. οἶω, *good opinion of oneself, conceit, presumption*, in Plutarch: Οἰήματος ἐπληροῦντο καὶ δοξασοφίας. *Plut. Platon. Quæst.* 999, e.

οἴησις, εως (ή), *supposition, notion, peculiar mode of viewing a matter, opinatio*: Ἐάν περ μείνη ἡδε ἡ οἴησις τὸ ἁρμονίαν μὲν εἶναι σύνθετον πρᾶγμα. *Plat. Phæd.* 92, a.

185.

- 185 δόξα, ης (ή), *opinion that others have of us; hence, 1. reputation in general, good or bad, according to the epithet used, or the context*: Ἀντὶ δ' ἀρετῆς καὶ δόξης ἀγαθῆς ὅτι οὐδ' ἂν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα προέλοιποντο. *Xen. Cyr.* v. 2, 12. 2. Without epithet, *good name, reputation, glory*: Μῆτε ἡμῶν αὐτῶν τῆς δόξης ἐμδεεστέρους. *Thuc.* ii. 11.

δόξασμα, ατος (τό), *that which glorifies, that in which a man glories, glory*, in the Sept.: Δέδωκα ἐν Σιών σωτηρίαν, τῇ Ἰσραὴλ εἰς δόξασμα. *Isa.* 46, 13.

εὐδοξία, ας (ή), *good reputation*: Εὐδοξία ἐστὶ τὸ ὑπὸ πάντων σπουδαῖον ὑπολαμβάνεσθαι ἢ τοιοῦτόν τι ἔχειν οὐ πάντες ἐφίενται ἢ οἱ πολλοὶ ἢ οἱ ἀγαθοὶ ἢ οἱ φρόνιμοι. *Aristot. Rhet.* i. 5.

εὐκλεία, ας (ή), *good reputation; hence, glory*; poet. although used by Plato and Xenophon: Τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπύβησεν. *Il.* viii. 285.

εὐφημία, ας (ή), *good report, renown, modern*: Καὶ τῆς ἀδιαλείπτου πρὸς τὸν αἰὲ χρόνον εὐφημίας. *Plat. Consol. ad Ap.* 37.

εὐχος, εος (τό), *that which is the object of vows; hence, glory*: Ποσειδάωνι δὲ νίκην πᾶσαν ἐπέτρεψας μέλειον δὲ οἱ εὐχος ἔδωκας; *Il.* xxi. 473.

κλέος (τό), fr. κλύω, *that which one hears spoken of, tradition, popular report; fama*, always with a distinctive epithet in Homer: Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδὲ τι ἴδμεν. *Il.* ii. 486. Without any determining adjunct in the poets after Homer, and often also in prose: Τὸ δέον ἔνθα δόξα φέρει κλέος ἀγήρατον βιοτᾶ. *Eur. Iphig. A.* 567.

κληθὼν, όνος (ή), *report, reputation, fama*: Τί δῆτα δόξης ἢ τί κληθόνος καλῆς μάτην ρεοῖσθης ὠφέλημα γίγνεται; *Soph. Ed. Col.* 258.

κῦδος, εὖς (τό), fr. κύω, prop. eminence; hence, *excellence, superiority*, (185) *eminent* or *glorious advantage*, and not *glory* [?] as it is usually rendered: 'Ἡράμεθα μέγα κῦδος, ἐπέφνομεν' Ἐκτορα δῖον. *Il.* xxii. 393.

186.

δόρυ, αὖος (τό), *wood* or *shaft* of the dart or spear; hence, 186 by ext., *javelin*, longer than the ἄκων, in the *Iliad*; *spear*, used both in close fighting [as a *pike*], and from a distance; *spear, pike*, in the historians: Προΐει δόρυ. *Il.* xxiii. 438.

αἰχμή, ἥς (ή), fr. ἄκη, prop. *point* of the iron head of the spear; hence, by ext., in Homer, Herodotus, and the Tragedians, but rarely in prose, *pike, spear*: Αἰχμή διαμπερές ἦλθε. *Il.* v. 658.

ἔγχος, εὖς (τό), *pike, lance*, long and heavy *spear*, which was sometimes thrown, but only in near fight, on account of its weight: Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος. *Il.* v. 15. Although there is little difference in Homer, generally speaking, between δόρυ and ἔγχος, yet this latter kind of spear seems to have been longer and heavier, as may be gathered from the following verse: 'Ἐγχος δ' οὐχ ἔλειτ' ὅλον ἀμύμονος Αἰακίδαο, βριθὺ, μέγα, στιβαρόν' τὸ μὲν οὐ δύναται ἄλλος Ἀχαιῶν πᾶλλειν. *Il.* xvi. 140.

λόγχη, ἥς (ή), the *iron head* of the spear, and similar weapons: Δόρυ μίαν λόγχην ἔχον. *Xen. An.* v. 4, 16. *Spear, lance*, in the *Batrachomyomachy*: 'Ἡ δέ νυ λόγχη εὐμήκης βελόνη. *Batr.* 129.

σάρισσα, ἥς (ή), *spear* used by the Macedonian infantry, in Polybius: Τῶν πολεμίων ὀρθὰς ἀνασχόντων τὰς σαρίσσας· ὅπερ ἔθος ἐστὶ ποιεῖν τοῖς Μακεδόσιν, ὅταν παραδιδῶσιν αὐτούς . . . *Polyb.* xviii. 9, 9.

187.

δοτικός, ή (δίδωμι), one who likes to give; *inclined to give*, in Aristotle: Οἱ γὰρ πολλοὶ δοτικοὶ μᾶλλον ἢ φιλοχρήματοι. *Aristot. Eth. Nic.* iv. 3.

μεταδοτικός, ή, prop. *ready to impart*, who shares what he has, or gives voluntarily: "Ἐπὶ δὲ ἀψευδῆς καὶ μεταδοτικός τῶν ἀγαθῶν. *Diod. Sic.* i. 70. [Also, in *Arist. Anal. Pr.* ii. 30, 3, of the *lion*.] According to Ammonius, μεταδοτικός

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- (187) is properly said of the man who gives of his own accord to his friends, and ἐπιδοτικός, ἡ, of him who gives liberally to those that ask of him; there is no other authority for the last adjective.

δαψιλής (ὁ, ἡ), sometimes *liberal*: Οὐδὲ γυναιξὶ δαψιλῆς χορηγός. *Plut. Pericl.* 16. [*Proprie, abundant, plentiful.*]

δωρητικός, ἡ (δωρέω), *adapted for making presents, or which consists in making gifts or presents*: Τῆς τοίνυν ἀλλακτικῆς δύο εἶδη λέγωμεν, τὸ μὲν δωρητικόν (*the one by way of gift*), τὸ δὲ ἕτερον ἀγοραστικόν; *Plat. Soph.* 223, c.

δωρηματικός, ἡ (δῶρημα), *inclined to make gifts, liberal*: Μεγαλόφρων τε καὶ δωρηματικός. *Dion. H. Ant. R.* viii. 60.

μεγαλόδωρος (ὁ, ἡ), *magnificent, munificent*: ὦ φιланθρωπότατε καὶ μεγαλοδωρότατε δαιμόνων! *Aristoph. Pac.* 393. [*In prose, Pol. Luc.*]

προετικός, ἡ, *lavish*: Τὸν στρατηγὸν εἶναι χρή . . . καὶ προετικὸν καὶ ἄρπαγα. *Xen. Mem.* iii. 1, 6.

φιλόδωρος (ὁ, ἡ), *one who loves giving, liberal, bountiful*: Καὶ φιλόδωρον καὶ πλεονέκτην. *Xen. Mem.* iii. 1, 6.

- 188 δουλεία, ας (ἡ), *condition of the slave, slavery, servitude*: Ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος. *Thuc.* iii. 56.

δουλοσύνη, ης (ἡ), *state of servitude, habitual state of the slave, slavery*: Μήποτε τάνδ', ὦ πότνια, χρυσεοβόστρυχον ὦ Διὸς ἔρνος Ἄρτεμι, δουλοσύναν γλαίην. *Eur. Phœn.* 190.

δούλωσις, εως (ἡ), *the action of enslaving, enslavement*: Ἐπειδὴ ἐρωῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἐχθραν ἀνιέντας, τὴν δὲ τῶν ξυμμάχων δούλωσιν ἐπαγομένους. *Thuc.* iii. 10.

αἰχμαλωσία, ας (ἡ), *captivity, state or condition of one who is taken in war*: Εἴτε δὴ παθὼν τι πρὸς τὴν αἰχμαλωσίαν τοῦ ἀναθήματος. *Plut. Themist.* 31.

ἄϊρερος, ου (ὁ), *captivity, in the Odyssey*: Ἐίρερον εἰσανάγουσι πόνον τ' ἐχέμεν καὶ οὔζυν. *Od.* viii. 529.

189.

δοῦλος, ου (ὁ), fr. δέω, properly, *bound* [a *bond-man*], en- 189
slaved, *servus*; hence, by ellipsis, used substantively, *serf*,
slave, in general; applied equally to one under the autho-
rity of a master, to a [despotic] king's subjects, and fig. to
him whose passions are his master: Εἷς ἐστὶ δοῦλος οἰκίας
ὁ δεσπότης. *Menandr. Fragm.*

ἀκόλουθος, ου (ὁ), 'a *follower, attendant, man-servant* :
Μόνος δ' ἐπορεύουν, ἔφη, ἥ καὶ ἀκόλουθός σοι ἡκολούθει; *Xen.*
Mem. iii. 13, 6.

ἀνδράποδον, ου (τό), according to the derivation fr. ἀνήρ
and ἀποδόσθαι, generally, *taken in war*¹, a *captive, a slave*,
without any notion annexed of *service*, or being in a house-
hold: "Ενθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν
χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ, ἄλλοι δ' ἀνδραπόδεσσι. *Il.*
vii. 475. [*Th.* viii., τὰ ἀνδράποδα πάντα καὶ δοῦλα καὶ
ἐλεύθερα, *all their captives, both bond and free.*] ς

δμῶς, δμῶς (ὁ), feminine δμῶή, ἥς (ῆ), fr. δαμάω, prop. tamed,
subjugated, taken in war, in which it differs from δοῦλος; hence,
reduced to slavery, captive, slave, male or female, in Homer and the Tra-
gedians, found once only in the masculine in the *Iliad*: Καὶ οἱ δειξείας
ἕκαστα, κτῆσιν ἐμὴν δμῶάς τε. *Il.* xix. 333.

ἐργάτης, ου (ὁ), *labourer* employed in the fields by the
farmer, but who was also a slave, as is plain from the fol-
lowing passage in Xenophon: Καὶ παρακελεύεσθαι δὲ πολ-
λάκις οὐδὲν ἦττον δεῖ τοῖς ἐργάταις τὸν γεωργόν, ἢ τὸν στρα-
τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἦττον
οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον, ὅπως
μένειν ἐθέλωσιν. *Xen. Œcon.* v. 16.

θεράπων, οντος (ὁ), fr. θέρω, one who serves, in general;
and specially, in Homer, one who serves voluntarily and
out of friendship, as Patroclus served Achilles: Ἡμέτερος
θεράπων. *Il.* xvi. 244. One who attaches himself to the
service of a prince, *courtier, minister, servant* at arms, not
unlike the squire of the middle ages. Homer fig. calls
warriors Θεράποντες Ἄρῃος. *Il.* ii. 110. Later, θεράπων

¹ The original has 'en parlant de personnes et de choses,' which the
author cannot have intended.

(189) was used for οἰκέτης, slave, *body-servant, valet*: "Ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη. *Aristoph. Plut.* 3.

λάτρης, ἰδος (ὁ, ἡ), fr. λάω, to take, *one who serves, a servant*. According to Ammonius λάτρης was a person, free-born, whom war or its consequences had reduced to slavery; it seems better to understand it, with Hesychius, of one who, though a free-man, submits to any kind of service voluntarily, but not without an interested motive; and this notion prevails in many passages, principally in the poets, by whom this word was always confounded with δοῦλος: Οἶδά σ' ὄντ' ἐγὼ παλαιὸν δωμαίων ἐμῶν λάτριν. *Eur. Iph. A.* 868.

μόβαξ, ακος, and μόθων, ωνος (ὁ), a Lacedæmonian word; a *slave* brought up in his master's house; *verna*, according to Ælian: "Ὄνομα δὲ ἦν ἄρα τοῦτο τοῖς τῶν ἐνπόρων παιδῶν δούλοις, οὓς συνεισέπεμπον αὐτοῖς οἱ πατέρες συναγωνιουμένους ἐν τοῖς γυμνασίοις. *Ælian. V. H.* xii. 43. [Müller thinks they were brought up as their *foster-brothers*.] Fig. in Aristophanes, *impudent rascal*, good-for-nothing fellow: Διαβράγεις· ὥς μύθων εἶ, καὶ φύσει κόβαλος, ὅστις φενακίζει. *Aristoph. Plut.* 279.

οἰκέτης, ου (ὁ), fr. οἶκος, *domestic, household slave*: "Ἀχρηστον μὲν γὰρ δήπου καὶ οἰκέτης καὶ στρατεύμα ἀπειθές. *Xen. Hipp.* 3, 6. According to Chrysippus, quoted by Athenæus (vi. 93), δοῦλος is used even of a slave who has been made free, whereas οἰκέτης was the slave only so long as he was under the power and in the house of his master.

οἰκογενής (ὁ, ἡ), sometimes by ellipse of δοῦλος, *slave born in the house* of his master, *verna*: "Ὡσπερ οὖν οἱ Ἕλληνες τῇ Ἐκάτῃ καὶ τῇ Γενεῖτῃ κύνα Ῥωμαῖοι θύουσιν ὑπὲρ τῶν οἰκογενῶν. *Plut. Quæst. Rom.* 277, b.

οἰκότριψ, ιβος (ὁ, ἡ), in Attic writers, *slave born and brought up in the house* of his master [*verna*]: Νῦν δ', ὧς ἄνδρες Ἀθηναῖοι, φθόρους ἀνθρώπους οἰκοτρίβων οἰκότριβας τιμὴν ὥσπερ ἄλλου του τῶν ὠνίων λαμβάνοντες, ποιῆσθε πολίτας. *Dem. de Syntax.* 173, 16.

παῖς, παιδός (ὁ, ἡ), *slave*, without distinction of age, notwithstanding the primary meaning of the word, from which it takes the notion of moral inferiority only, or of contempt,

frequently attached to it, *man-servant, valet*, French, *garçon*: (189)
 Τὸ οὖν τοσοῦτῳ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκη-
 μένου δοκεῖ σοι ἀνδρὸς εἶναι; *Xen. Mem.* iii. 12, 6.

ὑπηρέτης, ου (ὅ), fr. ὑπὸ and ἐρέτης, prop. rower; *servant* generally; *agent, creature, subaltern officer* in war; Lat. minister: Ἐπεμψε δὲ καὶ ὑπηρέτας δύο ἐπὶ τὸ στόμα τῆς ἀγυιᾶς. *Xen. Cyr.* ii. 4, 3.

190.

δρεπάνη, ης (ῆ) (δρέπω), *scythe*: Ἐνθα δ' ἔριθοι ἡμῶν δξείας δρε- 190
 πάντας ἐν χερσὶν ἔχοντες. *Il.* xviii. 551.

δρέπανον, ου (τό), less ancient form, and more common in prose; Xenophon uses it for the *scythes* with which the war chariots were armed in the East: Δρέπανά τε σιδηρᾶ περὶ τοῖς ἄξοσι προσήρμοσται. *Xen. Cyr.* vi. 2, 17.

ἄρπη, ης (ῆ), *sickle, scythe*, in Hesiod: Ἄλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν. *Hesiod. Oper.* 571.

ζάγκλον, ου (τό), *scythe*, in the Sicilian tongue: Τὸ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσι. *Thuc.* vi. 4.

ζάγκλη, ης (ῆ), another form of the above in Nicander, a poet of Alexandria: Ὑπὸ ζάγκλησι περιβρίθουσιν ὀπώρην κείροντες. *Nic. Al.* 180.

191.

δύναμις, εως (ῆ), Homer uses it for *bodily strength* only: 191
 Παρ' δύναμιν. *Il.* xiii. 787. Afterwards it was used fig., *physical and moral power, ability, talent, weight, and influence* of every kind; in the singular and the plural, *military force, army*; in this meaning, we use the plural word, *forces*: Τὴν οἰκείαν δύναμιν ἔχοντες, ὀλίγοι πρὸς πολλὰς μυριάδας. *Isocr. Paneg.* 24.

ἀλκή, ῆς (ῆ), poet. defensive, *strength, valour* (i.e. strength and courage) necessary for self-defence, and for repelling an attack [ἐς ἀλκὴν τρέπεσθαι. *Th.* 2, 84. Cf. 91]; by ext., *succour, defence*: Ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου ἀλκὴν ποιῆσθαι. *Soph. Œd. Col.* 460.

βία, ας (ῆ), seems to come from βίος, and signifies prop. *vital strength*: Οὐδὲ οἱ ἦν ἴς, οὐδὲ βίη. *Od.* xviii. 3. More particularly strength in action, the using of strength;

(191) hence, *violence*: "Ος οἱ χρήματα πολλὰ εἶχε βίη. *Od.* xv. 230.

ἐνέργεια, ας (ή), fr. ἐνεργός, *action, operation, efficacious action, active strength, effect, ENERGY*. The words δύναμις and ἐνέργεια are opp. to each other in the following passage of Aristotle: Καὶ τὸ φῶς ποιεῖ τὰ δυνάμει ὄντα χρώματα ἐνέργειᾳ χρώματα. *Aristot. H. Anim.* iii. 5.

εὐρωστία, ας (ή), *vigour, strength; robur*, prop. and fig.: 'Ανδρείαν καὶ φρόνησιν, τὴν μὲν ὀξύτητά τινα, τὴν δ' εὐρωστίαν ψυχῆς τιθέμενοι. *Plut. Cat. Min.* 44.

ἰς, ἰνός (ή), prop. *muscle, fibre*; hence, in poetry, *muscular strength, vigour* of the nerves: 'Ἴν' ἀπέλεθρον ἔχοντας. *Il.* v. 245.

ἰσχύς, ὕος (ή), is found first in the Homeric hymns and Hesiod, and seems to signify *strength* to hold, retain, or stop (ἰσχω): 'Ισχύς τ' ἡδὲ βίη. *Hesiod. Theog.* 146. The two words are compared in meaning in the Protagoras of Plato: Οὐ γὰρ ταῦτόν εἶναι (φημὶ) δυνάμιν τε καὶ ἰσχύν· ἀλλὰ τὸ μὲν, καὶ ἀπὸ ἐπιστήμης γίγνεσθαι τὴν δύναμιν, καὶ ἀπὸ μανίας γε καὶ ἀπὸ θυμοῦ· ἰσχύν δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν σωμάτων. *Plat. Protag.* 351. Ammonius, who quotes this passage, seems to have lost sight of the fact, that the philosopher puts this definition into the mouth of a sophist, whose reasonings he is ridiculing.

καρτερία, ας (ή), fr. καρτερός, *strength to bear, firmness, fortitude*, prop. and fig., acc. to the definition of Plato: Καρτερία ὑπομονὴ λύπης ἔνεκα τοῦ καλοῦ· ὑπομονὴ πόνων ἔνεκα τοῦ καλοῦ. *Plat. Defin.* 567.

κράτος, εος (τό), and Epic κάρτος, *strength*, considered with regard to the use of it, to its effects, and its success; hence the *strength that masters, the power, sway, obtained by strength*, prop. and fig.: Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὕτι κράτεῖ γε. *Il.* vii. 142. [Κατὰ κράτος, *with might and main, vigorously*, &c.; e. g. φεύγειν, ἐλαύνειν.]

κίκυς, υος (ή), fr. κίω, rare, signifies more particularly *strength to move*: 'Αλλ' οὐ γὰρ οἱ ἔτ' ἦν ἰς ἔμπεδος, οὐδὲ τι κίκυς, οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλισσαι. *Od.* xi. 392.

μένος, εος (τό), *vital force*: Καὶ μὲν τῶν ὑπέλωσε μένος καὶ φαίδιμα γυῖα. *Il.* vi. 27. [Also in *Plat.* and *Xen.*]

ῥώμη, ης (ῆ), fr. ῥώννυμι, *physical strength, robur*, in (191) general, and often fig.; *strength* of soul or mind, in opposition to ἰσχύς. Ἡ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη ἀγήρατός ἐστιν. *Xen. Ages.* 11, 14.

σθένος, εος (τὸ), fr. ἴστημι, acc. to some grammarians, *strength in action, effort*; hence, fig., *moral strength*, active or passive, *firmness, constancy*: Ἀλλ' οὐδ' ὥς δύναται σθένος Ἐκτορος ἴσχειν. *Il.* ix. 351. [Also in Att. prose; e. g. παντὶ σθέnei.]

192.

δύο or δύο, *two*: Παρώχῃκεν δὲ πλέων νῦν τῶν δύο μοι- 192
ράων. *Il.* x. 252.

δοιοί, αἱ, plural and dual, *two, the two*: Δοιῶ δ' οὐ δύναμαι ἰδίαν κοσμήτορι λαῶν. *Il.* iii. 236.

δισσοί, αἱ, *two*, in prose and verse, as *bini, gemini*, in Latin: Δισσοὶ γέροντος Οἰδίου νεανῖαι. *Eur. Phœn.* 1259.

δίδυμοι, *two, or twins* in speaking of two brothers: Οἱ δ' ἄρ' ἔσαν δίδυμοι. *Il.* xxiii. 641. Acc. to a distinction more subtle than true, Aristarchus and Apollonius would have δίδυμοι used in Homer of twins joined together naturally, as the fabulous sons of Actor.

διδυμάονες, ων (οἱ), with or without παῖδες in Homer, *twin children*: Ἡ δ' ὑποκυσαμένη διδυμάονι γείνατο παῖδε. *Il.* vi. 26.

ἄμφω, *both*, used with words in the dual: Ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἰστὸν ἄμειο. *Il.* i. 259.

ἀμφότεροι, αἱ, *both the one and the other, both*; found only in the dual and plural, and used of two persons occupied at the same moment with one and the same thing: Ὡς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ ἔλκεον ἀμφότεροι. *Il.* xvii. 395. [Both, generally, of things as well as of men.]

ἑκάτερος, ρα, *the one and the other, each*; *uterque*, in addition to its being used in the singular, it differs further from ἀμφότεροι, in being used only when speaking of two persons who are acting at the same time, but not together, or who are of different or opposite interests, as two factions in a state, two armies, &c.: Ταῦτα δὴ ποιήσας ἀμφοτέρους λάθρα ἑκατέρων νύκτα συνέθετο τὴν αὐτὴν καὶ ἐν ταύτῃ εἰσήλατο εἰς τὰ τεῖχη καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. *Xen. Cyr.* vii. 4, 4.

193.

- 193 **δυσπειθής** (ὁ, ἡ), *difficult to persuade*, to lead; Xenophon uses the word of horses and dogs [of a horse, *restive, obstinate*; of a dog, *ill-trained*]: "Ὡςπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἴονται γιγνώσκειν ὃ ἂν βούλωνται γινῶναι, πρὶν ἂν ἐπισκέψωνται πότερον εὐπειθής ἐστὶν ἢ δυσπειθής. *Xen. Mem.* iv. 1, 3.

ἀπειθής (ὁ, ἡ), *one that cannot be persuaded* or made to obey, *disobedient, undisciplined*, speaking of slaves and soldiers, in Xenophon: Τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππεῖς, οἱ δοκοῦσι καλοκαγαθία προκεκρίσθαι τῶν πολιτῶν ἀπειθεστάτους εἶναι πάντων. *Xen. Mem.* iii. 5, 19. [In *Th.* ii. 84, 3, of a ship; *unmanageable*.] It is also used with an active meaning, *one who does not persuade*.

ἀνυπήκοος (ὁ, ἡ), *not subject, rebellious, disobedient (to)*: Ἀφίλοσοφον καὶ ἄμουσον πᾶν ἀποτελοῖ τὸ γένος, ἀνυπήκοον τοῦ θειοτάτου τῶν παρ' ἡμῖν. *Plat. Tim.* 73, 2.

δύσαρκτος (ὁ, ἡ), *difficult to govern*: Οὐδὲν γὰρ ἀνθρώπου δύσαρκτότερον εὖ πράσσειν δοκοῦντος. *Plut. Lucul.* 2.

194.

- 194 **δῶρον**, ου (τό), fr. δίδωμι, *that which is given, gift, present* in general: Οὐδὲ γὰρ τὰ δῶρα ἐπὶ τῷ ἑαυτοῦ κακῷ ἐκὼν οὐδεὶς λαμβάνει. *Xen. Cyr.* i. 6, 21.

δόμα, ατος (τό), a verbal of more recent date, *that which is given, gift*, which Philo the Jew thus distinguishes from δῶρον: Διατηρήσεις ὅτι δῶρα δομάτων διαφέρουσι· τὰ μὲν γὰρ ἔμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν, ἃ τοῖς τελείοις χαρίζεται ὁ θεός· τὰ δ' εἰς βραχύτατον ἵσταλται, ὧν μετέχουσιν οἱ εὐφυεῖς ἀσκηταὶ οἱ προκόπτοντες. *Philon. Jud.* ii. 172, 15.

ἀπόδομα, ατος (τό), *gift received*, used only when speaking of the receiver, according to Philo: Δόμα λέγων καὶ δόσεις ἀλλ' οὐκ ἀπόδομα, οὐκ ἀποδόσεις· ταῦτα μὲν γὰρ ἴδια τῶν λαμβανόντων, ἐκεῖνα δὲ τῶν χαριζομένων. *Phil. Jud.* i. 154, 14.

δόσις, εως (ἡ), *action of giving, donation*: Καὶ ὁ Θεμι-

στοκλῆς ἐκείνόν τε ἐθεράπενσε χρημάτων δόσει. *Thuc. i.* (194) 137.

δωρεά, ἄς (ῆ), *liberal present or gratuity, honorary recompense, prize*, implies more importance than δῶρον: thus Isocrates uses it in speaking of the prizes at the public games: Πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων, καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων, ὅτι τὰς μὲν τῶν σωμάτων εὐεξίας οὕτω μεγάλων δωρεῶν ἤξιωσαν. *Isocr. Panegy. 1.*

δώρημα, ατος (τό), *thing given*: 'Εγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἰδεξάμην παρ' Ἐκτορος δώρημα. . . . *Soph. Aj. 662.*

δωροδόκημα, ατος (τό), *act of venality, corruption*, the acceptance of a *bribe*: Δωροδόκημα δὲ τῶν ἀδίκων τούτων ἀνθρώπων καὶ θεοῖς ἐχθρῶν τοιοῦτον ἐγένετο. *Dem. de Cor. 10.*

δωροδοκία, ας (ῆ), *action of corrupting, or of submitting to be corrupted by presents (i. e. bribes), venality, corruption*: 'Επὶ δωροδοκίᾳ χρήματα δίδους. *Dem. in Steph. 1137, 3.*

δῶς, for δόσις, in Hesiod; hence the Latin *dos*: Δὼς ἀγαθή, ἀρπαξ δὲ κακὴ, θανάτοιο δότεира. *Hesiod. Oper. 354.*

δωτήνῃ (ῖ), ῆς (ῆ), *Ionian, gift*: Εἴ τι πόροις ξεινήϊον ἢ καὶ ἄλλως δοίης δωτήνῃν. *Od. ix. 268.*

γέρας, αος (τό), *prize, honorary recompense* with a view to distinction, as the double share of booty reserved for the Greek chieftains in the *Iliad*: Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοίμασας. *Il. i. 118.*

ἔδνον, ου (τό), always in the plural, *marriage presents, or dowry*, which the betrothed husband made to his betrothed wife, or her father: Τὴν ποτε Νηλεὺς γῆμεν ἔδν διὰ κάλλος ἐπαὶ πόρε μυρία ἔδνα. *Od. xi. 282.*

ξεινέϊον, ου (τό), with ellipse of δῶρον, *gift of hospitality*: Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά. *Il. vi. 218.*

πρεσβήϊον, ου (τό), fr. πρεσβύς, *honorary gift or recompense*: Πρωτῷ τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω. *Il. viii. 289.*

προῖξ, ἰκός (ῆ) [*Att. προίξ*], that which a man gives freely away of his own, *gratuity, largess*, in Homer: Ἀργαλέον γὰρ ἔνα προικὸς χαρίσασθαι. *Od. xiii. 15.* [*In post-Homeric writers, marriage portion, dowry.*]

φερνή, ῆς (ῆ), fr. φέρω, the woman's *dowry*, and in the poets in the plural, in general, *presents*: Λάζυσθε φερνάς

- (194) τάσδε, παῖδες, ἐς χέρας, καὶ τῇ τυράννῳ μακαρία νύμφη δότε φέροντες. *Eur. Med.* 956. [In prose, *Hdt.*]

E.

195.

- 195 ἐγκώμιον, ου (τό) (ἐν κώμῳ), *eulogy*, originally a composition in verse in honour of a man, in which respect it differed from ὕμνος: "Ὡστ' εἰς ἐμαντὸν καὶ τὸν υἱὸν τουτονὶ ἐπ' εὐτυχίαισιν ἀστέον μούγκωμιον. *Aristoph. Nub.* 1205. Later, 1. public and solemn eulogy spoken or written, set speech in prose, *laudatory discourse, panegyric*: Σοφιστοῦ δέ τινος μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους· Τίς γὰρ αὐτόν, ἔφη, ψέγει; *Plut. Apophth. Lac.* ii. 217, d. 2. *Subject or matter of praise*: Καὶ τοι τρία ἐν ἐκείνῃ τῇ ἡμέρᾳ πᾶσιν ἀνθρώποις ἔδειξαν ἐγκώμια Θηβαῖοι καθ' ὕμῶν τὰ κάλλιστα. *Dem. de Cor.* 63.

αἶνος, ου (ὁ), *praise*, in the poets [and *Hdt.*]: Οὐ μὲν τοι μέλεος εἰρήσεται αἶνος. *Il.* xxiii. 795.

ἔπαινος, ου (ὁ), more used in prose than the simple form, *praise*, in general, but with reference to particular facts: Πλείστων μὲν οὖν ἀγαθῶν αἰτίους καὶ μεγίστων ἐπαίνων ἀξίους ἡγοῦμαι γεγενῆσθαι τοὺς τοῖς σώμασιν ὑπὲρ τῆς Ἑλλάδος προκινδυνεύσαντας. *Isocr. Paneg.* 22.

αἶνεσις, εως (ῆ), action of praising, *praise*, in the O. and N. T.: Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ. *Hebr.* xiii. 15.

εὐλογία, ας (ῆ), 1. *EULOGY*: Καὶ τὴν εὐλογίαν ἄμα, ἐφ' οἷς νῦν λέγω, φανεράν σημείοις καθιστάς. *Thuc.* ii. 42. 2. In the N. T., *blessing* (pronounced), *benediction*: Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. *Jacob.* iii. 10.

πανηγυρικὸς λόγος (πανήγυρις), set speech composed in order to be delivered at the Πανηγύρεις or solemn festivals, such as the famous Πανηγυρικὸς of Isocrates, composed in honour of the city of Athens, *panegyric*: Ἀπερ ἐν τῷ Πανηγυρικῷ λόγῳ τυγχάνω συμβεβουλευκώς. *Isocr. Philipp.* 84, b.

ὕμνος, ου (ὁ), *song* in honour of the gods only, *HYMN*:

Ειδέναι δὲ ὅτι ὅσον μόνον ὕμνους θεοῖς καὶ ἐγκώμια τοῖς (195)
ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν. *Plat. Pol. x.*
607, a. [Not of the gods *only*; cf. Lid. and Scott sub voc.]

196.

ἔθος, εὖς (τό), habit, in general, speaking of individuals, 196
and of nations, prop. and fig., *custom, usage*: Ἴσως δὲ,
εἶπον, παρὰ τὸ ἔθος γέλοια ἂν φαίνοιτο πολλὰ περὶ τὰ νῦν
λεγόμενα, εἰ πεπράζεται ἢ λέγεται. *Plat. Pol. v. 452, a.*

ἦθος, εὖς (τό), Ionic form of ἔθος, found in the proper
sense only in Homer and Herodotus, who use it only in the
plural, ἦθεα, *haunt, abode, usual home*: Ῥίμφα ἔ γούνα φέρει
μετά τ' ἦθεα καὶ νομὸν ἵππων. *Il. vi. 511.* Although the
two words, ἦθος and ἔθος, are identical in their origin, usage
has given them very different significations. Thus the form
ἦθος was adopted by the Attic writers, and used by pre-
ference in the fig. sense, to express *moral habit, character,*
moral disposition, the result of habit; as we learn from
Aristotle: Τὸ γὰρ ἦθος ἀπὸ τοῦ ἔθους ἔχει τὴν ἐπωνυμίαν.
ἠθικὴ γὰρ καλεῖται διὰ τὸ ἐθίζεσθαι. *Aristot. Eth. Nic. i. 6.*
The grammarians have noticed a difference in the use of
the singular and plural; acc. to Phrynichus, with adjectives
usage requires the singular ἦθος in preference to the plural
ἦθη, and this rule is generally confirmed by good writers:
Πρᾶος τὸ ἦθος, *Plat. Phædr. 243, c, of a gentle character.*
In the plural ἦθη, *moral habits, character, manners*: Βλέ-
πων εἰς ἦθη καὶ τρόπους. *Plat. Leg. xi. 924, d.*

ἔθισμα, αὖς (τό), *that to which one accustoms oneself,*
habit or custom: Τὸ δὲ μὴ ποτε σὺν ὀργῇ τῷ ἵππῳ προσ-
φέρεσθαι ἐν τούτῳ καὶ δίδαγμα καὶ ἔθισμα πρὸς ἵππον ἄριστον.
Xen. Hipp. 6, 13.

ἔθισμός, οὔ (ὁ), *accustoming, habituation*; the old French
accoutumance [hence *habit, custom*]: Τῶν ἀρχῶν δὲ αἱ μὲν
ἐπαγωγῇ θεωροῦνται, αἱ δὲ αἰσθήσει· αἱ δὲ ἐθισμῷ τινι (*by*
a kind of tact, the result of practice). *Aristot. Eth. Nic.*
i. 7.

ἀγωγή, ἦς (ῆ), *conduct, mode of life* in the N. T.: Σὺ δὲ
παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ. *Timoth. ii.*
3, 10.

- (196) ἀναστροφή, ἥς (ῆ), *life, conduct; mores*, in the N. T. : Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττει σοφίας. *Jacob. 3, 13.*

διάθεσις, εως (ῆ), *disposition*, physical or moral; fig. in Plato : Ὡς νῦν ἡμῶν ἑκάτερος ἔξιν ψυχῆς καὶ διάθεσιν ἀποφαίνειν τινὰ ἐπιχειρήσει τὴν δυναμένην ἀνθρώποις πᾶσι τὸν βίον εὐδαιμόνα παρέχειν. *Plat. Phileb. 11, d.*

ἔξις, εως (ῆ), *habit*, principally of the body, and sometimes moral habit, *habitus* : Ταύτην γὰρ τὴν ἔξιν ὑγιεινὴν τε ἱκανῶς εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. *Xen. Mem. i. 2, 4.*

ἐπιτήδευμα, ατος (τό), *institution, national custom* : Τῆς τε Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε, καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. *Thuc. i. 138.*

λήμα, ατος (τό), *will, desire*, in Herodotus and the poets after Homer, among whom it is generally used for the principle of all the various sentiments which the poet wishes to call into play; hence it has been generally rendered by *animus, heart*; it seems to approach the notion of the natural character or disposition in the following passage of Euripides : "Ἕκιστα τοῦμὸν λῆμ' ἔφν τυραννικόν. *Eur. Med. 348.*

ὀργή, ἥς (ῆ), in Pindar and Theognis, *inclination, instinct* : Γηγνώσκων ὀργὴν, ἣν τιν' ἕκαστος ἔχει. *Theogn. 312.*

ῥυθμός, ου (ὀ), *disposition, way, humour* : Μὴ ποτ' ἐκαινέσθης πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ. *Theogn. 956-7.*

συνήθεια, ας (ῆ), *habit*, with reference to the whole of a man's actions, and the result, to physical acts, and the rule of life : Ἡ γὰρ συνήθεια τοῦ ἔργου παρέξει αὐτοῖς πλεον τι εἰδέναι. *Xen. Cyneg. 12, 4.*

τρόπος, ου (ὀ), fr. *τρέπω*, expresses the notion of change in actions or things, and their present relative state, consequent upon the change. It is the modification of the usual state, the *turn* which it takes under such and such circumstances; hence, fig., *mode, manner of being or conducting oneself, character (and conduct)* : Σκόπει δὲ ὅσαι μεταβολαὶ γεγόνασιν εἰς ἥθος ἀνδρῶν καὶ βίον· ἥ καὶ τρόπος ὠνομάσθη τὸ μεταβάλλον αὐτοῦ καὶ ἥθος, ὥς πλεῖστον αὐτοῦ ἐνδύεται τὸ ἔθος, καὶ κρατεῖ μάλιστα καθαπτόμενον. *Plut. de sera Num. Vind. 6.* "Ὅσοι ἐπιτήδευοι πρὸς τὴν τῆς φυλακῆς φύσιν ἂν εἶεν ἡλικίας

τε καὶ μαθημάτων ἐνδράμεσι καὶ τρόπων ἤθεσι καὶ ἔθεσι. *Plat.* (196) *Legg.* xii. 968, c. We apply the word ΤΡΟΠΕ in rhetoric to different figures of speech, in which the words are used out of their proper meaning in a metaphorical sense; e. g. the figures catachresis, metonymy, euphemism, are tropes.

Φυή, ἥς (ή), *natural constitution*: Φυᾷ δ' ἕκαστος διαφέρομεν, βιοτὰν λαχόντες. *Pind. Nem.* vii. 79.

φύσις, εως (ή), *nature, natural constitution*: "Ὁμοιον γάρ τι τὸ ἔθος τῇ φύσει· ἐγγὺς γάρ καὶ τὸ πολλάκις τῷ αἰεί, ἔστι δ' ἡ μὲν φύσις τοῦ αἰεί, τὸ δὲ ἔθος τοῦ πολλάκις. *Aristot. Rhet.* i. 11.

χαρακτήρ, ἥρος (ό), fr. χαράσσω, *mark traced out, sign, CHARACTER*, as we use the word, and most commonly fig.: Ἡ τῶν τροπῶν ἀρετὴ τηλικούτον εὐδοξίας χαρακτῆρα τοῖς ἔργοις ἐπέβαλεν. *Isocr. ad Dem.* 4. In the Sept., *customs*: Καὶ τῆς ἀρχῆς κρατήσας, εὐθέως πρὸς τὸν Ἑλληνικὸν χαρακτῆρα τοὺς ὁμοφύλους μετέστησε. *Mach.* ii. 4, 10. There are no instances of χαρακτήρ being used fig., as our word, for moral character.

197.

εἴθε, poetic αἴθε, adverb, from εἰ or αἰ, *si*, and θε, particle 197 of motion from one place to another; hence used to express desire, *if, if it might or could be, would that*: Αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο ὄσσον ἐμοί, τάχα κέν ἐκύνες καὶ γῦπες ἔδονται. *Il.* xxii. 41.

ὄφελον, second aorist of the verb ὀφείλω, *I owe*; it is used in construction with ὥς, retaining its personal forms: ὥς ὄφελον ἐγώ, ὄφελες σύ, ὄφελεν ἐκεῖνος, the particle *ἄν* being understood, and signifies literally, how I ought, how thou oughtest! = *would that I, would that you!* &c. The grammarians, in comparing these two words, make no difference between them but that of the grammatical construction; it would seem, however, that there is a difference of meaning besides. Εἴθε seems to express a simple wish, a supposition, entertained by one who wishes for that which has never yet existed, and never can exist. The verb ὀφείλω, on the contrary, supposes the possibility of the thing, and gives greater strength and energy to the wish expressed by it. It is the earnest aspiration of one who, in reviewing the past, gives his hearers to understand, that what has taken place, either ought not to have been at all, or to have

- (197) been differently. Thus Helen, accusing herself of the miseries she had occasioned, says: "Ὡς μ' ὄφελ' ἤματι τῇ ὅτε με πρῶτον τέκε μήτηρ, οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα εἰς ὄρος. *Il.* vi. 345. Homer unites the two words in one line: Αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων, ἦσθαι. *Il.* i. 415. [It is not, of course, meant that *present possibility* is conveyed. Cf. *Xen. An.* ii. 1, 4: 'Ἄλλ' ὄφελε μὲν Κύρος ζῆν. The notion is that of a *now recognized fitness, convenience, use*, or the like, in a state of things different from the actually existing state.]

ὄφελον, improperly termed an adverb by the grammarians, is only the Ionic form of ὠφελον, which in the later writers came to be used in an irregular manner, without distinction of person. It is scarcely found but in the Scriptures and the writings of the Fathers: Καὶ ὄφελόν γε ἐβασιλεύσατε. *1 Cor.* iv. 8.

198.

- 198 εἰκών, ὄνος (ῆ), fr. εἶκω, an *image* made to resemble any thing seen, a faithful representation of a man, or object of any kind, prop. and fig.; hence *figure, statue, portrait*, in general: Καὶ χαλκῇν εἰκόνα ὥσπερ Ἀρμοδίου καὶ Ἀριστογείτονος ἔστησαν πρῶτον. *Dem. in Leptin.* 478, 4.

[εἰκῶ, οὗς (ῆ), Attic and poet. form of the above [only in gen. sing., and acc. sing. and pl.]: Θηρὸς ἐχθίστου δάκους εἰκῶ φέροντα πολεμίας ἐπ' ἀσπίδος. *Æsch. Sept.* 537.

εἰκασμα, ατος (τό), *likeness, image*: Ἐχθρὸν εἰκασμα βροτοῖς τε καὶ δαροβίοισι θεοῖσι. *Æsch. Sept.* 502.

εἰκόνισμα, ατος (τό), synonyme of the preceding, *likeness, portrait*, in the Anthology: Τοῦτ' ἐγὼ τὸ περισσὸν εἰκόνισμα τοῦ κωμωδογέλωτος ἔστασ'. *Anthol. Pal. Phalæc.* xiii. 6.

ἄγαλμα, ατος (τό), fr. ἀγάλλω, at first a work of art of great value, from the material used and the execution of it, or perhaps also from the perfection that was aimed at in it, in order to make it worthy of being offered to the gods; hence it was used generally of things consecrated in temples. Later, *statue*, but of gods and demi-gods only, and as an ideal representation, such as the Minerva of Phidias at Athens: Φημὶ γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς Σειληνοῖς τούτοις τοῖς ἐν τοῖς ἔρμογλυφείοις καθημένοις . . . , οἳ δίχα διοιχθέντες φαίνονται ἐνδοθεν ἀγάλματα ἔχοντες θεῶν. *Plat. Conv.* 215, b. It is used for the statue of a man in debased Greek.

ἀνδριάς, ἄντρος (ὁ), fr. ἀνὴρ, *statue of a man only*, and (198) without restriction to any particular kind of material: Εἵ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκώς ἀνδριαντοποιεῖν. *Xen. Mem.* iii. 1, 12.

βρέτας (τό), fr. βρότος, representation or *statue of a god* under the figure of a man, in the tragedians and Aristophanes: Πότερα δὴτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων; *Æschyl. Sept.* 94. [In late prose, *Strabo*.]

εἶδωλον, ου (τό), 1. *figure, resemblance*, signifies, in general, a simple appearance made to deceive: Γυναικὸς εἶδωλον χρύσειον τρίπηχυν τὸ Δελφοὶ τῆς ἀρτοκόπου τῆς Κροίσου εἰκόνα λέγουσιν εἶναι. *Herodot.* i. 51. 2. IDOL, figure representing the false gods of the heathens, in the O. and N. T.: Οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἶς. 1 *Cor.* viii. 4.

ξύανον, ου (τό), fr. ξέω, a figure carved in wood; the first word in use to denote a statue, which was afterwards applied to statues of all kinds of material, and to works of art: Καὶ τὸ ξύανον ἔοικεν ὥς κυπαρίσσινον χρυσῷ ὄντι, τῷ ἐν Ἐφέσῳ. *Xen. An.* v. 3, 12.

199.

εἶναι, *to be, to exist*, in a widely-extended sense; used of 199 things already in existence;

γίγνεσθαι, and, in and after Aristotle, γίνεσθαι, from γένω, *to be born, to become*; hence *to be*. According to the grammarians, it is used of things which are not yet in existence, but which may or ought to be so, thus: Ὁ παῖς ἔσται ἀνὴρ. Γενήσεται τὸ ἄριστον. It is also used, according to Eustathius (1724, 41), of certain objects, the production of which is instantaneous, as wind, rain, daylight, &c.; and of others in this respect that are analogous to them, as a cry, an assembly, &c.; and, lastly, fig. of sentiments and affections, as thought, fear, &c. And this use belongs principally to certain tenses, as the perfects, γέγονα, and Epic, γέγαα, and the second aorist, ἐγενόμην, γενέσθαι, *to be born*; hence *to be*, since birth: Νεώτεροι οἵπερ ἐμεῖο ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν. *Il.* iv. 323. Acc. to the grammarians, γίγνεσθαι was synonymous with εἶναι in Ionic writers; however, it is impossible not to recognize, in the first of these verbs, the ever present notion of *birth, production*,

(199) especially in Homer, a notion which is still found in writers of a more modern date, although the two verbs have often been confounded.

κύρειν [and κυρεῖν. See *Lex.*], synonyme of τυγχάνειν, the Fr. *se trouver*, to chance to be, to be at some particular time: Βωμῶ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ θύων ἔκυρον. *Soph. Œd. Col.* 1158.

πέλειν, defective verb, used in the third persons of the active voice, and, more commonly, of the middle; it is said by the grammarians to be identical, in meaning, with εἶναι, but it differs from it by carrying with it the notion of motion, and habit: Ζεῦ πάτερ, ἡ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων ἀνδρῶν ἡδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται. *Il.* xiii. 632.

τυγχάνειν, to be as the consequence, or, rather, the result, of a certain mode of proceeding, *to be by chance, to happen to be*, se trouver: Καὶ αὖθις ὡς μέγιστον τῶν ἀγαθῶν τυγχάνει. *Plat. Phædr.* 263, d. Hence the frequent use of this verb with participles, and often even with ὦν, a use which the grammarians improperly consider as a pleonasm: Ἄρ' οὖν, ὃ Ἰππόκρατες, ὁ σοφιστὴς τυγχάνει ὦν ἔμπορος τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ψυχὴ τρέφεται; *Plat. Prot.* 313.

ὑπάρχειν, *to be at or from the beginning of a thing, or from the first existence of it, to be originally*: Ὑποκείσθω δ' ἡμῖν εἶναι τὴν ἡδονὴν κίνησιν τινα τῆς ψυχῆς καὶ κατάστασιν ἀθρόαν καὶ αἰσθητὴν εἰς τὴν ὑπάρχουσαν φύσιν. *Aristot. Rhet.* i. 11.

φύειν, in the perfect πέφυκα, and the second aorist ἔφυν (in which tense it takes the signification of the present), *to be born*; hence, to be after its nature, according to its natural constitution, to be natural: Καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίγνεται. *Aristot. Rhet.* i. 11.

200.

200 εἰρήνη, ης (ῆ), fr. εἴρω, to tie, prop. a tie; hence *peace*: Οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι, ὅς τις πόλεμον πρὸ εἰρήνης αἰρέεσθαι· ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτονσι· ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. *Herodot.* i. 87.

ἀνοχή, ῆς (ῆ), fr. ἀνέχω, *suspension of arms, truce*: Τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; *Xen. Mem.* iv. 4, 17.

ἀνακωχή, ῆς (ῆ), a form to which many grammarians, with reason, prefer ἀκοκωχή. It is found only in Thucydides:

Κορινθίοις μὲν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ δι' (200) ἀνακωχῆς πώπορ' ἐγένεσθε (never had so much as a truce). *Thuc.* i. 40. It is one of the words which Dionysius of Halicarnassus criticizes (ad Amm. de *Thuc.*), and considers obsolete and unintelligible.

διοκωχή, ἥς (ῆ), *interruption, cessation*; hence *truce*, in speaking of an epidemic: Ἡ νόσος τὸ δεύτερον ἐπέπεισε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δὲ τις ὅμως διοκωχή. *Thuc.* iii. 87. [*Truce* in *Dio Cass.*]

ἐκεχειρία, ας (ῆ), *armistice*: Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελώοις ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους. *Thuc.* iv. 58.

ἄρκιον, ου (τό), fr. ἄρκος, *victim over which oaths were taken*; hence the Epic phrase, ἄρκια τίμνειν, to sacrifice the victims, which, even in its proper sense, as the Latin *fœdus icere*, is equivalent, in Homeric language, to *to swear, or make a truce, an agreement*: Φιλότῃτα καὶ ἄρκια πιστὰ ταμόντες. *Il.* iii. 256.

σπονδή, ἥς (ῆ), fr. σπένδω, prop. *libation*; hence, by ext., *agreement, treaty*, because it was during libations, made in honour of the gods, that the oath was taken on each side to cease from hostilities. Of these ceremonies no trace is found out of the Homeric writings: Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἥς ἐπέπιθμεν. *Il.* iii. 159. In the historians, fig., *truce, treaty, peace*¹ [in pl.]: Παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους. *Xen. Anab.* iv. 1, 1.

συνθήκη, ἥς (ῆ), *convention, treaty, compact of alliance*: Οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατὴρ ἐψεύσατο καὶ οὐκ ἐξημέδου τὰς πρὸς ἡμᾶς συνθήκας; *Xen. Cyr.* iii. 1, 12.

201.

ἕκαστος, *each* one separately, is used of each individual 201 of many, or of a great number of individuals, occupied with one thing only: Κελεύων κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον. *Il.* ix. 11.

πᾶς, πᾶσα, *all*, in the distributive sense, used of indi-

¹ [Andoc. (24, fin.) restricts the meaning of σπονδαί too much: εἰρήνην μὲν γὰρ ἐξ ἴσου ποιοῦνται πρὸς ἀλλήλους ὁμολογήσαντες περὶ ὧν ἂν διαφέρωνται· σπονδὰς δὲ, ὅταν κρατήσωσι κατὰ τὸν πόλεμον, οἱ κρείττους τοῖς ἡττοσιν ἐξ ἑπιταγμάτων ποιοῦνται.]

- (201) *viduals of the same species, as the French use tout, tout homme est sujet à la mort, where the Greeks would say πᾶς ἄνθρωπος, and not ἕκαστος, which word only indicates a particularity of the individual; whereas πᾶς indicates that which is particular to the individual in common to the species in general. Thus it is found in the Iliad, in speaking of a swarm of wasps: Τοὺς δ' εἶπερ παρά τις τε κιὼν ἄνθρωπος ὁδίτης κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες, πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. Il. xvi. 264.*

ἐκάτερος, ἕρα, each one of two, the one or the other, in speaking of two persons, of two towns, &c.: Οὐ μὴν οὐδὲ τῶν πρὸ τοῦ πολέμου τούτου γεγενημένων, καὶ δυναστευσάντων ἐν ἑκατέρῃ ταῖς πόλεσιν, δίκαιον ἀμνημονεύειν. Isocr. Paneg. 22.

202.

- 202 *ἐκεῖ, adverb, there, in speaking of a place at a distance, or apart from that where one happens to be, illic: 'Ἐπεὶ δ' ἐκεῖ ἐγένοντο, πολὺ ἐπλεονέκτει ὁ Πελοπίδας παρὰ τῇ Πέρσῃ. Xen. Hellen. vii. 1, 34. It is plain, from this instance, that the grammarians are wrong in thinking that the use of this adverb necessarily implies motion. [It is found with verbs of motion on the same principle that ἐν with the dat. is often employed instead of εἰς with acc. (Gr. 1433; Jelf, § 645)].*

ἐκεῖθεν, thence, from that place, speaking of a foreign country, or one we have left: Νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους θανεῖν. Eur. Heracl. 41.

ἐκεῖθι, there, in that place, illic: Τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκεῖθι δαῖτα πτωχεύῃ. Od. xvi. 10. [Hdt. 1, 182.]

αὐτόθι, there, in that very same place: Ἦλυθες ἐκ πολέμου! ὡς ὠφελος αὐτόθ' ὀλέσθαι! Il. iii. 428.

αὐτοῦ, on the very spot; there or here: Εἰπέ μοι, ἔφη, ὦ Ἀρμένιε, πότερα βούλει αὐτοῦ μένων τῇ λιμῇ καὶ τῇ δίψῃ μάχεσθαι; Xen. Cyr. iii. 1, 3.

δεῦρο, hither, here, of the place where the speaker is; with and without motion in prose and poetry: Δεῦρ' ἴθι, νύμφα φίλη. Il. iii. 130. [With verbs of rest there is a previous motion implied. See remark on ἐκεῖ.]

δεῦτε, which, acc. to Buttmann, is the contraction of δεῦρ' ἴτε, is only used in speaking to several persons [as ahorta-

logy particle]: Δεῦρ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' (202) αὐτῇ δώομεν Ἀτρεΐδῃσιν ἄγειν. *Il.* vii. 350.

ἐνθα, *there, where*, is most frequently the correlative of ἐνθα or ἐνταῦθα, expressed or understood: Ἐπειδὴν δὲ καταστῶμεν εἰς τὸν δρόμον, ἐνθα περιπατοῦμεν. *Xen. Cyr.* ii. 3, 15.

ἐνθάδε, *here, hither*, in this same place, or to this same place; that is, with or without motion, in prose and poetry: Σὲ δέ τ' ἐνθάδε γυῖπες ἔδονται. *Il.* xvi. 836. Τοῦ δ' αὐταῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161. Ἐνθα and ἐνθάδε are also adverbs of time, and are used for τότε, *then*.

ἐνταῦθα, *there, here, huc*, with and without motion: Μέλλουνσι γάρ σ' ἐνταῦθα πέμψειν, ἐνθα μήποθ' ἡλιού φέγγος προσόψει. *Soph. Electr.* 381. [Also of time, = *then*, but only with ref. to a state of things then existing. Cf. *Th.* i. 11, οὐδ' ἐνταῦθα, *ne tum quidem*.]

ἐνταυθί, *here*, in the Attic poets: Ἡ μὲν ὑμεῖς γ' ἔτι μ' ἐνταυθὶ μεταπέμψεσθον. *Aristoph. Plut.* 608.

ἐνταυθοῖ, *there, here, in this place*, without motion, *istic*: Ἐνταυθοῖ νῦν ἥσο κύνας τε σύας τ' ἀπερύκων. *Od.* xviii. 104. [Liddell and Scott, even in their last ed., follow Elmsley and Dindorff, in banishing this word from Attic prose. Stallbaum's note on *Phileb.* 15, a, should have settled this point: cf. Kühner, *Xen. Mem.* iv. 2, 13. It occurs without variation three times in *Pl. Apol. Soc.*; also *Dem. Lept.* 106. It properly = *huc*, but is used with *παρεῖναι*.]

203.

ἐκὼν, οὔσα, acc. to some, from εἶκω, to yield; acc. to 203 others, from ἤκα, perfect of ἵημι, *one who acts of his own good will*, or *with intention*, one who acts voluntarily: Ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθήσῃ μάχεσθαι. *Il.* xiii. 234.

ἐκούσιος, ἰα (ἐκὼν), *voluntary*, in opp. to βίαιος, *forced, compulsory*, and to ἀκούσιος, *involuntary*; used principally of actions: Βίαιους ἢ ἐκουσίας πράξεις. *Plat. Pol.* x. 903, c. Λέγω δὲ ἐκούσιον, ὃ ἂν τις τῶν ἐφ' αὐτῷ ὄντων εἰδὼς καὶ μὴ ἀγνοῶν πράττῃ. *Aristot. Eth.* v. 8. Sophocles uses it, in speaking of persons, for ἐκὼν: Οἷς θ' ἡμαρτεν οὐχ ἐκουσία. *Soph. Trach.* 1123. So, without variation, *Dem. Lept.* 106, *fin.*

ἐθελοντής, οὐ (ὅ), and poet., ἐθελοντήρ, ἦρος (ὅ), fr. ἐθέλω, *one who wishes*, is willing, *who acts voluntarily*, or *with a*

(203) *good will*: 'Εγὼ δ' ἀνὰ δῆμον ἑταίρους αἰψ' ἐθελοντῆρας συλλέξομαι. *Od.* ii. 292. It is used also substantively, as we use *volunteer*: Πολλοὶ δὲ αὐτῷ καὶ τῶν περιόικων ἐθελονταὶ ἡκολούθουν. *Xen. Hell.* v. 3, 9.

ἐθελήμῳς (ὁ, ἡ), poet. in Hesiod: Οἱ δ' ἐθελήμοι ἦσαν οἱ ἔργα νέμοντο. *Hesiod. Oper.* 107.

ἐθελήμων, ονος (ὁ), *one who is willing, who consents [who grants readily]*: Διὰ τὸ ἐθελήμονα εἶναι ὧν ἂν τις δέηται. *Plat. Crat.* 406, a.

ἐθελούσιος (ὁ, ἡ), *one who does a thing with a good will [of his own free will: οὐκ ἀνάγκη ἀλλ' ἐθελούσιοι. Xen. Cyr. iv. 2, 6]: 'Εγὼ σοι, ὦ Κῦρε, ἐθελούσιος ὑφίσταμαι. Xen. Cyr. vi. 3, 12. [Also of things that one does of one's own free will: e. g. τὸ ἐράν. Cyr. v. 1, 10.]*

ἐθελουργός (ὁ, ἡ), in the Fathers, *one who acts from his own will*: Αὐτοκέλυστος καὶ ἐθελουργὸς σπουδῇ. *Phil. Jud.* ii. 220, 38.

αὐθαίρετος (ὁ, ἡ), fr. αἰρέομαι, prop. *what a man chooses, or may choose himself; taken or chosen freely*: "Ἐως ἔτι αὐθαίρετος ἀμφοτέραις ἡ εὐβουλία. *Thuc.* i. 78. Θανάτῳ αὐθαίρετῳ ἀποθνήσκει (by a voluntary death). *Xen. Hellen.* vi. 2, 36. Sometimes speaking of persons, *self-chosen, self-elected*: Αὐθαίρετοι στρατηγοί. *Xen. An.* v. 7, 17.

αὐτόβουλος (ὁ, ἡ), *one who is his own counsellor, who consults nobody but himself*: 'Αλλ' αὐτόβουλος ἴσθ', ἀπεννίπῳ δ' ἐγώ. *Æsch. Theb.* 1060.

αὐτοκέλυστος (ὁ, ἡ) (κελεύω), *that which receives no impulse or command but its own*: Αὐτοκέλυστος ὁρμή. *Greg. de Hom.*

αὐτοκίνητος (ὁ, ἡ), fr. κινέω, *self-moved*: 'Αντίκειται . . . ὡς ἀκίνητος ἐξ ἑαυτῆς πρὸς αὐτοκίνητον. *Plut. de Prim. frigid.* 17.

αὐτόματος, η (μάομαι), *that which moves or acts of its own movement, or spontaneously*: Καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα αὐτομάτῃ πολλὸν τε καὶ ἄφθονον. *Hesiod. Oper.* 105. 'Ἐάν που αὐτόματοι περιτύχῃσι τῇ ἀρετῇ. *Plat. Prot.* 320, a. Speaking of things, *spontaneous, natural, without apparent cause*: 'Απὸ τοῦ αὐτομάτου, *Plat. Prot.* 323, c, *naturally, of itself, by chance as it were*. In mechanics, acc. to Eustathius (*ad Il.* iv. 408), those machines are called τὰ αὐτό-

ματα, which move by internal clock-work. Hence we (203) have given the name of *automatons* to machines which imitate the motions of living bodies.

204.

ἐλαύνειν, properly *to drive on, force on before*; hence *to drive before one, to repulse*, in order *to remove to a distance*, or *disperse*: Καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας Ἀργείους κτείνεσκε. *Il.* xxiv. 392.

διέσθαι (δίω), prop. *to put in fear*; hence *to put to flight, to pursue* a beast in hunting, or the enemy: Αἶε Ζεὺς δώρσιν . . . νεῖκος ἀπωσαμένους, δηλοῦς προτὶ ἄστυ διέσθαι. *Il.* xii. 275.

διώκειν, elongated form of the preceding word (δίω), used both in prose and poetry, prop. *to frighten*; hence *to pursue* that which flees, whether in the hunt or in battle, in order to take it or kill it: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνέεσαν ἀλλ' ἦρουν τινας αὐτῶν. *Xen. Cyr.* i. 4, 21.

σεύειν, *to rush in pursuit*: Ὀπκότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίονδε. *Il.* xx. 148.

205.

ἐλαφος (ὁ, ἡ), *stag, hind*: Εὐρών ἢ ἐλαφον κεραὸν ἢ ἄγριον αἶγα. *Il.* iii. 24.

ἐλλός, οὔ (ὁ), *fawn*; *kinskins*, in the *Odyssey*: Ἐν προτέρῳσι πόδεσσι κύων ἔχε ποικίλον ἐλλόν. *Od.* xix. 228. [And *Soph.* fr. 105.]

κεμάς, ἄδος (ἡ), acc. to Eustathius, *fawn*, already larger than *νεβρός*: acc. to others, *fallow deer* [or a sort of antelope, Pape]: Ἡ κεμάδ' ἡτέ λαγῶν ἐπείγετον ἐμμενὲς αἰεί. *Il.* x. 361.

νεβρός, οὔ (ὁ), *fawn* of the hind: Νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης. *Il.* viii. 248.

206.

ἔλεος, εὖς (τό), *pity, compassion*: Ἔσθω δὲ ἔλεος· λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ. *Aristot. Rhet.* ii. 8.

ἐλεημοσύνη, ης (ἡ), *sentiment of pity*: Μὴ σὺ γ' ἐμεῖο πάθης κακὸν εἵνεκα, τῆσδε ἀντ' ἐλεημοσύνης. *Callim. in Del.* 151. In the N. T., *ALMS*: Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. *Matth.* vi. 1.

ἐλεητός, ὅς (ἡ), *inclination to pity*, found only in the *Odyssey*: Οὐκ ὀπίδα φρονιόντες ἐνὶ φρεσὶν, οὐδ' ἐλεητύν. *Od.* xiv. 82.

οἰκτιρμός, οὔ (ὁ), *pity, commiseration, compassion*, in the

(206) plural in Pindar and the N. T.: Κρέσσων γὰρ οἰκτιρμῶν φθόνος. *Pind. Pyth. i. 164.*

οἰκτισμα, ατος (τό), *that which excites pity, miserable state*: Ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα βλέψας πεπανθῆς. *Eur. Heracl. 159.* [Surely it means *lamentations* here.]

οἰκτισμός, οῦ (ό), fr. οἰκτίζω, *mark of pity* [No]: Κριτόβουλος δὲ καὶ ἐξεκάγχασεν ἐπὶ τῷ οἰκτισμῷ αὐτοῦ [not 'burst out a laughing for his only mark of pity,' but 'at his piteous complaint']. *Xen. Conv. i. 16.*

οἶκτος, ου (ό), *pity that shows itself by signs, or outward proof*: Δικλᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι, σῆς παιδὸς οἶκτω. *Eur. Hec. 519.*

207.

207 ἐλεύθερος, ἐρα (ἐλεύθω), *free, speaking of persons*: Ἐὰν δὲ δούλος ἐλεύθερον ἐκῶν, εἴτε αὐτόχειρ, εἴτε βουλεύσας ἀποκτείνῃ. *Plat. Legg. ix. 872, b.* [But also of *things* that are characteristic of a *free born man*: ἡθος ἐλεύθερον. *Pl. Legg. 5, 741, e.*]

ἐλευθερικός, ή, *of or belonging to liberty*: Τὸ δ' ἐλευθερικὸν καὶ ἀνελεύθερον ἀκριβῶς μὲν οὐ ῥᾶδιον νομοθεεῖν. *Plat. Legg. xi. 919, c.*

ἐλευθέριος, ια, *worthy of a free man, liberal, speaking of things, of actions*; *liberalis*: Πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς εὐτίμος καὶ ἐλευθέριος ὁ βίος παρασκευασθήσεται. *Xen. Cyr. iii. 3, 27.*

ἀπελεύθερος (ό, ή), *slave freed by his master*: Δούλη μὲν ἔαν συμμίσῃ δούλῳ ἢ ἐλευθέρῳ ἢ ἀπελευθέρῳ, πάντως τοῦ δεσπότου ἔστω τῆς δούλης τὸ γεννώμενον. *Plat. Legg. xi. 930, d.*

ἐξελεύθερος (ό, ή), *one who has been set free, after having been reduced to slavery for debts, or for any other cause, acc. to the grammarians and Eustathius (ad Odyss. 1751, 2); acc. to Hesychius, the son of a freed slave.* The difference which existed in ancient Greek between these two words ceased to be recognized in process of time; for the author of the compilation, preserved to us under the name of Ammonius, says that, in his time, the two words were

used indiscriminately in the same sense. Thus Dion Cass. (207) employs ἐξελεύθερος for ἀπελεύθερος: "Ἴνα μήτε κακῶς ἀκούῃ ὅτι ἐξελεύθερος αὐτοῦ ἡργυρολόγησεν ὥστε καὶ ἐς τηλικούτον ἀνάλωμα ἐξικέσθαι. *Dion. Cass.* xxiii. 38.

ἀβασίλευτος (ὁ, ἡ), not governed by a king; having no king: Βάρβαροι δὲ Χάονες χίλιοι ἀβασίλευτοι. *Thuc.* ii. 80.

αὐτόνομος (ὁ, ἡ), one under the government of laws of his own making; independent, speaking of a people, a state: Οἱ δὲ τελευταῖοι οἶδε ἡκοντες, καὶ τοὺς Ἑλλήνας προαγορεύουσιν αὐτονόμους ἀφιέναι. *Thuc.* i. 140.

208.

ἔλκος, εὖς (τό), fr. ἐλκύω, rent of the flesh, wound of long standing, whether from a weapon of any kind, or formed of itself, running-sore, ulcer; *ulcus*: "Ὅθι μιν λίπον ἔλκει μοχθίζοντα. *Il.* ii. 723.

οὐλή, ἥς (ἡ), scar of an old wound: Οὐλὴν τὴν ποτέ μιν σὺς ἤλασε λευκῇ ὀδόντι. *Od.* xix. 393. [Cf. τραῦμα.]

πληγή, ἥς (ἡ), fr. πλήσσω, action of striking, blow given or received from near, blow, in general; mark, wound, or scar made by the blows, wound: Δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός. *Dem. de Cherson.* 102, 20. Ἀμα δὲ ἐπεδείκνυσαν τῶν ναρθηκοφόρων τὰς πληγὰς καὶ ἐν χερσὶ καὶ ἐν τραχήλοισι. *Xen. Cyr.* ii. 3, 20.

πλήγμα, ατος (τό), verbal from πλήσσω, blow struck: "Ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. *Eur. Iph. T.* 1366.

τραῦμα, ατος (τό), fr. τιτρώσκω, prop. hole; hence wound, in general: Ἀμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυνεν. *Xen. Mem.* iii. 4, 1.

τύμμα, ατος (τό), fr. τύπτω, poet.; 1. blow given or received: "Ἐτι σε χρὴ στερομέναν φίλων τύμμα τύμματι τίσαι. *Æsch. Ag.* 1440. 2. Wound or sore, which is the consequence of the blow, in later poets, and even that which has given the wound: "Ὅσσιχόν ἐστι τὸ τύμμα, καὶ ἀλίκον ἄνδρα δαμάσδει; *Theocr.* iv. 55.

ὤτειλή, ἥς (ἡ), fr. οὐτάω, poet., recent wound; vulnus: Αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὤτειλῃς. *Il.* iv. 140. [In prose, *Hippocr.*; in Attic prose, *Xen. An.* i. 9, 6.]

209.

ἐλπίς, ἰδος (ἡ), expectation, hope, but defined always [not always] by an epithet: Εἰς γὰρ τὸ προθυμίαν ἐμβαλεῖν στρα-

- (209) *τιώταις οὐδέν μοι δοκεῖ ικανώτερον εἶναι ἢ τὸ δύνασθαι ἑλπίδας ἀγαθὺς ἐμποιεῖν ἀνθρώποις. Xen. Cyr. i. 6, 19. 'Ελπίς is also found in a bad sense in the best writers.*

ἑλπωρή, ἥς (ῆ), hope: 'Ελπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα. Od. ii. 280.

*προσδοκία, ας (ῆ), looking for, expectation: *Ἦν πολλάκις προσδοκίας ἀγαθῶν ἐμβάλων ψεύδεται τις, τελευτῶν οὐδ' ὁπότεν ἀληθεῖς ἐλπίδας λέγῃ ὁ τοιούτος, πείθειν δύναται. Xen. Cyr. i. 6, 19.*

210.

- 210 *ἐναντίος, ἰα (ἀντίος), prop., face to face with another, opposite to, set against: 'Εναντίοι ἔσταν Ἀχαιῶν. Il. xi. 214. Hence, fig., adversary, in general, and specially in war: Οἱ ἐναντίοι, the enemy: 'Ορῶν ὑμᾶς πεφοβημένους τὸ πλῆθος τῶν ἐναντίων. Thuc. ii. 89.*

ἀντίπαλος (ὁ, ῆ), adversary in wrestling, prop. and fig.; hence enemy in war: 'Αντίπαλοι μὲν γὰρ οἱ πλείους ὥσπερ οὔτοι τῇ δυνάμει τὸ πλεον πῖσυνοι ἢ τῇ γνώμῃ ἐπέρχονται. Thuc. ii. 89.

δῆϊος, δηῖη (δαίω), Ionic, prop. one who burns, fig. hot, incensed; hence, with or without ἀνὴρ, enemy: Κτείνας δῆϊον ἄνδρα. Il. vi. 481.

δυσμενής (ὁ, ῆ) (μένος), ill-affected, one who has an ill-will to another, who has for a long time entertained invincible hatred against a friend. [This definition does not apply to Pl. Prot. 317: πολὺ δυσμενεστέρους παρέχεσθαι . . . τοὺς ἀνθρώπους.] Homer uses it often with ἀνὴρ, for armed enemy: Δυσμενέες δ' ἄνδρες σχεδὸν εἵεται. Il. x. 100.

ἐχθρός, ἁ, prop., one who hates, or is hated, hateful, speaking of persons, and of things; hence enemy, but more frequently a private enemy than an enemy in war; in prose and verse, in opp. to φίλος: Πρὸς μὲν τοὺς φίλους ἀπίστως, ρὸς δὲ τοὺς ἐχθροὺς ἀνάδρωος ἔχοντες. Isocr. Paneg. 41.

πολέμιος, ἰα, enemy armed, enemy in war: Τῶν μὲν συμμάχων καταφρονοῦντες, τοὺς δὲ πολεμίους θεραπεύοντες. Isocr. Paneg. 41. [Also as adj., hostile (to):—propr. and improp.]

ἀντιπόλεμος and ἀντιπολέμιος (ὁ, ῆ), enemy in war, in the

historians: Γνώμην ἔχε τὰ τῶν ἀντιπολέμων μὴ ἐπιλέγεσθαι (210) πρήγματα. *Herodot.* vii. 236. Ἄ δὲ λόγου μάλιστα ἄξια ἦ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν, ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμοι, τούτων μνησθήσομαι. *Thuc.* iii. 90.

211.

ἐνδον, adverb, *within, in the inside*; hence *in the house* = 211 *at home*; said of whatever [*is or*] is going on *in the place*, without implying the motion of going in or out: Ἔστι γὰρ ἐνδον χαλκός τε χρυσός τε. *Il.* x. 378.

εἶσω, and poet. ἔσω, indicates the motion of going into or entering the place: Καὶ νήισσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἶσω. *Il.* i. 71. The poets do not always observe this distinction; and Ammonius reproaches Sophocles with having used ἔσω for ἐνδον: Αἶ τ' ἔσω στέγης. *Trachin.* 204. In Euripides: Τὴν τ' ἔσω γραῖαν δόμων μητέρα. *Herac.* 584. [It is used with verbs of *rest* by the best prose writers: τὰ εἶσω νενοσηκότα σώματα (*Pl. Rep.* iii. 407, d): εἶσω τὴν χεῖρα ἔχοντα = *with the hand kept within the folds of the chiton*, i. e. not put forth to receive a bribe. *Dem.* 421. Both εἶσω and ἐντος sometimes = *citra*; as *intra* often does. εἶσω τῶν ὁρίων εἶναι. *Xen.* ἐντὸς τοῦ ποταμοῦ. *Hdt. Th.*]

ἐντός, adverb, *within, inwardly*; *intus, intra*; sometimes with a case after it, and then it acts as a preposition, as *in, within, in the inside of*: Τείχεος ἐντὸς ἰόντες. *Il.* xii. 374. [Also impr., *within such a time, such a degree of consanguinity, &c.* See end of the remark on εἶσω.]

ἐντοσθε, *within*: Ἄλλοι δ' ἐντοσθε μένουσιν. *Il.* xxii. 237.

ἐνδοθεν, rare in the historians, *from within, from the interior*; *ab intus*: Ἐνδοθεν λόγων τῶν σῶν ἀκούσας' ἐξέβην πρὸ δωμάτων. *Eur. Iph. A.* 819. [ἔξεμι ἐνδοθεν. *Pl. Com.* 174, e.]

ἐνδοθι, *within, in the inside*: Κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους. *Il.* vi. 498.

ἐνδοῖ or ἐνδοι, Syracusan and Æolic, for ἐνδον, in Theocritus: Ἐνδοῖ Πραξινόα; *Theocr.* xv. 1.

212.

ἐνδοξος (ὁ, ἡ), *glorious*: Πῶς Θεμιστοκλῆς ὁ τῶν καθ' 212 ἑαυτὸν ἀπάντων ἀνδρῶν ἐνδοξότατος ταῦτ' ἐποίησεν. *Dem. in Leptin.* 478.

ἐπίδοξος (ὁ, ἡ) is used improperly in the sense of *celebrated, illustrious*, in the Laconic apophthegms attributed to Plutarch: Εἰ μὴ πράττομεν δι' αὐτοῦ ἐκείνος ἀπάντων ἀνθρώπων.

- (212) ἐπίδοξότερος καὶ εὐγενέστερος ἐφάνη. *Pseudo-Plut. Apophth. Lacon.* 2. According to Phrynicius (*Phryn. Lobeck.* p. 132), ἐπίδοξος was never used in this sense but by illiterate persons. [Its meaning is : *expected with probability ; thought likely.*]

εὐδόκιμος (ὁ, ἡ), prop. approved ; hence *esteemed, distinguished* : Γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων. *Xen. Mem.* iv. 2, 1.

εὐδοξος (ὁ, ἡ), *full of glory, famous* : Καὶ ἄμα ἐλευθέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα. *Thuc.* i. 84. [Also of good repute, of a *high character*, generally : e. g. νέες. *Hdt.* vii. 99.]

κλεινός, ἡ (κλείω), in poets posterior to Homer ; very rare in prose, *famous, celebrated* : Αὐτὸς ὧδ' ἐλήλυθα ὁ πᾶσι κλεινὸς Οἰδῖπους καλούμενος. *Soph. Œd. R.* 8. [κλεινοῖς καὶ παλαιοῖς ἀνδράσιν. *Pl. Soph.* 243, a.]

κλειτός, ἡ (κλείω), publicly spoken of, *famous, celebrated, distinguished* : Ἄλλ' οὕτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων δεῖξαι . . . *Il.* iii. 451.

κλυτός, ἡ, fr. κλύω, what is heard spoken of, *known, famous*, very frequent in Homer, in speaking both of men and things : Ὡς εἰπὼν ὁ μὲν ᾤχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων. *Il.* xiv. 361.

εὐκλεής (ὁ, ἡ), *full of glory, famous, glorious* : Τοὺς μὲν ἀγαθοὺς καὶ εὐκλεεῖς εὐδαιμονεστάτους τῷ ὄντι νομίζειν. *Xen. Cyr.* iii. 3, 27.

κυδρός, ἡ, fr. κύδος, only in the feminine, in the *Iliad* and the *Odyssey*, as the epithet of Juno and other goddesses, and seldom of mortal beings worthy of respect, *august* : Ἦρῃ με προέηκε Διὸς κυδρὴ παράκοιτις. *Il.* xviii. 184. The superlative κυδιστός, likewise from κύδος, is more used.

κυδάλιμος (ὁ, ἡ), derivative of the preceding word, *honorable, noble*, epithet of warriors, and of the heart, as the seat and source of courage, in the *Iliad* : Ἄλλ' ἄγ', ὅστις Μενελάου κυδαλίμοιο. *Il.* iv. 100.

ἐπικυδής (ὁ, ἡ), *having glorious success, flourishing* : Προσθέμενος τοῖς ἑτέροις, ἐπικυδέστερα τὰ πράγματα τούτων ἐποίησεν. *Isocr. Paneg.* 38.

λαμπρός, ἄ, prop. *clear*, hence *brilliant, splendid ; clarus*, speaking of things ; sometimes *illustrious*, speaking of men : Οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν λαμπρὸν ποιῆσθαι μᾶλλον ἢ τοῖς ἔρωμένοις. *Soph. Œd. Col.* 1144.

δομαστός, ἡ, *renowned* : Καὶ παρὰ πᾶσιν ἀνθρώποις ὀνομαστοτάτην. *Isocr. Paneg.* 4.

πολύαινος (ὁ, ἡ), *much praised, or extolled*, is ordinarily the epithet (212) of Ulysses in Homer: Ὡ Ὀδυσσεῦ πολύαινε. *Il.* x. 544.

πολύῳμος (ὁ, ἡ), *sung, or celebrated in many hymns*, in the Homeric hymns: Αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολύῳμον ἐθρυσαν. *Hymn.* xiv. 7.

πολυῳμνητος (ὁ, ἡ), *often sung, or celebrated*, in Pindar: Νιμεαίου ἐν πολυῳμνητῷ Διὸς ἄλσει. *Pind. Nem.* ii. 8.

φαίδιμος (ὁ, ἡ), *illustrious; clarus*: Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ. *Il.* iv. 505.

ἐπιφανής (ὁ, ἡ), *illustrious*: Ὅπως δὲ μή τις ἀπιστῇ, καὶ ὀνομάσαι βούλομαι τοὺς ἐπιφανεστάτους αὐτῶν. *Xen. Ages.* 3, 2.

213.

ἔνεκα, poet. **εἵνεκα**, *because of, on account of*, indicates 213 the design with which a thing is done, but without any close connexion with it, and in a cause in which the feelings of the agent are not much interested: Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης. *Il.* i. 298.

ἀντί: from the notion of exchange proper to this preposition, which signifies, 1. *in the stead of, in the place of*, arises that of causality, which it often has, both in prose and verse; 2. *for, because of*: Ἀνθ' οὗτου δ' ἔκτεινά νιν ἄκουσον. *Eur. Hec.* 1136.

πρό, *forth, forward, before*, as in Latin, *pro*; hence *for, for the defence of*, principally in poetry: Ὀλον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι. *Il.* iv. 156.

ὑπέρ, prop., *above, over*; hence the notion of defence, of protection, prop. and fig., in both poetry and prose, where it is sometimes used, 1. *for ἀντί*, in the place of *for*: Ἡ καὶ ἐθέλοις ἄν, ὧ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; *Xen. An.* vii. 4, 6. 2. *On account of, in behalf of, for the sake of, for*: Φοίβῳ θ' ἱερὴν ἐκατόμβην ρέζει ὑπὲρ Δαναῶν. *Il.* i. 444.

χάριν, *in favour of, in order to please*, indicates more particularly the intention of the agent, a more direct concern on his part, and the desire felt to do an agreeable thing or to oblige: Χάριν Ἐκτορος ὀτρύναντος. *Il.* xv. 744.

214.

ἔξεστι, *it is permitted*, more in the moral sense: Ὡστε 214 κατὰ γε τοῦτο, ἔξεστί σοι (you are permitted = you may) λέγειν. *Xen. Mem.* i. 4, 9.

- (214) ἔστι, for ἔξεστι or ἔνεστι: Οὐκ ἔστι τοὺς θανόντας ἐς φαῖος μολεῖν. *Eur. Alc.* 1079.

ἔνεστι, *there are the means, it is possible*, more as regards physical possibility, and the man's own natural powers, whether prop. or fig.: Πῶς ἔνεστιν ἢ πῶς δυνατόν τούτους ἀπαντας . . . ; *Dem. in Eubulid.* 1306, 2.

ἐνι, often for ἔνεστι, in prose and verse: Οὐκ ἐνι τῷ φεύγοντι παρελθεῖν. *Dem. de Cor.* 3.

ἐνδέχεται, *it is admitted, or received, it is possible, it can be; contingit*: Πῶς οὖν οὐκ ἐνδέχεται, σωφρονήσαντα πρόσθεν αὐθις μὴ σωφρονεῖν; *Xen. Mem.* i. 2, 23.

πάρεστι, *it is easy*, speaking of what is within reach, of what can be done without hindrance: Πάρεστι τούτου πείραν, ὃ Χαιρεφῶν, λαμβάνειν. *Plat. Gorg.* 448, a.

θέμις ἐστί, 1. *it is according to the common usage*, according to custom, *fas est*: Καὶ οἱ ὀδυρομένη βλεφάρων ἄπο δάκρυα πίπτει, ἣ θέμις ἐστὶ γυναικός. *Od.* xiv. 130. 2. *It is proper, becoming, right*: Οὔτε θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι νεώτερον ἀπειθεῖν. *Plat. Theæt.* 146, c.

215.

- 215 ἔξω, adverb, *without*: Ἀμφὶ δέ τ' ἀκραὶ ἡϊόνες βοόωσιν ἱρευγομένης ἀλὸς ἔξω. *Il.* xvii. 265. Sometimes used as a preposition with a case following it, *out of, on the outside of*: Εἰ γὰρ νῦν, ἔφη, ἔτι ὀλίγοι εἰσὶν οἱ ἔξω τοῦ ἐρύματος *Xen. Cyr.* iii. 3, 24.

ἐκτός, more rare in prose, *out, without, extra*: Τείχεος ἐκτός. *Il.* ix. 67.

ἔκτοθι, without (on the part without), on the outside, with the genitive: Θοάων ἔκτοθι νηῶν. *Il.* xv. 391.

ἔκτοσε, rare and Epic, *out, without*, with the genitive: Δόρυ δ' ἔκβαλον ἔκτοσε χαιρός. *Od.* xiv. 277.

ἔκτοσθε and ἔκτοθεν, *on the outside*, on the part without, *without*: Ἐκτοσθεν δὲ βαθεῖαν ὀρύζομεν ἐγγύθι τάφρον. *Il.* vii. 341. Βαθείης ἔκτοθεν αὐλῆς. *Od.* ix. 239.

ἔξωθεν, *from without, without*, with and without a case:

Καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται. (215)
Xen. Mem. ii. 1, 14.

216.

ἐπιγραφή, ἥς (ῆ), 1. *inscription*, inscription in memory 216
 of the dead, in Thucydides: Καὶ οὐ στηλῶν μόνον ἐν τῇ
 οἰκείᾳ σημαίνει ἐπιγραφή. *Thuc.* ii. 43. 2. *Title* of a book,
 in Polybius: "Ἴνα μὴ πρὸς τὴν ἐπιγραφὴν, ἀλλὰ πρὸς τὰ
 πράγματα βλέπωσιν. *Polyb.* iii. 9, 3.

ἐπίγραμμα, ατος (τό), *inscription* in verse, in Thucydides:
 Καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος
 Ἀθηναίων μεῖζον μῆκος τοῦ βωμοῦ ἠφάνισε τοῦ ἐπίγραμμα.
Thuc. vi. 54. These two words were at first nearly syno-
 nymous, but ἐπίγραμμα appears to have been always used
 of an inscription in verse, and what proves this is the fact,
 that later the word is specially applied to that kind of
 poetical composition of several lines, generally elegiac, the
 collection of which bears the name of Anthology; this
 kind of poem, let it be added, has no kind of connexion
 whatever with our EPIGRAM.

217.

ἐπιθαλάμιον, ου (τό), composition in verse, or poem in 217
 celebration of a marriage, EPITHALAMIUM: Ἐγὼ γὰρ ὑμῖν
 ἐπιθαλάμιον ἀναγνώσομαι. *Luc. Conviv.* iii. 40, 445.

γαμήλιον, ου (τό), neuter of γαμήλιος, taken absolutely,
 with ellipse of ἄσμα or αὐλημα, *nuptial song*; according to
 Pollux (*Poll.* iv. 80), it was sung to two flutes, one of
 which was shorter than the other, as symbolic of the in-
 feriority of the wife to the husband.

218.

ἐπιθυμία, ας (ῆ), *desire*; *cupiditas*: Καὶ οὗ ἂν ἡ ἐπιθυ- 218
 μία ἐνῇ ἅπαν ἡδύ. *Aristot. Rhet.* i. 11.

ἔλδωρ (τό), under the Epic form ἐέλδωρ, in Homer, *wish, vow*: Τόδε
 μοι κρήνηνον ἐέλδωρ. *Il.* i. 45.

θυμός, οὔ (ό), the *heart*, as the seat of desire and the
 natural appetites: Πιέειν, ὅτε θυμός ἀνώγοι. *Il.* iv. 263.

- (218) Hence, *the appetite itself*: Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο
δαιτὸς ἔτσης. *Il.* i. 468.

λήμα, ατος (τό), fr. λάω, prop. *desire, will*; as the principle of the passions; hence, *inclination, propensity*: 'Ο δ' εἰς τὸ κέρδος λῆμ' ἔχων ἀναιμένον. *Eur. Heracl.* 3. [In prose, *Hdt.* 5, 72.]

ὄρεξις, εως (ή), fr. ὀρέγω, *appetite*: 'Η γὰρ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. *Aristot. Rhet.* i. 11.

ὄρμη, ῆς (ή), fr. ὄρω, *motion or spring of the soul towards an object, principle of violent and heedless desire, impetuous movement from impulse*: 'Αλλὰ σὺν τοῖς νόμοις ἠναντιώθη τοιαύτῃ ὄρμῃ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἀνθρώπον ὑπομεῖναι. *Xen. Mem.* iv. 4, 2.

προθυμία, ας (ή), *good-will*: Εἴ τι μ' ἐπαίδευσεν ὥς ἂν δυνάμην στρατιᾷ προθυμίαν ἐμβαλεῖν. *Xen. Cyr.* i. 6, 13.

219.

- 219 ἐπικήδειος (ὁ, ή), *relative to funerals*: Καὶ δὴ καὶ στολή γέ πον ταῖς ἐπικηδείοις ψδαῖς (*funeral chants*), οὐ στέφανοι κρέποιν ἂν οὐδ' ἐπίχρυσοι κόσμοι. *Plat. Legg.* vii. 800, e.

ἐπικήδειον, ου (τό), *poem or composition in verse, on the death of a person, and in honour of him, in Plutarch*: 'Ο δὲ τῷ Πινδάρῳ ποιήσας τὸ ἐπικήδειον. *Plut. de An. procr.* 33. According to others, it was a kind of *funeral oration* pronounced over the dead.

ἐπιτάφιος (ὁ, ή), *spoken at or over the tomb, and after the burial, in speaking of a discourse delivered on the occasion*: Δημοσίᾳ ταφᾷ ποιεῖσθε καὶ λόγους ἐπιταφίους, ἐν οἷς κοσμεῖτε τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα. *Dem. in Leptin.* 499.

θρήνος, ου (ὁ), *funeral dirge* by singers customarily employed for that purpose, and accompanied by the relations and friends of the deceased, not only at the time of the burial, but also at certain anniversaries of the time of mourning; a custom found as early as Homer: Παρὰ δ' εἶσαν ἀοιδοὺς θρήνων ἐξάρχονς· οἷτε αὐτονόεσαν ἀοιδὴν, οἱ μὲν ἄρ' ἐθρήνεον. *Il.* xxiv. 721.

θρηνηδία, ας (ή), *funeral dirge, in general; lamentatio*:

"Ὡσπερ ἡ θρηνηδία καὶ ὁ ἐπικήδειος αὐλὸς ἐν ἀρχῇ πάθος (219) κινεῖ καὶ δάκρυον ἐκβάλλει. *Plut. Quæst. Conv.* iii. 8.

220.

ἐπιστολή, ἥς (ἡ), prop. message; hence, *letter sent*, 220 *epistle*, in the plural as well as singular, speaking of a single letter; *epistola*: "Ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ. *Thuc.* i. 128.

γράμματα, ὧν (τά), *letters*, used in the plural in a sense analogous to *letter*, meaning thereby letter sent, although the word in itself signifies only, *the writing, what is written, the contents* of what is sent, as is plain from the following passage of Thucydides, where the word has been confounded with ἐπιστολή: Τόδε δὴ οἱ Ἐφοροί, δείξαντες αὐτοῦ τὰ γράμματα, μᾶλλον μὲν ἐπίστευσαν. *Thuc.* i. 133. It is also found used for the dispatch itself, but less frequently than ἐπιστολή; whence it would seem that ἐπιστολή was a dispatch of more importance, either from its length, or from the circumstances under which it was written, or from the matter of which it treated.

δέλτος, ου (ἡ), *tablet*, so named from its shape, which was that of the letter δέλτα; hence the letter written on it: Δέλτον τε γράφεις τήνδ' ἦν πρὸ χειρῶν ἔτι βαστάζεις. *Eur. Iph. A.* 35.

πέυκη, ης (ἡ), *tablet of deal* on which letters were written; in poetry the letter itself: Καὶ σφραγίζεις λύεις τ' ὀπίσω, ῥίπτεις τε πέδῳ πέυκην. *Eur. Iph. A.* 39.

221.

ἔπος, εος (τό), *verse*, principally Epic or heroic verse, 221 because the lines followed without the division of strophes: Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα. *Xen. Mem.* i. 4, 3.

μέλος, εος (τό), prop. member; hence, *lyric verse*, because it was divided into members or strophes; always in the plural: Εἰ δὲ τὴν ἡδυσμένην μουσαν παραδέξει ἐν μέλεσιν ἢ ἔπεσιν, ἡδονὴ σοι καὶ λύπη ἐν τῇ πύλει βασιλεύσεται ἀντὶ νόμον. *Plat. Pol.* x. 607, a.

- (221) μέτρον, ου (τό), *measure*; hence, by ext., *the line in measure, verse*: Οὐ τι τῶν μέτρων δέσμαι ἀκοῦσαι, οὐδὲ μέλος εἶ τι πεποίηκας. *Plat. Lys.* 205, a.

στίχος, ου (ὁ), *line*, answers to the Latin *versus*; hence, *verse* in general of all poetic compositions: Μὴ πλείω τεττάρων ἡρωϊκῶν στιχῶν. *Plat. Legg.* xii. 958.

222.

- 222 ἔργον, ου (τό), *realization or result of the action*; hence, *work, fact, effect, deed*, in opposition to ἔπος or λόγος, word, talk; *res*: Πᾶς ἡμῖν αἰδεῖσθω τὸν ἑαυτοῦ πρεσβύτερον ἔργῳ τε καὶ ἔπει. *Plat. Legg.* ix. 879, c. Λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ φίλοι. *Eur. Alc.* 339.

ἔργμα, ατος (τό), poet. and rare, *the fact, the act itself*: 'Ρῆμα δ' ἔργμάτων χρονιώτερον βιοτεύει. *Pind. Nem.* iv. 6.

δρᾶμα, ατος (τό), *work*, particular *work* which one *performs* or attends to, as business: Τὸ μὲν τοίνυν τῶν ματιῶν τοσοῦτον, ἔλαττον δὲ τοῦ ἐμοῦ δράματος. *Plat. Theæth.* 150, a.

ποίημα, ατος (τό), *action*, in a philosophic sense, in opposition to πάθημα, *passion*: Πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης εἴτε ποιημάτων εἴτε παθημάτων; *Plat. Pol.* v. 437, b.

πρᾶγμα, ατος (τό), *thing*, in the sense of *event*, as in the following passage of Euripides, where it is opposed to ἔργα, particular actions: 'Ἀλλὰ πάντ' ἔχουσα δυστυχῇ, τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὐ. *Eur. Hel.* 286.

πραγματεία, ας (ῆ), *practice* or prosecution of any art or profession, *business*, in the sense of *occupation, concern, work*: Λέγεις ὅτι πειθοῦς δημιουργός ἐστιν ἡ ῥητορικὴ καὶ ἡ πραγματεία αὐτῆς ἅπασα καὶ τὸ κεφάλαιον εἰς τοῦτο τελευτᾷ. *Plat. Gorg.* 453, a.

πρᾶξις, εως (ῆ), *action, practice*, speaking of the general conduct, or of the sum of actions directed to one end: Τοὺς πλεονεκτεῖν ζητοῦντας, ἔργῳ κωλύειν καὶ πράξειςιν, οὐχὶ λόγοις δέον. *Dem. Phil.* ii. 66, 7.

223.

ἔρις, ὥς (ἦ), *strife, dispute, quarrel*: Ληγέμεναι δ' ἔριδος 223 κακομηχάνου. *Il.* ix. 257. Hence, *contest*: Καὶ ὑμῖν δέ, ὦ ἄνδρες δημόται, παραινῶ ὁρμᾶσθαι εἰς ἔριν ταύτης τῆς μάχης πρὸς τοὺς πεπαιδευμένους τούσδε. *Xen. Cyr.* ii. 3, 10. Personification of *Discord*, in poetry: Καὶ Ἔρις ἄμοτον μεμανῖα. *Il.* iv. 441.

ἔρισμα, ατος (τό), fr. ἐρίζω, *subject of discord*: Μὴ τοῦτό γε νέικος ὀπίσω σοὶ καὶ ἐμοὶ μίγ' ἔρισμα μετ' ἀμφοτέροισι γένηται. *Il.* iv. 37.

ἄμιλλα, ης (ἦ), *contest, struggle*, principally where there are many contending, as in public games; prop. in the poets, and oftener fig. in prose, *rivalry* between two parties, two armies, *emulation*: Τὴν δὲ τῶν δῆμων ἐλευθερίαν ἢ τῶν ἀγαθῶν ἀνδρῶν ἄμιλλα, ἣν ἐπὶ ταῖς παρὰ τοῦ δήμου δωρεαῖς πρὸς ἑαυτοὺς ποιοῦνται, φυλάττει. *Dem. in Lept.* 490, 1.

ἀμιλλημα, ατος (τό), *combat*: Μισαιφόνων γάμων ἀμιλλήματα. *Soph. Electr.* 493.

ἀμφισβήτησις, εως (ἦ), *altercation, dispute* resulting from contradictory claims, and out of which a law-suit arises: Καὶ ἐπειδὴ ἀνεκρίθησαν πρὸς τῷ ἄρχοντι ἅπασαι αἱ ἀμφισβήτησεις, καὶ ἔδει ἀγωνίζεσθαι ἐν τῷ δικαστηρίῳ. *Dem. in Olynthioid.* 1173.

διαφορά, ᾧς (ἦ), *a difference* between private individuals and even between two nations: Περσέων μὲν νυν οἱ λόγοιοι Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. *Herodot.* i. 1.

νεῖκος, εος (τό), *quarrel* principally in words, *abusive language*: Ἀλλὰ τίη ἔριδας καὶ νεῖκα νῶϊν ἀνάγκη νεικεῖν ἀλλήλοισιν ἐναντίον; *Il.* xx. 107. This word is less used in prose than φιλονεικία.

φιλονεικία, ας (ἦ), prop. *love of wrangling* and disputing; hence, jealousy, or, in a good sense, *spirit of rivalry*, emulation: Φιλονεικίαν ἐνέβαλε πρὸς ἀλλήλους τοῖς μετ' αὐτοῦ ὅπως ἕκαστοι αὐτῶν ἀριστοὶ φαίνοντο. *Xen. Ages.* ii. 8.

224.

224 ἔρχεσθαι, *to go*, but almost always in a relative sense, so as to mark either 1. the place at which the speaker is already arrived, in which case it is rendered generally by *to come*: Αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα. *Il.* v. 204. Or, 2. the place to which the speaker transports himself in thought, or where the action contemplated is to take place: Ἐρχομαι, ὅφρ' Ἀχιλῆϊ δαΐφροني μῦθον ἐνίσπω. *Il.* xi. 839.

ἦκειν, *to come, to be come, be present* [= *venir*], supposes the passing from the one place to the other over: Καὶ ἦκον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἵκειν, *to come, to arrive*: Αὐτὰρ ὅγ' ἐς Ῥόδον ἵξεν ἀλώμενος. *Il.* ii. 667.

ἰκάνειν, elongated form of the preceding word, in Homer, Pindar, and Æschylus: Αὐτὰρ ἔγωγε πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἰκάνω. *Od.* xv. 492.

ἰκνεῖσθαι, *to come, to arrive*: Στείχων δ' ἰκνοῦμαι τοῦσδε τοὺς χώρους. *Soph. Œd. R.* 785.

ἀφικνεῖσθαι, more used than the simple ἰκνεῖσθαι, especially in prose, 1. to arrive: Ἐπεὶ δὲ ἀφίκετο ὁ Κῦρος εἰς Μήδους πρὸς τὸν Κυαξάρην. *Xen. Cyr.* ii. 1, 2. 2. Sometimes in poetry, *to come back*: Ἐλὼν τε Δαρδάνου κλεινὴν πόλιν ἀφίκετ' εἰς τόδ' Ἄργος. *Eur. Electr.* 5.

κίειν, Epic, formed by metathesis fr. ἵκειν [more probably related to εἶμι, root *i*], rendered sometimes by *to go, to come*: Τῶν μὲν πεντήκοντα νέες κίον. *Il.* xi. 705.

μολεῖν, *to come, to come back*: Κάδμος ἔμολε τάνδε γᾶν Τύριος. *Eur. Phœn.* 651. The participle μολών, which is in common use in the poets, is not, properly speaking, pleonastic, as the grammarians say, even when found with verbs of motion, with which it is analogous to our [the French] use of *venir* with an infin.: Ὡ δατα Τέκμησσα, δύσμορον γένος, ὕρα, μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ. *Soph. Aj.* 772. Fr. *viens entendre* [*come and hear* (lit. *see*)].

νέεσθαι, *to come back, to return*: Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. *Il.* ii. 290.

νίσσεσθαι, elongated form of the preceding word, in Homer, Pindar, and the Tragic chorus: Τηλέμαχον μεμάσσι κατακτάμεν ὀξέϊ χαλκῷ οἵκαδε νισσόμενον. *Od.* iv. 701.

225.

ἔρως, ωτος (ὁ), physical need or longing for, desire, such 225 as that of eating and drinking: *Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο. Il. i. 469.* Hence, love: *Οὐ γὰρ πώποτε μ' ᾧδε ἔρως φρένας ἀμφεκάλυψεν. Il. iii. 442.*

ἀγάπη, ης (ῆ), fr. ἀγαμαι, friendship, affection, or rather testimony of affection consisting of respectful attentions, and marks of esteem; it is however found applied in the O. T. to an incestuous affection: *"Οτι μέγα τὸ μῖσος ὃ ἐμίσησεν αὐτὴν ὑπὲρ τὴν ἀγάπην ἣν ἀγάπησεν αὐτήν. 2 Reg. xiii. 15.* In the N. T. love of God or our neighbour, charity: *'Αλλ' ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Joan. v. 42.* In the plural ἀγάπαι, ὦν (αῖ), AGAPÆ, love-feasts, which the primitive Christians celebrated in common, the expense being borne by the rich; a custom which was continued down to the fourth century; when they were suppressed by the council of Laodicea. In the N. T.: *Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες. Jud. i. 12.*

ἀγάπησις, εως (ῆ), affection, love: *'Η τοῦ Περικλέους ἀγάπησις γενομένη πρὸς Ἀσπασίαν. Plut. Pericl. 24.*

ἀσπασμός, οὔ (ὁ), prop. embrace; hence, desire to embrace, affection, inclination, fig. in Plato, opposed to μῖσος: *Κρινέσθω γε μὴν ὑπὸ τῶν τὰ ἀριστεῖα εἰληφότων τῷ ἐκείνων μίσει καὶ ἀσπασμῷ. Plat. Legg. xi. 919, e.*

ἵμερος, ου (ὁ), fr. ἵεμαι, inclination directed to its object by the physical need of possessing what is loved: hence, desire: *Καί με γλυκὺς ἵμερος αἰρεῖ. Il. iii. 446.*

πόθος, ου (ὁ), Socrates, in the Cratylus of Plato (*Crat. 420, a*), imitating the false and absurd Etymological system of the Sophists, in order to ridicule it, derives this word from ποθί; where? and defines it as love or desire of an absent object; but the elements of the word are to be found in πέπονθα, perfect of πάσχω, and make it analogous with πένθος: hence it signifies rather the suffering or pain caused by the absence or loss of the loved object[, a yearning for it]; hence, regret, for the loss, or absence: *'Αλλά με σός τε πόθος θυμὸν ἀπηύρα. Od. xi. 201.*

ποθή, ῆς (ῆ), for πόθος: *'Η ποτ' Ἀχιλλῆος ποθή ἔξεται νῆας Ἀχαιῶν σύμπαντας. Il. i. 240.*

- (225) *ποθητός, ύος (ή)*, *tenderness of parents for their children*, in Appian : *ὅτε ἀμφοῖν ἀτάλαντον ἦν μερίσαντο ποθητύν. Opp. Cyr. ii. 609.*

στερκτικόν, οὔ (τό), *principle of the natural affections, disposition to love* : Καὶ γὰρ φιλότεκνοι καὶ φίλανδροι καὶ τὸ στερκτικόν ὅλως ἐν αὐταῖς, ὥσπερ εὐφύης χώρα καὶ δεκτικὴ φιλίας. *Plut. Amator. 769, c.*

στοργή, ἥς (ή), *affection of parents for their children, paternal love, filial piety*, in the Anthology [also *Plut. Mor. 669, e, &c.*] : Τέχνη Τιμομάχου στοργὴν καὶ ζῆλον εἰδείξε Μηδείης, τέκνων εἰς μόρον ἔλκομένων. *Anthol. Plan. iv. 135.* [Also of unnatural affections, *Anthol. 5, 166. 3, 191, &c.*]

φιλία, ας (ή) *friendship* : Ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδομένη συνάπτει τοὺς καλοὺς τε καὶ καθοὺς. *Xen. Mem. ii. 6, 29.*

φιλότης, ητος (ή), 1. *friendship, love*, and very often, in Homer, 2. *sexual love or intercourse* : Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' ἧς Ἀντεια κρυπταδὶ φιλότητι μιγήμεναι. *Il. vi. 160.*

φίλτρον, ον (τό), in the plural in Euripides, *amours* : Τὰ θεῶν δὲ φίλτρα φρουῖδα Τροίᾳ. *Eur. Troad. 859.*

φιλοστοργία, ας (ή), *affectionate nature or disposition* : Οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία. *Xen. Cyr. i. 4, 3.*

φιλοφροσύνη, ης (ή), *kindliness, friendly disposition* : Σὺ δὲ μεγαλήτορα θυμὸν ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων. *Il. ix. 256.* [Also *Plat. Xen.*]

χάρις, ιτος (ή), *token of reciprocal affection, return (in gratitude), favour, caress of love* : Οἰκτρός, ἀπὸ μνηστῆς ἀλόχου κουριδῆς, ἥς οὔτε χάριν ἔδε . . . *Il. xi. 243.*

226.

- 226 *ἑρωτᾶν*, 1. *to put a question, to question, to ask for a precise answer, affirmative or negative* : Ἀλλ' ἐρώτα, ἔφη, ὦ Κύρε, ὅ τι βούλει ὡς τάληθῃ ἐροῦντος. *Xen. Cyr. iii. 1, 30.* 2. *To ask, request*, in the sense of entreating, begging, in the N. T. : Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται ἡρώτων αὐτὸν μεῖναι παρ' αὐτοῖς. *Joan. iv. 40.*

ἑρεσθαι, for *ἑρωτᾶν* : Εἴρεαι ὁππόθεν εἰμίν· ἐγὼ δὲ κί τοι καταλέξω. *Od. iii. 80.*

ἑρεῖναι, poet. form elongated of *ἔρομαι*, used also by Plutarch : (226) *Τυδείδῃ μεγαθύμῃ, τίη γενεῇν ἑρεῖναις* ; *Il.* vi. 145.

μεταλλᾶν, to cause the details of a matter to be given one after another [*μετ' ἄλλα*], to *procure information in detail* upon, to *ask for particulars* : Ἡ δ' εὖ δεξαμένη φιλεῖ καὶ ἕκαστα μεταλλᾷ. *Od.* xiv. 128. [But also *μεταλλᾶν τινά*, to *inquire after a person* ; and *τινά τι*.]

πυνθάνεσθαι, 1. to *make inquiry*, to ask for particulars : *Μερμήριζα δ' ἔπειτα κατὰ φρένα ἔλθεῖν ἠδὲ πυνθέσθαι. Od.* x. 151. 2. To *learn* without inquiry, to *hear say*, to hear a circumstance mentioned, about which the hearer made no personal inquiry : *Πυνθανόμην Ἰθάκης καὶ ἐν Κρήτῃ εὐρείῃ. Od.* xiii. 256. *Νῦν δ' ὅτε δὴ μέγας εἰμί, καὶ ἄλλων μῦθον ἀκούων πυνθάνομαι. Od.* ii. 314.

227.

ἑρώτησις, εως (ἦ), *interrogation, question* which demands 227 one of the five answers which the grammarians call *συμβολικαὶ ἀποφάσεις*, which are, *ναί, yes* ; *οὐ, no* ; *ἀμφίβολον, it is doubtful* ; *σαφές, it is true* ; *ἄδηλον, I know nothing about it* ; or a short and precise answer, as, for instance, when to the question : *ἔστιν ἡμέρα* ; *is it day* ? it is answered : *ἡμέρα ἐστί, it is day* : *Ψεύδους γε οὐδεμία ἐρώτησις δεῖται. Xen. Cyr.* viii. 4, 13.

ἑρώτημα, ατος (τό), *object of the interrogation, question* : *Φαμέν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχύ. Thuc.* iii. 54.

ἀνάκρισις, εως (ἦ), 1. *action of interrogating, interrogation*, in Herodotus : Ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην. *Herodot.* iii. 53. 2. *Previous inquiry, previous examination*, which the party who preferred a charge underwent before the charge was received ; or, according to Harpocration, which both parties underwent, to see whether the action would lie : *Καλούντων αὐτὸν εἰς τὴν ἀνάκρισιν τῶν ἀρχόντων. Dem. in Theocrin.* 1324, 12.

πεῦσις, εως (ἦ), *information asked for, the answer to which can only be given with some particulars*, as when, in Homer, Hector, addressing himself to the women of Andromache, asks them : *Πῇ ἔβη Ἀνδρομάχῃ* ; *Il.* vi. 377, and they answer him : *Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε τείρεσθαι Τρῳαίς. Il.* vi. 386. [Late prose : *Plut. Symp.* i. 1, 5.]

228.

- 228 ἐσθίειν, *to eat*, in general; hence the Latin *esse*: Ἐπεὶ δὲ καὶ ἐσθίοντα αὐτὸν ἐώρων, ὥσπερ καὶ αὐτοί, ἡδέως καὶ πίνοντα. *Xen. Cyr.* i. 5, 1.

βιβρώσκειν, poet. *to eat with voracity*, carrying with it the notion of a large quantity consumed, *to devour, to feast upon; vorare*: "Ὡστε λείοντα, ὅς ῥά τε βεβρωκῶς βοδὸς ἔρχεται ἀγραύλοιο. *Od.* xii. 403. [*Hdt.* i. 119; not in Attic prose.]

βροχθίζειν, *to put into the throat or gullet*: Σημεῖον δὲ τὸ μὴ πίνειν πολὺ, ἀλλὰ καὶ βροχθίσαι. *Aristot. Probl.* 27, 3.

ἔδειν, poet. and defective, and rare in prose, *to eat*; hence the Latin *edere*, prop. and fig.: Ἐδουσί τε πίονα μῆλα. *Il.* xii. 319. [ἔδεσθαι and ἔδεστίον. *Pl.*]

ἑρέπτεσθαι, used of frugivorous animals, in the *Iliad*, *to browse*: Λωτὸν ἑρεπτόμενοι ἐλεόθρεπτόν τε σέλινον. *Il.* ii. 776.

μασᾶσθαι, 1. *to chew*: Μασῶνται γὰρ ἅπαντες οἱ ἐν τῇ χώρᾳ τὸν πάπυρον καὶ τὸν μὲν χυλὸν καταπίνουσι, τὸ δὲ μάσημα ἐκβάλλουσι. *Theophr. H. Pl.* iv. 9. 2. Hence, *to eat*, in general, as in Latin, *mandere*: Μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι. *Aristoph. Pl.* 320.

πατέεσθαι, in Homer and Herodotus, *to take food, to eat*: Πάρος γε μὲν οὔτε πεπᾶσμεν. *Il.* xxiv. 642. [Also *Soph. Antig.* 202.]

ροφεῖν, verb formed by onomatopoeia from the noise made in swallowing, *to swallow with noise any liquid, an egg, &c.*: Ὡ μακαρία βουλή σὺ τῆς Θεωρίας, ὅσον ροφήσει ζωμὸν ἡμερῶν τριῶν. *Aristoph. Pac.* 716.

τρώγειν, prop. 1. *to browse*, and used of herbivorous animals, and, by ext., of man, in speaking of vegetables, fruits, and delicacies: Τοὺς γενομένους κυάμους οὔτε τρώγουσι οὔτε ἔψοντες πατέονται. *Herodot.* ii. 37. 2. *to eat*, if not with excess, yet with the associated notion of too much being eaten, of greediness; in Demosthenes, speaking of a revel: Ταύτην τὸ μὲν πρῶτον οὕτως πίνειν ἡσυχῇ καὶ τρώγειν ἡνάγκαζον οὗτοί μοι δοκεῖ. *Dem. de Legat.* 402, 21.

φαγεῖν, used only as the second Aor. of ἐσθίειν: Ὡ

γέρον, οὐκ ἔστιν ὅν γε κύνας φάγον οὐδ' οἰωνοί. *Il.* xxiv. 411. (228)
[So in Attic Greek. *Plat. Xen.*]

229.

ἑταῖρος, οὐ (ὁ), fr. ἔτης, *comrade, companion*, whether in 229 arms or in any other kind of temporary companionship, one with whom intimacy has existed for some time, either from similar age or occupation, or habitual intercourse. Homer uses it in speaking of the wind : 'Ημῖν δ' ἔκμενον οὐρον ἔει πλησίστιον ἐσθλὸν ἑταῖρον. *Od.* xi. 7.

ἀναγκαῖος (ὁ, ἡ), one who is *connected* with another by the ties of relationship ; *necessarius* : Καὶ φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοὺς. *Xen. Mem.* ii. 1, 14.

ἐπιτήδειος (ὁ, ἡ), with whom one is united, *intimate* ; hence, taken substantively by ellipse, *intimate friend* : "Ἔστι δὲ τῶν αἰεὶ πλεόντων, ἡμέτερος ἐπιτήδειος. *Plat. Epist.* xiii. 368, c.

ἐραστής, οὐ (ὁ), fr. ἐράω, prop. *one who loves from the passion of love, a lover* ; fig. *amateur, one who loves* (as applied to things rather than persons), or *passionately fond, or eagerly desirous* : 'Εραστής ἐπαίνου. *Xen. Cyr.* i. 5, 7.

ἔτης, οὐ (ὁ), fr. ἔθος, found only in the plural ἔται, ὡν (οἱ), and in a wider sense than ἑταῖρος : it indicates less affection and more familiarity, and refers rather to the daily relations of kindred, and society, or of associated bodies, such as those of *inhabitants* of the same town, members of the same tribe, or family ; examples of it are very rare except in poetry ; *fellow-citizens, companions* : 'Ἀμύνων σοῖσιν ἔτησι. *Il.* vi. 262.

ἡθεῖος, εἰα, *dear, honoured*, is found in the vocative, in an absolute sense, as an appellation of respect used by a younger brother to the elder : 'Ηθεῖ, ἡ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω. *Il.* vi. 518.

οἰκεῖος, εἰα, prop. *domestic* ; hence, *intimate, dear, attached* : 'Ο δὲ Κῦρος ἐκέλευσε τὰ μὲν τοῦ Κναζάρου διαλαβόντας φυλάττειν οὓς ἤδει οἰκειοτάτους αὐτῷ ὄντας. *Xen. Cyr.* iv. 6, 7.

ὁπαδός (ὁ, ἡ), synonyme of the preceding word, in the Tragedians

(229) and sometimes in Attic prose [e. g. *Plat. Phil.* 63, e; *Phædr.* 252, c], *follower, companion*: Τίκνων ὁπαδὲ πρίσβυ τῶν Ἰάσονος. *Eur. Med.* 52.

ὁπάων (ὁ, ἡ), Ionic, but admitted by Pindar and the Tragedians, *prop. follower, companion*: Αἶδε γὰρ χέρες Θησέως ἔσωσαν, φιλτάτων τ' ὁπαόνων. *Soph. Œd. Col.* 1105.

φίλος, ον (ὁ), *friend*; the companion (ἐταῖρος) is not always the friend (φίλος); but the friend is always the companion, or at least has been so, since it is only from habitual intercourse that a real friendship can arise: Ἀνάγκη φίλον εἶναι τὸν συνηδόμενον τοῖς ἀγαθοῖς καὶ συναλγοῦντα τοῖς λυπηροῖς. *Aristot. Rhet.* ii. 4.

230.

230 ἑτερόφθαλμος (ὁ, ἡ), *one who has lost an eye by accident*: Ἀντίγονος ὁ Φιλίππου, ὁ καὶ ἑτερόφθαλμος, καὶ ἐκ τούτου Κύκλωψ προσαγορευθεῖς. *Ælian. Var. Hist.* xii. 43.

μονόφθαλμος (ὁ, ἡ), *one who naturally has only one eye*, as the fabulous Cyclopes, or as the Arimaspi, a people who were miners, and whom Herodotus, speaking after the legends of his time, represents as having only one eye; legends, however, in which he disavows his belief, notwithstanding the credulity generally, though erroneously, attributed to him: Πείθομαι δὲ οὐδὲ τοῦτο, ὅπως μονόφθαλμοι ἄνδρες φύονται. *Herodot.* iii. 116.

231.

231 ἔτος, εος (τό), hence the Latin *vetus*; *time, epoch, or fixed point of time* in the *Odyssey*: Ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν. *Od.* i. 16. It is more commonly used in narration for *year*, to mark exactly the time and determine the epoch, and particularly in speaking of the age of man: Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. *Xen. Anab.* ii. 6, 10.

ἐνιαυτός, οὔ (ὁ), fr. ἐν ἑαυτῷ or fr. ἔνος; hence, *anus* and *annus*. According to Eustathius it is synon. with διατριβή, *period*, which comprehends a considerable portion of time, and the duration of which is not fixed, *cycle*: Ἀποσιόνται δὲ λύπας χρονίους τ' ἐτῶν παλαιῶν ἐνιαυτούς. *Aristoph. Ran.* 347. Hence a fixed period as that of a *year*, in the

Iliad: 'Εννέα δὴ βεβάασι Διὸς μέγαν ἐνιαυτοί. *Il.* ii. (231) 134. This word is more often found in poetry than in prose; Plato, however, uses it more frequently than ἔτος, which is more common in the historians: 'Ενιαυτός δὲ ὁπότεν ἥλιος τὸν ἑαυτοῦ περιέλθῃ κύκλον. *Tim.* 39, c.

Λυκάβας, αντος (ὁ), fr. λύκη, poet.: Τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161.

232.

εὐδαίμων (ὁ, ἡ), *happy*: Θνητῶν δ' ὀλβιος εἰς τέλος οὐδεὶς οὐδ' εὐδαίμων. *Eur. Iph. A.* 162.

εὐκληρος (ὁ, ἡ), fr. κληρος, *having a happy lot, or portion*, in the *Anthology*: Οἱ δ' Ἴον, οἱ δ' ἐβόασαν εὐκλαρον Σαλαμίνα. *Anth. Plan.* iv. *Antipatr.* 296.

εὐμοῖρος (ὁ, ἡ), fr. μοῖρα, *having a happy portion*: Εὐμοῖροι δ' ἐγίνοντο καὶ ἄκλειες οὐκοῦτ' ἐκείνοι. *Call. in Del.* 295.

εὐποτμος, (ὁ, ἡ), fr. πότμος, in the *Tragedians*, *one of a happy fortune, fortunate*: Ἀγνά δ' ἀταύρωτος αὐδᾶ πατρὸς φίλου τριτόσπονδον εὐποτμον αἰῶνα φιλῶς ἱτίμα. *Aesch. Agam.* 245. [In prose, *Plut.*]

εὐτυχής (ὁ, ἡ) (τυχεῖν), rare in prose, *successful*, one who succeeds by good fortune; hence, 1. *fortunate*, speaking of men and things: Γένοιο πατρὸς εὐτυχέστερος. *Soph. Aj.* 550. 2. *prosperous*, speaking of a man's *lot* in the world: Παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῃ τόδ' ἄλγος. *Eur. Alc.* 926.

μάκαρ, ρος (ὁ), poet., and μακάριος, ἰα, both in prose and verse, *blessed, blest, happy, beatus*, speaking of men and things: Καὶ ὁ μὲν ἡγεῖτο εὐδαίμων γεγενησθαι ὅτι πολλῶν ἦρχε χρημάτων, ὁ δ' αὖ ἐνόμιζε μακαριώτατος εἶναι ὅτι *Xen. Cyr.* viii. 3, 19. These two forms, μάκαρ particularly, in verse, were often used as appellations of honour, a usage which was continued down to the middle ages: Ὡ μάκαρ Ἀτρεΐδῃ. *Il.* iii. 182. It was applied to gods, and, by ext., to men who were thought to have merited by their virtues a place after death, reserved for them in Heaven, or in certain islands called μακάρων νῆσοι: Καὶ τοὶ μὲν ναίουσιν ἀκηχεῖα θυμὸν ἔχοντες ἐν μακάρων νήσοισι. *Hesiod. Oper.* 169.

μακαρίτης, ου (ὁ), *blessed*, was more specially used in speaking of the dead by euphemism [= of *blessed memory*];

- (232) traces of this use of it may be found as early as the Persæ of Æschylus: Ἡ ρ' αἶτι μιν μακαρίτας ἰσοδαίμων βασιλεύς. *Pers.* 633.

ὄλβιος, ἰα (ὄλβος), *happy*, as used of happiness the most complete, with the associated notion of riches and abundance with it. Thus Solon, in Herodotus, applies it to a man in possession of a multitude of the advantages of this life very seldom found united in one individual: Εἰ δὲ πρὸς τούτοις ἐτι τελευτήσει τὸν βίον εὖ, οὗτος ἐκεῖνος τὸν σὺ ζητεῖς, ὄλβιος κεκλησθαι ἄξιός ἐστι· πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' ἐντυχέα. *Herodot.* i. 32. The word, however, is very rare in Attic prose [*Pl. Prot.* 337, d]; it belongs to poetry of the higher style, and Aristophanes never uses it but in his chorus, or when he is imitating the Tragic style: Παύροις ἀνθρώπων ἀρετὴ καὶ κάλλος ὀπηδεῖ· ὄλβιος ὃς τούτων ἀμφοτέρων ἔλαχεν. *Theogn.* 929.

233.

- 233 εὔδειν, poet. to sleep: Οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἀνδρα. *Il.* ii. 24.

καθεύδειν, a compound of the preceding word, and more used, particularly in prose: Οὐκ οἶσθα, ἔφη, ὅτι ἐσθίω μὲν, καὶ πίνω, καὶ καθεύδω οὐδ' ὅτιοῦν ἥδιον νῦν, ἢ τότε ὅτε πένης ἦν; *Xen. Cyr.* viii. 3, 17.

βρίζειν, to be sunk in a deep sleep: "Ενθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον. *Il.* iv. 223.

δαρθάνειν (δέρας [Sanskrit, *drai*, *dor-mire*. *Pott.*]), to lie upon skins; to go to bed, to sleep: Ἄλλ' ἐν ἀδεψήτῃ βοτῇ καὶ κώεσιν οἴων ἔδραθ' ἐνὶ προδόμῳ. *Od.* xx. 143.

καταδαρθάνειν, a compound of the preceding word, and more used, both in prose and verse: "Εασον, ὦ δαιμόνιε, καταδαρθεῖν τί με. *Aristoph. Nub.* 36.

εὐνάζειν (εὔνη), in the passive εὐνάζεσθαι, in the poets, to be in bed, to be lying down to sleep: Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς. *Od.* xx. 1.

λαύειν (αὔω), prop. to breathe in sleeping; hence to sleep, to lie down, to pass the night; Τοὶ δ' ἄρσενες ἔκτος ἱανον. *Od.* xiv. 16.

κνώσσειν, to sleep a deep sleep: Ἡδὺ μάλα κνώσσουσ' ἐν δνειρείῃσι πύλῃσιν. *Od.* iv. 809. [*Pind. Anthol.* &c.: not in the Attic poets.]

κοιμᾶσθαι (κεῖμαι), to repose, to go to bed, or lie down to

sleep: Δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παιδῶν ἐξέλθωσι, κοιμῶνται (233) (*they sleep*) περὶ τὰ ἀρχεῖα. *Xen. Cyr.* i. 2, 9.

νυστάζειν (νεύω), prop. *to let the head fall or hang down*, as those do who are oppressed by sleepiness, *to nod (from drowsiness)*; *dormitare*: Καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσι πάσχειν, καὶ ἀδυνατοῦσιν αἶρειν τὴν κεφαλὴν. *Aristot. de Somn.* 3.

ὑπνόςειν (ὑπνος), *Epic, to slumber*: Τοὺς δ' αὖτε καὶ ὑπνώνοντας ἐγείρει. *Il.* xxiv. 344.

ὑπνώσσειν, synonyme of the preceding word, in the tragedians and in Plato, *to slumber, to sleep*: Ὑπνώσεις; οὐκ ἀναστήσει τάχος; *Æsch. Eum.* 124.

234.

εὐθύ, adverb of place, *straight*, in a straight line, *straight-forward, directly opposite*: Εὐθὺ τῆς στοᾶς. Νῆσον οἰκεῖ εὐθὺ Ἰστρον. *Max. Tyr. S.* 27. [In Attic εὐθὺ πρὸς—, ἡ εὐθύ, sc. ὁδός; but usually with gen. εὐθὺ Ἐφέσου, &c.; once in *Pl.* = *in direct opposition to, against*: εὐθὺ τοῦ δαιμονίου. *Theog.* 129, a.]

εὐθύς and εὐθέως adverbs of time, *at once, forthwith*: Εὐθύς ἀπὸ Μηδικῶν. *Thuc.* i. 142. Acc. to Ammonius and Phrynichus, εὐθύς and εὐθέως are only adverbs of time. However, εὐθύς seems anciently to have had the same meaning as εὐθύ. It is found in Homer and in Herodotus under the Ionic form ἰθύς: Βάν ρ' ἰθύς Δαναῶν. *Il.* xii. 106. Ἰθύς ἐπὶ Θεσσαλίας. *Herodot.* v. 64. A more recent instance would seem to show, that even in Attic writers these two words have been sometimes confounded; for the use of εὐθύς for εὐθύ in the following passage of Euripides cannot be attributed, as some critics would have it, to the necessity of the metre: Εἰκόμεθα δεσπότη τὴν εὐθύς Ἀργους κάπιδανρίας ὁδόν. *Hipp.* 1210.

235.

εὐπροσηγορία, φιλοπροσηγορία. Most dictionaries make 235 no difference between these two words, which they translate by *affability*; but there is a great difference between them. Φιλοπροσηγορία will be better rendered by *affability*, as equality appertaining rather to the disposition and the manners; and εὐπροσηγορία by *urbanity, politeness* in expression and conversation, according to the definition

- (235) which Isocrates gives of the words: Τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, τῷ δὲ λόγῳ εὐπροσήγορος· ἔστι δὲ φιλοπροσηγορίας μὲν, τὸ προσφωνεῖν τοὺς ἀπαντῶντας· εὐπροσηγορίας δέ, τὸ τοῖς λόγοις αὐτοῖς οἰκείως ἐντυγχάνειν. *Isocr. ad Demon.* 24.

236.

- 236 εὐρίσκειν, of the same family as ἐρέω and ἐρευνάω, *to find by search; invenire*: Ἀντίλοχος δ' Ἀχιλλῇ πόδας ταχὺς ἄγγελος ἦλθε, τὸν δ' εὔρε προπάροιθε νεῶν. *Il.* xviii. 2. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρῖσμα. *Xen. An.* iv. 4, 8. Fig. *to find, to invent, to discover*: Οἱ δοκοῦντες σοφόν τι εὐρηκέναι εἰς τὰ ἔργα (*to have made clever discoveries in agriculture*). *Xen. Econ.* 20, 5.

ἀνευρίσκειν. Although Suidas asserts that the preposition in this compound verb is simply ornamental, a cursory attention to Plato and Xenophon will be enough to prove that the preposition gives it a special force: Αἱ κύνες τῇ ὁσμῇ τὸν λαγὼ ἀνευρίσκουσιν. *Xen. Cyr.* i. 6, 19. In Plato, who uses it very often fig., and always in a philosophical sense, in speaking of intellectual researches, this verb never fails to express, not merely the result of profound research, but even the discovery of things bidden, or difficult to distinguish: Ἀποκεκρυμμένην τέχνην ἀνευρεῖν. *Plat. Phædr.* 273, c.

ἐξευρίσκειν, another compound of εὐρίσκω, marks the result of long researches, and principally, fig., that of meditation; *to discover* what is sought for: Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν, εἶποθεν ἐξεύροι. *Il.* xviii. 321. Fig. *to invent*, speaking of things which did not previously exist: Παιδιάς ἐξεύρισκεν, αἱ ἰδρῶτα ἐμελλον παρέχειν. *Xen. Cyr.* ii. 1, 14.

ἀλφαίνειν, very rare, and explained by all the commentators by εὐρίσκειν, *to find*; but the Etymologicum Magnum and Hesychius give it the sense of ὠφελεῖν, whence it might be presumed to be of the same family. In the Iliad and the Odyssey it is always used, when mention is made of the sale of slaves, and the price they fetch, and may be rendered by *to be worth, to produce, to bring* (in return): Καί μ' ἐπέρασας, ἀνευθεν ἄγων πατρός τε φίλων τε, Ἀἴμονος ἑς ἡγάθην· ἑκατόμβοιον δέ τοι ἤλφον. *Il.* xxi. 79. In Euripides, the only author in which the word is again found, it comes near to the signification of εὐρίσκειν or τυγχάνειν: Φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ. *Eur. Med.* 299.

ἀντίαν, Epic, *to go to meet, to come against, to strike against, hit*, (236) speaking of a missile: Ἀλλά κεν ἡ στέρνων ἢ νηδύος ἀντιάσειεν. *Il.* xiii. 290.

ἀντιάζειν, elongated form of the preceding word, rare in prose: Οὔτε τοῦ τάφου ἀντιάσας οὔτε γόνων παρ' ἡμῶν. *Soph. Electr.* 869.

ὑπαντᾶν, *to meet, encounter with*: Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας. *Soph. Phil.* 718.

δῆειν, very rare, found only in the present with a future signification: Ἐπεὶ οὐκέτι δῆτε τέκμωρ Ἰλίου. *Il.* ix. 418.

ἐξιχνεύειν, *to discover the trace; to track; investigare*: Ἐξιχνεύσατε τὸν θηλύμορφον ξένον. *Eur. Bacch.* 352. Θηρεντικὰς κύνας πολλὰς ἐξήγαγεν, αἱ τοὺς πολεμίους ἐξιχνεύουσαι, τοὺς πλείστους αὐτῶν ἐθήρευον. *Polyæn.* iv. 2, 16.

κιχάνειν, fr. χίω or χάω, rather than fr. κίω, 1. *to reach, hit*: Ἡ μὲν, ἥ εἰ σε δουρὶ κιχήσομαι. *Il.* x. 370. 2. *To meet with, come upon, find*: Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχήω. *Il.* i. 26.

κύρειν [and κυρεῖν, see Lexicon], *to try to attain, get, &c.*; Homer uses it in speaking of the lion falling upon the prey which it prowls after, *to fall upon, come upon, get hold of, attain*: Ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας. *Il.* iii. 23. In the tragic writers, *to obtain possession of, to have*, in the same sense as τυγχάνειν, from which it seems to differ, merely in being used in verse only, whereas τυγχάνειν is equally used in prose: Βίον δὲ λῦπονος ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός. *Soph. Œd. R.* 1492.

τέτμειν, fr. τέμνω, *to come close to a person, to meet in the way, to find without searching long*: Ἐνθ' ὅγε Νέστορ' ἔτετμε. *Il.* iv. 293.

τυγχάνειν, prop. *to hit, reach an object aimed at*, implying always a degree of chance independent of the skill of the aimer: Τὸν μὲν ἄρ' Ἀτρεΐδης . . . ἐσταόρ' ἐγχεῖ νύξε, κατὰ κληῖδα τυχήσας. *Il.* v. 579. Hence, fig. *to find by chance, light upon, to meet with* (obtain); *reperire*: Εἵκοιμ' ὥς παρὰ σεῖο τυχῶν φιλότῃτος ἀπάσης ἔρχομαι. *Od.* xv. 157.

237.

εὐχή, ἥς (ἡ), *prayer of entreaty*: Τίνας οὖν εὐχὰς ὑπο- 237 λαμβάνειτ' εὐχεσθαι τοῖς θεοῖς τὸν Φίλιππον ὄτ' ἔσπενδεν, ἡ τοὺς Θηβαίους; *Dem. de Legat.* 381, 10.

εὐχολή, ἥς (ἡ), *vow*: Εἴτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβῃς. *Il.* i. 65.

(237) *εὔγμα*, ατος (τό), *vow*, *wish*: Κάμῶν ἀκούσας' εὐγμάτων. *Æsch. Sept.* 246.

αἴτησις, εως (ή), *request, requisition or demand*: Πλὴν οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἄλλῃ πάντῃ. *Herodot.* vii. 32.

ἄρά, ᾶς (ή), 1. *prayer*: Ζεὺς ἀράων ἀτῶν Νηληϊάδαο γέροντος. *Il.* xv. 378. 2. More frequently *imprecation*, especially in the plural: Τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. *Soph.* *Æd. R.* 296.

δέησις, εως (ή), *demand, request, entreaty*, in general: Πολλὰς δὲ δεήσεις καὶ χάριτας καί, νῆ Δί', ἀπειλὰς ὑπομείνας. *Dem.* in *Mid.* 515, 17.

ἱκεσία, ας (ή), fr. *ἱκέτης*, *prayer of the suppliant, supplication*: Ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν μέθηκε στράτευμ' ἰδεῖν ἀργεῖον ἱκεσίαισι σουῖς. *Eur. Phœn.* 91. [In prose, *Plut. D. Hal.*]

λιτή, ῆς (ή), this word, apparently of Ionic origin, is found first in Homer, and in Herodotus, and has been admitted by Pindar and the tragic writers; it is used only in the plural: Τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε ἔθνεα νεκρῶν ἔλλισάμην, *Od.* xi. 34. The beautiful personification of prayers in the *Iliad* (ix. 502) is well known.

προσευχή, ῆς (ή), in the O. and N. T. *prayer to God*, in a very wide sense, and in speaking of the body of prayers composing the public worship of the Church: Προσευχὴ δὲ ἦν ἐκτενὲς γινομένη ὑπὸ τῆς Ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. *Act. Apost.* xii. 5.

Z.

238.

238 *ζήλος*, ου (ό), fr. *ζέω*, prop. *ardent desire, desire to imitate the examples we set before us, desire to possess the same advantages as others*; hence, in Hesiod, 1. *envy*: Ζήλος δ' ἀνθρώποισιν διζυροῖσιν ἀπασιν δυσκέλαδος, κακόχαρτος ὁμαρτήσῃ στυγερῶπης. *Hesiod. Oper.* 178. 2. *Jealousy*, but in moderation, acc. to Aristotle [*emulation*]: Διὸ

καὶ ἐπικέες ἐστὶν ὁ ζῆλος καὶ ἐπικῶν, τὸ δὲ φθονεῖν φαῦλον (238)
καὶ φαύλων. *Aristot. Rhet.* ii. 11.

ζηλοτυπία, ας (ή), the sentiment of *jealousy*, based upon hatred, and more especially the *jealousy* of love [*rivalry*]:
Διὰ τὴν μυθολογουμένην πρὸς Ἄρην ζηλοτυπίαν τοῦ Ἡφαίστου δι' Ἀφροδίτην. *Plut. Quæst. Rom.* 47. By ext., *jealousy* in those who are engaged in the same pursuit [*rivalry*]: Ὑπὸ φθόνου τῆς παρὰ βασιλεῖ τιμῆς, καὶ τῆς κατὰ τὴν τέχνην ζηλοτυπίας (*professional jealousy*). *Luc. de Calumn.* 2.

βασκανία, ας (ή), *malevolence in words, slander, envious, malevolent discourse; detrectatio*: Μὴ μέγα λέγε, μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα λέγεσθαι. *Plat. Phæd.* 95, b.

ἐπιχαιρεκακία, ας (ή), *malicious joy felt at the suffering or misfortunes of others*: Νέμεσις δὲ μεσότης φθόνου καὶ ἐπιχαιρεκακίας· εἰσὶ δὲ περὶ λύπην καὶ ἡδονὴν τὰς ἐπὶ τοῖς συμβαίνουσι τοῖς πέλας γινομένας· ὁ μὲν γὰρ νεμεσητικός λυπεῖται ἐπὶ τοῖς ἀναξίως εὖ πράττουσιν, ὁ δὲ φθονερός ὑπερβάλλων τοῦτον ἐπὶ πᾶσι λυπεῖται, ὁ δ' ἐπιχαιρέκακος τοσοῦτον ἐλλείπει τοῦ λυπεῖσθαι ὥστε καὶ χαίρειν. *Aristot. Eth. Nic.* ii. 7.

νέμεσις, εως (ή) (νέμω), *indignation*; a sentiment compared in the passage just quoted with that of envy, and which Aristotle further defines thus: Εἰ γάρ ἐστι τὸ νεμεσᾶν λυπεῖσθαι ἐπὶ τῷ φαινομένῳ ἀναξίως εὐπραγεῖν. *Rhet.* ii. 9. (*If indignation consists in the vexation we feel, when a person possesses advantages which we do not consider him to deserve.*)

φθόνος, ου (ό), *envy*, the mean feeling, which causes us to be pained at the welfare of another; the jealous (*le jaloux* [but *jealousy* with us is usually the bad feeling]) man endeavours to obtain the same advantages as his equals, the envious one uses all his efforts to deprive them of theirs. Envy is thus defined by Aristotle: Ἔστιν ὁ φθόνος λύπη τις ἐπὶ εὐπραγίᾳ φαινομένῃ τῶν εἰρημένων ἀγαθῶν περὶ τοὺς ὁμοίους, μὴ ἵνα τι αὐτῷ, ἀλλὰ δι' ἐκείνου. *Aristot. Rhet.* ii. 10.

239.

ζητεῖν, *to seek*, in general, speaking of that which is 239 wished for, or is wanting, or which we stand in need of:

- (239) Ἐμὲ δ' ἔξοκα πάντων ζητεῖ. *Il.* xiv. 258. Hence, *to ask for, have need of, require*, in Herodotus: Τὴν ἐτέρην τῶν ἡμερέων παίζειν πᾶσαν ἵνα δὴ μὴ ζητέοιεν σιτία. *Herodot.* i. 94. The Attic writers use it with an infinitive, in the sense of *to endeavour, to strive, to wish* (to do something): Ὅτι μὲν ζητεῖς τοῦτ' ἀναπείθειν ἡμᾶς, ὥς ἔστιν ἀμείνων πένια πλούτου. *Aristoph. Plut.* 573.

διζησθαι, an Ionic verb of the same family as *δίειν, διέσθαι*, to pursue; hence, *to search, search carefully, to make enquiry, get information*, in Homer and Herodotus: Πάνδαρον ἀντίθεον διζημένην εἶπον ἑφεύροι. *Il.* iv. 88. Πέμπουσι ἐς Κρήτην ἀγγέλους, διζημένους εἰ τις Κρητῶν ἦ μετοίκων ἀπικείμενος εἴη ἐς Λιβύην. *Herodot.* iv. 151.

διφῶν. Homer uses the word specially in speaking of the diver taking shell-fish: Ἀνὴρ ὅδε τήθεα διφῶν. *Il.* xvi. 747.

ἐρευνᾶν (ἐρέω), *to search* by asking; *querere*: Οἱ δ' ἐς βῆσσαν ἴκανον ἐπακτῆρες, πρὸ δ' ἄρ' αὐτῶν ἵχνι ἐρευνῶντες κύνες ἦισαν. *Od.* xix. 435. Fig., *to search carefully, to seek for, or search out, to endeavour to find*: Τὸν μέγιστον θεὸν καὶ ὅλον τὸν κόσμον φαμέν οὔτε ζητεῖν δεῖν, οὔτε πολυπραγμονεῖν, τὰς αἰτίας ἐρευνῶντας. *Plat. Legg.* vii. 821, a.

ἐξερευνᾶν, a compound of the preceding word, implies deeper research, resulting in success, *to search and find*: Πάντα γὰρ ἐξερευνῶντες ὑπὸ λαμπάδων καὶ πανταχοῦ φῶς ἐπιφέροντες. *Plut. Lucull.* 19.

θηρεύειν, fr. *θήρα*, prop. *to hunt*, to run after, is used sometimes fig. [like our *to hunt for*] for *seeking, searching for*; *auscupari*: Οὐκ αἰσχύνῃ, τηλικούτος ὢν, ὀνόματα θηρέων; *Plat. Gorg.* 489.

ἱχνεύειν, fr. *ἵχνος*, prop. *to follow the trace, to track*; *vestigare*, speaking of dogs: Λῦσαι μίαν κύνα, ἥτις ἂν ᾗ σοφωτάτῃ ἱχνεύειν. *Xen. Cyneg.* 6, 13. Fig.: Ἰχνεύοντες δὲ παρ' ἑαυτῶν ἀνευρίσκειν τὴν τοῦ σφετέρου θεοῦ φύσιν. *Plat. Phædr.* 252, e.

ἱχνοσκοπεῖν, *to examine or search for the track*: Ἰχνοσκοποῦντι καὶ στιβέουσιν διὰ τῶν εὐλόγων τὸ μέλλον ὁμοίός ἐστι. *Plut. de Pyth.* 10.

μαίεσθαι, from the primitive *μάω*, an Homeric verb, also used by Æschylus and Sophocles, is used of an eager and rapid motion towards an object, *to seek with eagerness*: Ἀλλ' οὐ γὰρ σφιν ἐφαίνετο κέρδιον εἶναι μαίεσθαι προτέρω. *Od.* xiv. 358.

ματεύειν and **μαστεύειν**, of the same family with **μαίεσθαι**, *to search*, (239) in Homer: *Ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν. Il. xiv. 110.* These two forms have been equally used by the tragic writers: *Πατέρα ματεύων. Soph. Phil. 1194. Λαῖός θ' οὐμὸς πόσις τὸν ἐκτεθίντα παῖδα μαστεύων μαθεῖν εἰ μηκέτ' εἴη. Eur. Phœn. 36.*

στιβεύειν, fr. **στίβος**, *to follow or look for footmarks; to track*, prop. and fig.: *Ὁ δὲ λέων αἰὲ βαδίζει συνεστραμμένοις τοῖς ποσίν, ἐντὸς ἀποκρύπτων τοὺς ὄνυχας, ἵνα μὴ τριβόμενοι τὴν ἀκμὴν ἀπαμβλύνωσι, μήτε καταλίπωσιν εὐπορίαν τοῖς στιβεύουσιν. Plut. de Solert. Anim. 10.*

240.

ζυγόν, οὐ (τό), seldom **ζυγός** (ὁ), from **ζευγνύω**, the *yoke*; hence, by 240 similitude, this name was given to whatever connected or held together two things: for instance, the beam, at the two ends of which hung the scales of the balance, and, by ext., the whole balance itself. But the use of the words in these senses is later than Homer, being found for the first time in Æschylus: *Σὸν δ' ἐπίπαν ζυγὸν τάλαντον τί δ' ἄνευ σίθεν θνατοῖσι τίλειόν ἐστιν; Suppl. 819.* In later authors it is found for the most part in the plural **ζυγά**: *Τὸ μὲν κάτω ῥέπον ἐν τοῖς ζυγοῖς βαρὺ, τὸ δὲ ἄνω κοῦφον. Plat. de Just. 393, g.* [In Sing. Pl. (*Prot. 356, b; Tim. 63, b. Rep. 8, 550, e*); *Dem. 1461, 17. Pseud-Aristot. Quæst. Mech., cap. 1*; and τὸ ζυγόν, *cap. 2, init.*]

ζυγοσταθμός, οὐ (ὁ), fr. **ζυγός** and **σταθμός**, *balance*, in Plutarch: *Μήτε νομίζωμεν τοὺς ἄλλους ἀστέρας ὥσπερ ἐν ζυγοσταθμοῦ διαφορᾷ ῥέψαντας, ἐν οἷς εἰσι γεγονέναι τόποις. Plut. de Fac. Lun. 15.*

ζυγοτρύανη, ης (ῆ), from **ζυγός** and **τρύανη**, *balance*, used only by lexicon-writers.

πλάστιγγε, γος (ῆ), fr. **πλάσσω**, *scale of the balance*: *Σπαρτίους ἡρτημένην πλάστιγγα πρόσθεις. Aristoph. Pac. 1248. Ἴθι νῦν παρ-ίστασθον παρὰ τῇ πλάστιγγ'. Aristoph. Ran. 1424.* [In *Pseud-Arist. Quæst. Mech., cap. 2*, it is the beam.]

σταθμός, οὐ (ὁ), fr. **ἵστημι**, prop. *weight* for the purpose of weighing anything: *Ὡστε τάλαντα γυνὴ χερνῆτις ἀληθής, ἥ τε σταθμὸν ἔχουσα καὶ εἴριον, ἀμφὶς ἀνέλκει ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. Il. xii. 432.* In later authors, it is more common in the plural neuter: *Ζυγά μόνον οὐ (tantum non) καὶ σταθμὰ ἔχων ἅπαντα ἐπώλει. Dem. in Arist. 784, 9.* Acc. to Hesychius and Pollux, **σταθμός** has also, by ext., been used for *balance*; and it may be thus

(240) rendered in the following verse of Aristophanes: Τοῦτος νῦν λέγεται εἰς τὸν σταθμόν. *Aristoph. Ran.* 1381.

σταχάνη, ης (ή), fr. ἴστημι, Doric word, found only in the proverb quoted by Suidas: Δικαιότερος σταχάνης.

τάλαντον, ου (τό), fr. τλῆναι, *scales* of a balance, always in the plural in the *Iliad*: hence, by ext., *balance*: Καί τοτε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα. *Il.* viii. 60. Æschylus uses it in the singular in the passage lately quoted.

τρυτάνη, ης (ή), fr. τρύω, the *tongue* of the balance; hence, by ext., *balance*, as in Latin *trutina*: Εἴθ' ἡ μισὰ φάλαιν' ἔχουσα τρυτάνην ἴστη βόειον δημόν. *Aristoph. Vesp.* 39.

241.

241 ζώνη, ης (ή), fr. ζώννυμι, *girdle* for either sex, with this difference, however, that, when used of warriors, ζώνη signifies, in the *Iliad*, merely that part of the body where the girdle, called by Homer ζωστήρ, was worn; hence the girth, the waist: Κρείων Ἀγαμέμνων δμματα καὶ κεφαλὴν ἔκελος Διὶ τερπικεραύνῃ, Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι. *Il.* ii. 478. In the *Odyssey*, however, ζώνη is found used for the woman's girdle [it is used of *Juno's* girdle; *Il.* 14, 181]: Παρὶ δὲ ζώνην βάλετ' ἐξυῖ καλήν, χρυσεῖν. *Od.* v. 231. Hence comes the phrase λύειν ζώνην, to *unloose the girdle* of a woman, for *marrying* her: Αὔσε δὲ παρθενίην ζώνην. *Od.* xi. 244. In modern writers ζώνη is also used for the belt or girdle of the man, principally that in which travellers put their money: Ζώνην χαλκοῦς ἔχουσιν ὑπέζωσμένον διέτρηξε τὸ νόμισμα πᾶν. *Plut. Quæst. Conv.* ii. 2. [The term *modern* is indefinite: it occurs in *Pl. Hipp. Min.* 368, c; and (of a *soldier's* belt) *Xen. An.* 4, 7, 16.]

ζώνιον, ου (τό), *small girdle*, and principally a woman's *girdle*, acc. to Ammonius: Μόλις γὰρ εὖρον ἐν σκότῳ τὸ ζώνιον. *Aristoph. Lysistr.* 72.

ζῶμα or ζῶσμα, ατος (τό), prop. that which girds; in some pieces of armour of the Homeric age, it was the lower part of the cuirass, covering the belly and the sides of the body, as far as the thighs (see Θώραξ): Οὐκ ἐν καιρίῳ ὁξὺ πάγη βέλος, ἀλλὰ παροιθεν εἰρύσατο ζωστήρ τε παναίολος, ἡδ' ὑπένερθεν ζῶμά τε, καὶ μέτρην, τὴν χαλκῆς κάμον ἄνδρες. *Il.* iv. 185. Ζῶμα, further, was the girdle or *covering round the loins* [subligaculum], which those who ran in the circus used anciently to wear, and which was after-

wards called *περίζωμα*: Ζῶμα δὲ οἱ πρῶτον παρακάββαλεν. (241) *Il.* iv. 187.

ζωστήρ, ἦρος (ὅ), in the *Iliad*, a large girdle, which the warriors wore over the cuirass to keep the different parts of it fast, and to cover the belly and reins: *Αὐτὴ δ' αὐτ' ἔθυσεν ὄθι ζωστήρος ὀχῆες χρύσειοι σύνεχον. Il.* iv. 132. In the *Odyssey*, the girdle which fastened the robe or tunic: *Ὡς εἰπὼν, ζωστήρι θεῶς συνέεργε χιτῶνα. Od.* xiv. 72. Sometimes for *ζώνη*: *Τεκεῖν μὲν οὖν Λητῶ τοὺς παῖδας ἐνταῦθα οὐ φασι, λύσασθαι δὲ τὸν ζωστήρα ὡς τεξομένην. Pausan.* *Att.* 31, 1. All the translators have improperly rendered *ζωστήρ* by *balteus*, *sword-belt*, which is called *τελαμών* in Homer.

ζώστρον, ου (τό), fr. *ζώννυμι*, any thing that serves to gird, a *girdle*: *Ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι ἢ κεν ἄγρσι ζώστρά τε καὶ πέπλους καὶ ῥήγας σιγαλέντα. Od.* vi. 38.

περίζωμα, ατος (τό), acc. to the Scholiast on Homer, the *waist-band*, or *covering round the loins* of the athletes, called *ζῶμα* by Homer; was also called *περίζωμα* (*Schol. Hom.* ψ'. 683). This waist-band was worn apparently by the runners only; acc. to the Scholiast, it was worn in the Olympic games up to the fifteenth Olympiad, when an athlete, named Orsippus, embarrassed by the coming off of his waist-band, fell, and lost the prize. This circumstance caused the discontinuance of the band, and, since that time, the runners appeared in the stadium naked, like the other athletes. Pausanias relates the matter differently: Orsippus, he says, was the victor, and, in fact, owed the victory to this very accident, which was of his own contriving: *Δοκῶ δὲ οἱ καὶ ἐν Ὀλυμπίᾳ τὸ περίζωμα ἐκόντι περιρῆναι, γρόντι ὡς ἀνδρὸς περιεζωσμένου δραμεῖν ῥάων ἐστὶν ἀνὴρ γυμνός. Paus.* i. 44. In Plutarch, *cook's apron*: *Οἱ λόγοι σου περιζώματος ὄζουσι. Plut. Apophth. reg.* 182, d.

περιζώστρα, ας (ῆ), any thing that serves to gird, and, particularly acc. to Pollux, the *girth*, or band passed round the belly: *Τὸ δὲ περὶ τῇ κοιλίᾳ ζῶσμα, περίζωμα ἢ περιζώστραν ὠνομάζον. Poll.* vii. 65.

καστός, οῦ (ὅ), participial from *κεντέω*, pricked or pinked, embroidered; the epithet of *ιμάς*, *small worked or embroidered band*, the name of the famous girdle of Venus, in

- (241) Homer: Ἡ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα ποικίλον. *Il.* xiv. 214. In modern writers *κεστός* is used substantively with ellipse of *ἱμάς*: Τὸν τῆς Ἥρας καλλωπισμὸν ἐπὶ τὸν Δία, καὶ τὴν περὶ τὸν κεστὸν γοητείαν. *Plut. de aud. Poet.* 4. Hence the use of the word *cestos* or *cestus* by Latin poets of the middle ages, in the sense of *ζώνη*, *girdle*. Virgil has also Latinized it under the form of *cestus*, *us*, using it for the *cestus* of the boxer. The ancient grammarians quoted by Vossius derive the word from *cædere*, whence the majority of editors have written it improperly *cæstus* [*cæstus*, Wagner].

μίτρα, *ας* (ῆ), fr. *μίτρος*, thread, prop. *what is woven of thread or cloth of thread*. In the *Iliad*, it is a sort of defensive band, which the warriors carried under the *ζῶμα* below the cuirass; it was formed of cloth of wool, covered over with sheets of brass or iron, and reaching down upon the thighs: Ἐπέρεισε δὲ Παλλὰς Ἀθήνη νεύιατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην. *Il.* v. 857. Hence comes the adjective *ἀμιτροχίτων*, on the signification of which commentators are not agreed: Σαρπηδῶν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους χέρσ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμέντας *Il.* xvi. 419. The epithet *ἀμιτροχίτων*, found only in this passage of the *Iliad*, is characteristic, as are all the Homeric epithets, and describes the manner in which the Lycians were armed. According to the scholia of Venice, the Lycians wore the cuirass without the *μίτρα*. This explanation is the more probable, as it is supported by two passages in the same book. In verse 465, the companion of Sarpedon is wounded in the lower belly, whence it may be gathered that the Lycians had no *μίτρα*. Farther on (verse 663) Patroclus spoils Sarpedon of his brazen armour, and sends it to his ships. These two passages prove the ancient scholia to be in error, which would represent the Lycians as *having neither cuirass nor μίτρα*; an explanation which M. Dugas-Montbel should not have adopted. The Latin translation *acinctos* is no happier. *Μίτρα* is seldom used for *ζώνη* in more recent writers: Ὅμι ἐπὶ μούμφῃ μίτρην πρῶτον ἔλυσσας καὶ ὕστατον. *Ap. Rh.* i. 287.

στρόφιον, *ου* (τό), fr. *στρόφος*, *narrow band or girdle*, worn by women under the bosom: Χάλα ταχέως τὸ στρόφιον. *Aristoph. Thesm.* 645.

ταινία, ας (ἡ), fr. τείνειν, piece of woven work of different substances used for waist-bands, *band, narrow band, ribbon*; in Pollux, narrow band which the women wore under the breast: Τὸ δὲ τῶν μαστῶν τῶν γυναικείων ζῶσμα, ταινίαν ὠνόμαζον, καὶ ταιγίδιον. vii. 65.

242.

ζῶον, ου (τό), fr. ζάω, prop. that which has life, *animal*, 242 in general: "Ὡσπερ γὰρ καὶ τελεωθὲν βέλτιστον τῶν ζῶων ἄνθρωπός ἐστιν, οὕτω καὶ χωρισθὲν νόμον καὶ δίκης χεῖριστον πάντων. *Aristot. Pol. i. 2, 15.*

ἄλογον, ου (τό), neuter, taken absolutely with ellipse of ζῶον, ordinarily signifies the *animal devoid of reason, the brute*: "Ἀτε δὴ οὖν οὐ πάνν τι σοφὸς ὦν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. *Plat. Protag. 321, c.*

βόσκημα, ατος (τό), fr. βόσκειν, *beast which pastures; pecus*: Δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειῖα ἢ ἔργων ἐπίστασιν; *Xen. Mem. i. 5, 2.*

βοτόν, οὔ (τό), *beast at pasture*: "Ὅς οὐ προσημῶν ὥσπερὶ βοτῶν μόνον . . . ἔθυσεν αὐτοῦ παῖδα. *Æsch. Agam. 1415.*

δάκος, εος (τό), *beast that bites, and the bite itself*: Θηρὸς, ἐχθίστου δάκους εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος. *Æsch. Theb. 558.*

δάκετον, ου (τό), fr. δάκνω, *beast that bites, and whose bite is dangerous, venomous beast*: Ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ ἴσθιν ὑπ' ἑμᾶς πτέρυγος ἐν φοναίῃς ἔλλυνται. *Aristoph. Av. 1069.*

θήρ, ηρός (ὁ), Æolic φήρ, whence the Latin *fera*; *beast, principally wild beast*, in Homer, speaking of the lion and the wolf: Θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην ἔρχηται δι' ὄρεσφι. *Il. x. 184.*

θηρίον, ου (τό), diminutive of the preceding word, but only in form, and it is used as synonymous with it in verse, and more frequently in prose; 1. *game, beast that is hunted*: Ἄλλ' ἦν ἐμὲ ἐκέμπης ἐπὶ θήραν σὺν τῷ θείῳ, νομῶ ὅσα ἂν ἴδω θηρία σέ μοι ταῦτα τρέφειν. *Xen. Cyr. i. 4, 5.* 2. *Beast, brute*, in opp. to ἄνθρωπος: Ὁ δὲ μὴ δυνάμενος κοινωνεῖν ἢ μηδὲν δεόμενος δι' αὐτάρκειαν, οὐθὲν μέρος πόλεως, ὥστε ἢ θηρίον ἢ θεός. *Aristot. Pol. i. 2.* Seldom in the diminutive.

(242) tive sense; Theocritus, however, uses it of the bee: "Ὅττι γε τυτθὸν θηρίον ἐντὶ μέλισσα. *Theocr.* xix. 6.

κνώδαλον, ου (τό) fr. κινεῖν and ἄλς, acc. to Eustathius, prop. *sea-monster*, and, by ext., used of every other kind of ferocious or dangerous beast: Κνώδαλ' ὅς' ἡπειρος πολλὰ τρέφει ἡδὲ θάλασσα. *Hesiod. Theog.* 582. [Cf. 244. Related to κινεῖν, but having nothing to do with ἄλς: it is applied to *gnats, serpents, &c.* in later writers in prose. *Pl. Ax.* 365, c, of *worms.*]

κτῆνος, εος (τό), acc. to the *Etymologicum Magnum*, from κτάω, to kill, because under this name every kind of beast was comprehended that was killed for sacrifice, or for food; or better from κτάομαι, because the principal riches of all nomad tribe consisted in beasts; *cattle*, seldom in the singular, and then in a collective sense: Καὶ οὐδὲν ἦν λαβεῖν εἰ μὴ ὕς καὶ βοῦς, ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφηνγός. *Xen. Anab.* v. 2, 3. More frequently in the plural, κτήνεα, *beasts*: Τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφετο. *Xen. Anab.* iv. 5, 19.

τέρας, ατος (τό), *monster*, of the nature of a prodigy: Αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας. *Eur. Hipp.* 1214.

ὑποζύγιον, ου (τό), fr. ζῦγον, prop. *beast under the yoke*, or harnessed; *draught-beast, beast of burden*: Σχολαίαν γὰρ ἐποιοῦντο τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια. *Xen. Anab.* iv. 1, 10.

φορβάς, άδος (ή), *at pasture, out at grass*, in opp. to τροφίας, ου, kept up in the stable [of oxen, *stall-fed*. *Plut. Emil.* 33]: Τῶν δ' ἱππῶν αἱ μὲν φορβάδες ἀνοσοὶ τῶν ἄλλων ἀρρώστημάτων εἰσὶ πλὴν ποδάγρας. *Aristot. Hist. An.* viii. 24.

H.

243.

243 ἦ, is very frequently used by Homer for ἔφη, in the third person only, with this difference, that ἦ is placed at the head of the sentence: Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε

Κρονίων. Π. i. 538. The three persons, ἦν, ἦς, ἦ, are (243) also of constant use in Attic prose in familiar conversation; Plato uses them often in his dialogues with a demonstrative pronoun, but always after the discourse has begun: Ἡ καὶ δύναισθ' ἄν, ἦ δ' ὅς, πείσαι μὴ ἀκούοντας; *Plat. Pol.* i. 327 c. In general there is a marked use of ἦ in animated dialogue, in interruptions, and repetitions.

ἔφη, is always preceded by one or more words, and without a pronoun: Ὡς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυνθον αὐτῶν. Π. v. 607. Ἐγὼ σοι, ἔφη, νῆ τὸν Δία, ἐρῶ *Plat. Pol.* i. 328, e.

ἔφασκον, Ionic and Attic form of ἔφη, implying at the same time affirmation, *I declared, I affirmed; aiebam*: Ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο κουριδίην ἄλοχον θήσειν. Π. xix. 297.

ἔφησα, first aorist, and scarcely in use: it is found neither in Homer, nor the Attic writers. Pindar uses it, with the same notion of affirmation that ἔφασκον has, under the Doric form φᾶσε: Τὸν ἐχθρότατον φᾶσέ νιν δώσειν μόρον. *Pind. Nem.* i. 99.

244.

ἡλίθιος (ὁ, ἡ), fr. ἡλεός, *foolish, stupid*: Τοὺς γάρ τοι 244 ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνν ἡλιθίους ὄντας. *Xen. Mem.* iv. 2, 10. [See 111.]

ἄπλοῦς, ἡ, *simple, fig.*: Ἀπλοῦς δὲ ἡγοῦνται τοὺς νοῦν οὐκ ἔχοντας. *Isocr. ad Nicocl.* [who is speaking of the abuse of words that properly had a good meaning. Cf. ἄνδρα ἀπλοῦν καὶ γενηαῖον. *Pl. Rep.* ii. 361, b: *sincere, without guile.*]

βεκκεσέληνος (ὁ), a comic word coined by Aristophanes, *old fool, old dotard*: Ὡ μῶρέ σν, καὶ Κρονίων ὄζων καὶ βεκκεσέληνε. *Aristoph. Nub.* 398.

βλάξ, κός (ὁ), prop. Fr. LACHE [*slack*], hence *weak*; hence *silly fellow*: Δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις καὶ ἡλίθιος γένωμαι. *Xen. Cyr.* i. 4, 12. [I presume that M. Pillon hints at an etymological relationship between *lache* and βλάξ (*laxus, lax*); but cf. *Buttm. Lexil.* and *Liddell and Scott.*]

βλιτομάμματος (ὁ), or *spinach-eater*, lit. *orach-eater* (*orach*,

(244) an insipid pot-herb), a comic word coined by Aristophanes to describe a silly fellow: Τοῖς Ἰπποκράτους νιέσιν εἴξεις καὶ σε καλοῦσι βλιτομάμμαν. *Aristoph. Nub.* 1001.

ἐμβρόντητος (ὁ, ἡ) [prop. = *attonitus*], Fr. *étourdi*; *stupidus*: Τοὺς δ' ὀλίγον ἔλαττον (*who have a little less folly than the μαϊνόμενοι*), ἡλιθίους τε καὶ ἐμβροντήτους. *Plat. Alcib.* 2, 140, c. [The word seems to me much stronger than *étourdi*, implying *moon-struck* folly; either *gaping idiocy* or *perverse infatuation*: ἐμβρόντητε εἶτα νῦν λέγεις; *Dem.* 308, 5: Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας καὶ οὕτως ἐάλω (ἡ πόλις). *Xen. An.* 3, 4, 12.]

εὐήθης (ὁ, ἡ), *good, simple man, simple-hearted, simple-minded*: Εὐήθες ἔφη εἶναι τὸ οἶσθαι *Xen. Mem.* iv. 2, 2.

θηρίον, ον (τό), *beast, animal, fig.*: ὦ δειλότατον σὺ θηρίον. *Aristoph. Plut.* 439.

κέπφος, ον (ὁ), a sea-bird, which, according to the Scholiast on Aristophanes, fed upon the foam of the sea, and which children easily caught with foam; hence, *fig.*, *booby, noddy, blockhead*, in Aristophanes: Οὐ γὰρ προσήκει τὴν ἐμαντοῦ μοι πόλιν εὐεργετεῖν, ὦ κέπφε; *Aristoph. Plut.* 912.

κνώδαλον, ον (τό), *beast*, with the idea of viciousness rather than stupidity associated with it, *evil, mischievous beast*: ὦ Ζεῦ, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδάλοις; *Aristoph. Lys.* 477. [Cf. 243.]

μάταιος, αῖα (μάτηρ), *vain*; hence, *fig.*, *empty-headed fellow, ass*, in Lucian: Οἶα ὁ μάταιος ἐκείνος ἐποιεῖ. *Luc. Merc. Cond.* 14.

σκαῖός (ὁ, ἡ), *unknowing, awkward, unmannerly*, answers exactly to the French *gauche*, prop. and *fig.*: Ἐγὼ γὰρ οὐχ οὕτω δῆπου σκαῖός εἰμι ἄνθρωπος σὺ δ' ἀλόγιστος, ὥστε *Dem. in Boeot.* 996.

245.

245 ἡμέρα, ας (ἡ), and poet. ἡμαρ, ατος (τό), fr. ἡμερος, in Homer, *day*, in opp. to night; *dies*: Ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη ἡματα καὶ νύκτας. *Il.* xxiii. 186. More frequently for the *civil day*, the number of hours called a *day*, in the division of time: Ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο. *Od.* xi. 293. Very seldom

the *light of the day*: Ἐπεὶ δὲ ἡμέρα ὑπεφαίνετο. *Xen. Cyrop.* (245) iv. 5, 14.

αὐγή, ἥς (ῆ), fr. *ἄω*, *bright light of the sun or of a fire*: Ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ ἢ πυρὸς αἰθομένοιο, ἢ ἡλείου ἀνιόντος. *Il.* xxii. 134.

ἔως, ἔω (ῆ), Ionic ἥως, the bright light which precedes the rising of the sun, personified by the poets under the name of Aurora, whose genealogy is thus given by Hesiod: Θεία δ' ἡελίον τε μέγαν, λαμπρὰν τε σελήνην, ἥώ θ' ἢ πάντεσσιν ἐπιχθονίοισι φαίνει γείνατο. *Theog.* 371.

ἡλιοι, ων (οῖ), plural of ἡλιος, *suns*. It is found in Euripides, used for *days*: Ἡλίους δὲ μυρίους μόγις διελθών. *Eur. Helen.* 660. The Latins have used *soles* in the same sense: *Cantando puerum memini me condere soles.* *Virg. Ecl.* ix. 52.

φάος, εὖς (τό), *light of day*, for the civil *day*, even in the tragic writers: Κρίνει φάος τὸ μέλλον. *Eur. Phœn.* 1326.

φῶς, φωτός (τό), contracted from φάος, and used in prose, *light of the day, day*, in opp. to night: Ἐπεὶ δὲ φῶς ἐγένετο. *Xen. An.* vi. 3, 1.

φαῦσις, εὖς (ῆ), *action of giving light, of shining*, in the Sept.; *lucentia*: Καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ. *Genes.* i. 15.

φέγγος, εὖς (τό), fr. φάος, 1. *light, brightness, in general, lustre*: Τῇλε δὲ φέγγος ἀπὸ χροὸς ἀθανάτοιο λάμπει θεῆς. *Hymn. Cerer.* 279. 2. In Euripides, the civil *day*: Νῦν δ' ὑπὲρ μητρὸς φίλης Ἐκάβης ἀτίσω σῶμ' ἐρημώσας ἑμὸν, τριταῖον ἤδη φέγγος αἰωρούμενος. *Hecub.* 33.

246.

ῆς, second person of the imperfect of the verb εἰμί; 246

ῆσθα, the same person, with the addition of the syllable *θα*, which, in the Æolic dialect, has the force of *σύ, tu*; both signify *thou wast*: Δητφοβ', ἡ μὲν μοι τὸ πάρος πολὺ φίλτατος ῆσθα. *Il.* xxii. 233. Acc. to Mœris, the form ῆσθα, though used by the Ionians, has remained in the pure Attic, probably that ῆς might not be confounded with ῆς, second person of the subjunctive. On this ground, the ancient reading ῆς has been changed into ῆσθα by modern critics, in the following passage of Euripides: Ταπεινὰς ῆσθα πάσης δεξιᾶς προσθυγγάνων. *Eur. Iph. A.* 339. The

(246) form *ἡς* is found only in Lucian, Plutarch, and later authors: Ποῦ γὰρ ἡς, ὧ Κικέρων, τὸν χρόνον τοῦτον; *Plut. Cicer.* 6.

247 *ἡσύχιος* (ὁ, ἡ), and *ἡσυχος* (ὁ, ἡ), acc. to some, from *ἡμαι*, acc. to others from *ἡκα*, *quiet*, *not making any noise*. Acc. to some grammarians it is in the neuter, taken adverbially in this passage of the Iliad: 'Ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι. *Il.* xxi. 598. Opposed to *ταχύς* in Plato, *staid*, *leisurely*, *quiet*: "Ἡ οὐδαμοῦ ἡμῖν ἡ πάνυ πον ὀλιγαχοῦ αἰ ἡσύχαι πράξεις ἐν τῷ βίῳ καλλίους ἐφάνησαν ἢ αἰ ταχεῖαι τε καὶ ἰσχυραί. *Plat. Charm.* 160, d.

ἡσυχαιός, *αἰα*, and *ἡσύχιμος*, *η*, poetic: 'Ἀσέχιμον ἡμέραν ὁπότε τελευτάσομεν. *Pind. Olymp.* ii. 58.

ἄκυμος (ὁ, ἡ), synonyme of the preceding word: Διὸς δ' παῖς μοχθήσας τὸν ἄκυμον θῆκεν βίωτον βροτοῖς. *Eur. Herc. fur.* 689.

ἀκύμων (ὁ, ἡ), fr. *κῦμα*, *that which is without wave or billow*; hence *calm*, *tranquil*, prop. and fig.: 'Ἡ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο. *Lucian.* i. 326.

ἀκύμαντος (ὁ, ἡ), fr. *κυμαίνω*, *not tossed by waves*, or as the waves are: Νῦν δ' αὖ ψαμάθοις ἐπ' ἀκυμάντοισι πῶλων ἱρασαί. *Eur. Hipp.* 235. Hence, fig., *tranquil*: Διὰ πάσης ἡλικίας ἴλεων καὶ δαύμαντος τῆς ψυχῆς ἐτήρησα τὴν διάθεσιν. *Synes. Ep.* 194, a.

ἀμέριμος (ὁ, ἡ), fr. *μέριμνα*, *without care*, *without trouble*: Ἐχεις γάμον; οὐκ ἀμέριμος ἔσσει. *Anthol.* i. 13, 3. Ὑμᾶς ἀμερίμους ποιήσομεν. *N. T. Matth.* xxviii. 14. In Sophocles all the commentators [not all. *Herm.* adopts ὁ μὴ ἔχων μέριμναν καὶ φροντίδα ὧν ἔφην. *Triclin.*] have rendered this word by *neglectus*, *that which nobody troubles himself about*, *neglected*; the first interpretation of the Scholiast seems better, *πολυμέριμος*, and it may be thus translated: Κεῖμαι δ' ἀμέριμος οὕτως. *Soph. Aj.* 1225. *I am thus weighed down under a load of cares.*

ἀσάλευτος (ὁ, ἡ), not agitated, as the sea is, fig., in Euripides: Καὶ τὸ φρονεῖν ἀσάλευτόν τε μίνει καὶ συνέχει δώματα. *Eur. Bacch.* 390.

ἀτρεμής (ὁ, ἡ), and *ἀτρεμαῖος*, *αἰα*, fr. *ἀ* and *τρέμω*, *that which does not tremble*, *which does not stir*, *not agitated*. 'Ἀτρεμής is only found in Homer under the adverbial form *ἀτρέμας*, or *ἀτρέμα* before a consonant: Ἀτρέμας ἦσο. *Il.* ii. 200. It is found, again, as an adjective in

the poets posterior to Homer: Οὐκ ἀτρεμέα θρήνον αἰδῶτε, ὦ γέρον- (247)
τες. *Eur. Herc. fur.* 1055. Ὡς ἀτρεμαῖα κέντρα καὶ σῶφρονα πῶλοις
μεταφέρων ἰθύνει! *Eur. Phœniss.* 182.

γαληνός (ὁ, ἡ), fr. γαλήνη, *calm*, speaking of the sea:
Καὶ ὑμεῖς, ὦ τρίτωνες, διαπορθμεύσατε τὴν Λητῶ ἐς αὐτήν,
καὶ γαληνὰ ἅπαντα ἔστω. *Luc. Dial. Mar.* x. Euripides
uses it fig., *gentle*: Πρὶν μὲν εἰς ξένους γαληνὸς ἦσθα καὶ
φιλοικτίρμων αἰεὶ. *Iph. Taur.* 345.

ἔκηλος (ὁ, ἡ), and Epic εὐκηλος, has probably a common origin
with ἔκω, which is derived from ἔκω, Ionic for ἔχω, *one who acts at*
his own will, one who does a thing quietly: Ἐπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἀμπεδίων συλήσατε τεθνεῖωτας. *Il.* vi. 70. Speaking of the
sea, in Hesiod, *tranquil*: Τῆμος δ' ἐκκρινίτες αἰραὶ καὶ πόντος ἀπή-
μων εὐκηλος. *Hesiod. Oper.* 668.

εὐδῖος (ὁ, ἡ), fr. εὐ and Διός, genitive of Ζεύς, *serene, calm*, speak-
ing of the weather: Ἐκ δ' Ἄρκτοι τ' ἐφάνησαν, Ὀνῶν τ' ἀνὰ μέσσον
Φάτην, σημαίνουσα τὰ πρὸς πλόον εὐδία πάντα. *Theocr. Id.* xxi. 19.

ἡρεμος (ὁ, ἡ), and ἡρεμαῖος, *calm, tranquil, quiet*; the first
is only found in the comparative: Καὶ οἷγε ἀνθρωποὶ ὠσαύ-
τως ἡρεμέστεροι γίνονται, στερισκόμενοι ταύτης τῆς ἐπι-
θυμίας. *Xen. Cyr.* vii. 5, 63. It is used also in the plural
neuter, as an adverb: Ἐχε ἡρέμα. *Plat. Crat.* 399, e. Καὶ
ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι. *Plat. Phæd.* 84, d.
Ἐν ᾧ [βίῳ] ὀλίγα ἐκάτερα καὶ μικρὰ καὶ ἡρεμαῖα. *Plat.*
Legg. v. 733, c.

248.

ἡχή, ἡς (ἡ), fr. ἄχω, *sound, noise*, principally *reflected or repeated* 248
sound; in Homer, *noise of the cries of combatants, or of the tossing of*
waves: Ἡχὴ δ' ἀμφοτέρων ἵκετ' αἰθέρα. *Il.* xiii. 837.

ἦχος, ου (ὁ), more modern form, and used by some prose writers:
Τοῖος γὰρ ἀπ' ἀσπίδος ἔβραχεν ἦχος. *Callim. in Del.* 140.

ἡχώ, ἡχόος (ἡ), form less ancient than ἡχή, and is more
specially used of the *repetition of sound* reflected by a foreign
body, *ECHO*: Πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν ἡχώ,
διδούσα θόρυβον. *Eur. Hec.* 1099. The echo personified
by the poets under the figure of a nymph of the moun-
tains: Μοῦνη δ' ἠνεμόεσσα, βοὴν ἀδίδακτος εἰούσα, Ἰδαίων
ὀρέων ἀντίθροος ἵαχεν Ἡχώ. *Coluth.* 116.

ἄραβος, ου (ὁ), fr. ἀράσσω, *sharp and loud sound* produced by the
collision of two bodies, *chattering of the teeth* caused by *teething*; in
Homer: Ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων. *Il.* x. 374.

- (248) **βόμβος**, ου (ὅ), word formed by onomatopy; Homer only uses the verb *βομβέω*, which expresses the noise made by a helmet of brass falling on the ground (*Il.* xiii. 530), by a stone flying in the air. The substantive is found only in authors posterior to Homer, *buzzing* or *humming sound*, *deep dull sound*, *murmuting* of the waves: *Μαινομένων ροθίων πολύχηα βόμβον ἀκούων. Musæ.* 242.

βρόμος, ου (ὅ), fr. *βρέμω*, 1. agitated noise, *roaring, crackling*, specially used of fire, in Homer: *Οὔτε πυρὸς τόσσοι γε πέλει βρόμος αἰθομένοιο, οὔρεος ἐν βήσσης. Il.* xiv. 396. Homer uses the word *βρέμω*, in speaking of waves (*Il.* ii. 210). 2. *Sound* of wind instruments, in the Homeric hymns: *Καὶ ἱμερόεις βρόμος αὐλῶν. Hom. Hymn. Merc.* 451. 3. *Sound* of the wind, in Aristotle: *Εἰληθὲν δὲ πνεῦμα ἐν νέφει παχεῖ τε καὶ νοτερῷ, . . . βρόμον καὶ πάταγον ἀπειργάσατο μέγαν. Aristot. de Mund.* 4, 17.

δοῦπος, ου (ὅ), word formed by onomatopy, or, acc. to others, of the same family as *τύπτω*, *noise* of a falling body, particularly of a fall of water: *Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ . . . τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν. Il.* iv. 452.

καναχή, ῆς (ῆ), sound repeated with *clatter, chattering* of the teeth striking one against the other, noise of the gallop of mules, of brass struck, in Homer: *Περὶ κροτάφοισι φαεινὴ πῆληξ βαλλομένη καναχὴν ἔχε. Il.* xvi. 105.

κόμπος, ου (ὅ), fr. *κόπτω*, *noise* of two bodies striking together, as the tusks of the boar, in the *Iliad*: *Ὑπαὶ δὲ τε κόμπος ὀδόντων γίνεται. Il.* xi. 417. In the *Odyssey*, the noise of dancers' steps: *Ὡρχείσθην δὴ πεῖτα ποτὶ χθονί . . . πολλὸς δ' ὑπὸ κόμπος ὀρώρει. Od.* viii. 380.

κόναβος, ου (ὅ), fr. *κόπτω*, *sound* of a thing when split or broken, acc. to Eustathius: *Κακὸς κόναβος κατὰ νῆας ὀρώρει ἀνδρῶν ὀλλυμένων, νηῶν θ' ἅμα ἀγνυμενάων. Od.* x. 122.

κρότος, ου (ὅ), fr. *κρούω*, noise made, the shock of two bodies driven one against the other; hence, principally, *clapping* of the hands, *applauding*: *Καὶ κρότον χειρῶν πολύν. Aristoph. Ran.* 157. [Also in prose.]

κτύπος, ου (ὅ), fr. *τύπτω*, noise of steps, in Homer: *Ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν ἀνδρῶν. Il.* xix. 362.

δρυμαγδός, οὐ (ὀ), Grammarians derive this word from *δρύσσω*, for (248) *δρασσω*; in Homer, the noise of a river that has overflowed its banks, and is carrying rocks along with it, and rooting up trees; of two armies engaged, tumultuous noise of the mass, or of the cries of the combatants; in general, *great noise, uproar*: Ἐκ δ' ἔσσυτο λαός, πεζοὶ θ' ἰππῆς τε· πολλὰς δ' δρυμαγδὸς ὀρώρει. *Il.* ii. 810.

ὄτοβος, ου (ὀ), a word formed, acc. to the scholiast on Sophocles, from *ὠτῶν βοή*, but better referred to onomatopy, *noise of waves in a storm; roaring of thunder*, in Hesiod, &c.: Ὄτοβος δ' ἀπλητος ὀρώρει. *Theog.* 709. It is also found used for the sound of instruments, in Sophocles: Οὔτε γλυκὺν αὐλῶν ὄτοβον. *Soph. Aj.* 1221. [Pape compares the Germ. *toben*. In prose, *Luc.*]

πάταγος, ου (ὀ), fr. *πατάσσω*, 1. *noise of two bodies striking against each other, chattering of teeth*, in Homer: Πάταγος δέ τε γίνετ' ὀδόντων. *Il.* xiii. 283. 2. *Noise*, in general: Ἐθεον ἔξω, βοῇ τε καὶ πατάγῳ χρεώμενοι. *Herodot.* iii. 79.

πίτυλος, ου (ὀ), fr. *πίπτω*, or, acc. to others, for *τύπιλος*, from *τύπτω*, *noise produced by a repeated or measured motion*, as that of oars: Καὶ μὴν νεώς γε πίτυλος εὐήρης πάρα. *Eur. Iph. T.* 1050. *Noise, plash of a liquid falling drop by drop, clang or clashing of arms, clatter of repeated blows.* Æschylus, by a bold and beautiful figure, uses this word to express the blows struck on the breast in sign of grief (*Theb.* 860); and Euripides, exaggerating the metaphor, applies it to a torrent of tears (*Hippol.* 1464). [Probably onomatop. *L.* and *S.*—Pape suggests a relationship to *πίσσω* or *πίτυς*.]

φλοῖσβος, ου (ὀ), prop. *noise of waters, roaring of waves*, as is plain from the epithet *πολύφλοισβος*, which Homer gives to the sea (*Il.* i. 34); hence, by ext., *tumult of battle*: Ἀλλ' ἄγετ' ἐκ φλοῖσβοιο σαώσομεν ἐσθλὸν ἑταῖρον. *Il.* v. 469.

ψόφος, ου (ὀ), 1. *noise resulting from the shock of two dry bodies, more generally noise*: Ἡ πεσούσα ψόφον ἐποίησε. *Thuc.* iii. 22. 2. *Sound produced by the friction of the air*, in Aristotle: Ὁ γὰρ ψόφος, τρίψις τοῦ ἔσω πνεύματός ἐστιν. *Aristot. Hist. An.* iv. 9. [The τοῦ ἔσω πν. relates to *insects* only. Aristotle there distinguishes between *φωνή*, any sound produced by the throat; (*φάρυγξ*); *διάλεκτος*, *articulate speech*; *ψόφος* any *noise or sound*; in the case of *insects*, as made in any way; by the friction of the air inside their bodies, the friction of the long hind legs of the locust, &c.]

Θ.

249.

249 θαλάμη, ης (ή), and more commonly in the plural θαλάμαι, *beds, haunts*, principally of fishes, and of shell-fish: Νέμονται δὲ οἱ κάραβοι τὰ ἰχθύδια θηρεύοντες παρὰ τὰς θαλάμας· καὶ γὰρ ἐν τοῖς πελάγεσιν καὶ ἐν τοῖς τοιούτοις γίνονται τόποις, οἷον ἂν ὦσι τραχεῖς καὶ λιθωδεῖς· ἐν τοιούτοις γὰρ ποιοῦνται τὰς θαλάμας. *Aristot. Hist. An.* viii. 4.

ἰλεός, οὔ (ὅ), fr. εἰλέω, hole of a reptile, of a serpent: Ἴλεόν, οὐκ οἴκησιν. *Theocr. Id.* xv. 9. [And under the form εἰλός in *Xen. Cyr.* 5, 16, of hiding places to which hares run when frightened by dogs.]

ἰλυός, οὔ (ὅ), another form of the preceding word, in Callimachus: Ἴλυνος ἐβάλοντο κινώπετα. *Callim. in Jov.* 25.

κοίτη, ης (ή), *bed*, seldom bird's nest, in Euripides: Λεῖπousι πτῆνοι Παρνάσου κοίτας. *Eur. Ion.* 155.

κοιταῖον, ου (τό), *bed* (or nest), speaking of that of the hedge-hog: Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορρᾶν βλέπουσαν. *Plut. de Solert. An.* 16.

φωλεός, οὔ (ὅ), *cave, den* of a wild beast, of the bear: Ὡς περ ἄρκτων φωλεοῖς ἢ χειαῖς δρακόντων ἢ μυχοῖς κητῶν, τοῖς τῶν θεῶν μεγάροις ἢ ἀνακτόροις προσιόντες. *Plut. de Superst.* 9. [Also in *Aristot.* it is especially the den, hole, &c. where they take their *winter-sleep*, φωλοῦσι.]

χειά, ᾶς (ή), *crevice, hole*, specially of serpents: Ἐλισσόμενος περὶ χειῷ. *Il.* xxii. 95.

250.

250 θάλασσα, ης (ή), acc. to some from ἄλλομαι, acc. to others from ἄλς, or σάλος, the sea, in general: Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης; *Il.* ii. 159.

ἄλς, ἁλός (ή), fr. ἄλς (ὅ), salt, acc. to the majority of grammarians, who consider this meaning as the most ancient; but, although the procuring salt from sea-water has been known from the remotest antiquity, it seems more natural to suppose the original meaning of the word to have been that of sea; in the *Iliad* and the *Odyssey*, as often as θάλασσα, the *salt-wave*, the *briny-wave*, the *sea*; αἶ: Νῆα μίλαιναν ἐρύσσομεν εἰς ἄλα διάν. *Il.* i. 141.

λαῖτμα (τό), with ἁλός, *gulf, abyss* of the sea: Τὸν μὲν Ταλθύβιος

πολιῆς ἄλως ἐς μέγα λαῖτμα ῥίψ'. *Il.* xix. 267. Sometimes alone in (250) the *Odyssey*, and later poets: *Νηυσὶ θεῶσιν τοίγε πεποιθότες ὠκείησιν, λαῖτμα μέγ' ἐκπερώσι. Od.* vii. 35.

λίμνη, ἡς (ή), acc. to Eustathius, from *λίαν μένειν*, to stay ever; but better, acc. to others, from *λείβειν*: *stagnant water, lake, marsh*; in Homer and the tragic writers, for the *sea*: "*Ἐνθορε μείλανι πόντῳ, ἐπιστονάχῃσε δὲ λίμνῃ. Il.* xxiv. 79.

οἶμα, ατος (τό), fr. οἰδέω, prop., *swelling*; hence, *wave, billow*: Οἱ δ' ἄνεμοι πάλιν αὐτίς ἔβαν οἰκόνδε νείεσθαι Θρηίκιον κατὰ πόντον· ὁ δ' ἔστανεν οἶδατι θύων. *Il.* xxiii. 230.

πέλαγος, εος (τό), formed from *πλάξ*, prop. the surface of the sea, the more open and extended part of the sea, the main; in the poets, *the watery plain*; answers to *æquor*, in Latin: *Νῦν δ' ἄλως ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῆς. Od.* v. 335. In prose it is used to signify a portion of the sea, a particular sea: '*Ῥέουσα δ' ἡ θάλαττα φαίνεται κατὰ τὰς στενότητας εἶπου διὰ τὴν περιέχουσαν γῆν εἰς μικρὸν ἐκ μεγάλου συνάγεται πελάγους. Aristot. Meteor.* ii. 1.

πόντος, ου (ὅ), acc. to the grammarians, from *πνέω* or from *πόνος*, but it is more probable that it is of the same family as *βένθος* and *βύθος*, prop. *bottom*, principally of the sea, with *ἄλως* or *θαλάσσης*, and sometimes alone (*Il.* ii. 210), *gulf, abyss* of the sea; hence, *the deep sea*, in the poets, *altum et proutus*: Οὐδέ μιν ἔσχεν πόντος ἄλως πολιῆς, δ' πολέας ἀέκοντας ἐρύκει. *Il.* xxi. 59. In a geographical sense, particularly in prose, *πόντος* is used with a local adjective, to denote a particular sea, as *Πόντος Ἀξεινος*, in Pindar (*Pyth.* iv. 362), literally, the *inhospitable sea*, afterwards called, antiphrastically, *Πόντος Εὐξεινος*, the *Euxine (hospitable) Sea*, now the *Black Sea*. *Πόντος* alone is found in this sense in Herodotus: '*Εοῦσαν ὀρεινὴν τε χώραν καὶ προκειμένην τὸ ἐς Πόντον, νέμεται τὸ Ταυρικὸν ἔθνος. Herodot.* iv. 99.

ὕγρη, ἡς (ή), feminine of the adjective *ὕγρός*, *wet, liquid*, is sometimes used alone by the poets with ellipse of the substantive for *θάλασσα*, in opp. to *ξηρά*, or *τραφερά*, or *γαῖα*, the land, *the wet or watery plain*: Αὐτίκ' ἐπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια, χρύσια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην, ἥδ' ἐπ' ἀπείρονα γαῖαν. *Il.* xxiv. 340.

ὠκεανός, οῦ (ὅ). The Greeks, who referred every thing to their own language, derived this word from *ὠκέως νάειν*: Bochart, with more reason, considers it a derivation from the Phœnician *og*, the radicals of which appear again in *ὠλήν*, preserved by Hesychius. In the Homeric cos-

- (250) mography, the ocean is a boundless and rapid river, the waters of which surround the whole earth. Out of its bosom rise the heavenly bodies, and sink to rest in its bed: Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο. *Il.* xviii. 606. It was the name of the Atlantic Sea, even in the time of Aristotle: Πέλαγος δὲ τὸ μὲν ἔξω τῆς οἰκουμένης, Ἀτλαντικὸν καλεῖται καὶ Ὠκεανός, περιρρέον ἡμᾶς. *Aristot. de Mund.* 3, 8.

251.

- 251 θάνατος, ου (ὁ), *death*, in general: Οὐδ' ἂν ἄποινα διδούς θάνατον φύγοι. *Theogn.* 727.

δαίμων, ονος (ὁ), *destiny, fate, for death*, in Homer: Πάρος τοι δαίμονα δώσω. *Il.* viii. 166.

κῆρ, ρός (ῆ), in the *Iliad*, the personification of violent death, an inferior deity that ever accompanies the man predestined so to die; *fate*, sometimes for *death* itself: Κῆρα δ' ἐγὼ τότε δέξομαι ὅππότε κεν δῇ Ζεὺς ἐθέλῃ τελέσαι. *Il.* xviii. 115.

μοῖρα, ας (ῆ), *prop. part*; hence, *destiny personified*, Parca, with the implied idea of death, in several passages in the poets: Ἀλλὰ ἐ Μοῖρ' ἐδάμασσε. *Il.* xviii. 119. [In prose *fate, lot*: esp. θεία μοῖρα. In *Pl. Phæd.* 236, Δ. θανάτου μοίρας].

μόρος, ου (ὁ), *fated lot or share*, by euphemism for death, in Homer; *mors*: Κλαῖε μόρον οὐ παιδός. *Il.* xxiv. 85. Hence, in a more precise sense, in Pindar, and the poets posterior to him, *death*: Αἰθων δὲ κεραυνὸς ἐνέσκηψεν μόρον. *Pyth.* iii. 105. [In prose very late. *Diod. Zon.* 9 (vii. 404.)]

οἶτος, ου (ὁ), fr. οἶω, to carry, that which is borne or submitted to, *destiny*, by euphemism for *death*: Ὅς μοι καλὰ τὸν οἶτον ἀπότμου παῖδος ἐνισκες. *Il.* xxiv. 388.

ὄλεθρος, ου (ὁ), *loss, death*: Ἡ τις Ἀχαιῶν ρίψει χειρὸς ἔλων ἀπὸ πύργου, λυγρὸν ὄλεθρον. *Il.* xxiv. 735.

πότμος, ου (ὁ), *destiny, sometimes death*, in the poets posterior to Homer: Ὅι πότμον Ἀρης ἐμιξεν. *Pind. Isthm.* vi. 35.

τελευτή, ῆς (ῆ), *end*, with and even without βίου, *end of life*: Δῆλον ὅτι ἐξέσται μοι τῇ τελευτῇ χρῆσθαι, ἢ ῥύσση μὲν ὑπὸ τῶν τούτου ἐπιμεληθέντων κέκριται. *Xen. Apol.* i. 7.

φθορά, ᾶς (ῆ), *loss, destruction*, in consequence of a scourge, such as the plague: Οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. *Thuc.* ii. 47.

252.

θάσος, εος (τό), fr. **θέρω, to warm, prop. heat, ardor.** 252
 This word is only employed fig., and, acc. to the Venetian Scholia, it seems that the different schools of philosophers gave their own peculiar definitions of it. The Stoics defined it by a deliberate *confidence* in a man's own powers, which prevents all fear of danger; the Peripatetics, *hope* of not being exposed to any danger; the Academicians and the Eretrians, *excess of confidence*, of courage; the Epicureans and the School of Cyrene, *constancy* in undergoing evil and dangers, by the aid of reflection and reasoning. 1. In Homer, in poetry and prose, *resolution, confidence, courage, boldness*: Μεστὸν στράτευμα προθυμίας, φιλοτιμίας, ῥώμης, θάρσους. *Xen. Cyr.* iii. 3, 26. 2. In Homer, and poetry only, and taken in a bad sense, *assurance, audacity, insolence*: Τίπ' αὖ, ὧ κυνόμενι, θεοὺς ἔριδι ξυνελαύνεις θάρσος ἀητον ἔχουσα; *Il.* xxi. 394. [See 91.]

θράσος, εος (τό), formed by metathesis from **θάσος**. According to Ammonius, and the best grammarians, **θάσος** is the feeling that results from a sense of one's own powers, in opposition to **φόβος**, and signifies *confidence, resolution*; whereas **θράσος** is the feeling unconnected with any such sense, *audacity, temerity*. This observation is inapplicable to the Homeric poems, and to the tragic poets, who use **θράσος**, as **θάσος**, in a good or bad sense, *audacity, resolution, courage*: Τὸν δ' οὐπὲρ ἔχει θράσος, ὅς κεν ἴδῃται. *Il.* xiv. 416. Ὑπεστί μοι θράσος ἀδυνάμων κλύουσιν ἀρτίως ὄνειράτων. *Soph. Electr.* 479. It is in Plato that we find the first traces of the form **θράσος** used in a bad sense: Τὸ γὰρ τὴν τοῦ βελτίονος δόξαν μὴ φοβεῖσθαι διὰ θράσος, τοῦτ' αὐτό ἐστι σχεδὸν ἡ πονηρὰ ἀναισχυντία. *Legg.* iii. 701, b. It is not till very much later, that this use of the word obtains distinctly. Thus Plutarch contrasts the two forms **θάσος** and **θράσος**: Μία γὰρ ἀπειρία καὶ θράσος γεννᾷ, καὶ θάσος ἀφαιρεῖται. *Plut. Compar. Pericl. et Fab.*

θαρσαλέτης, ητος (ή), daring disposition; hence, *boldness*, in Plutarch: Ὁ Αἰμίλιος ὀρθῶς λογιζόμενος ἀνδρίας καὶ θαρσαλεύτητος ἀνθρώποις οὐ πρὸς ὄπλον καὶ σαρίσους χρῆσιν εἶναι μόνον, ἀλλὰ . . . *Plut. Æmil.* 36.

θρασύτης, ητος (ή), fr. **θρασύς, character of boldness, of**

- (252) *assurance* : Δέον ἂν εἴη τὸ μελετᾶν ὥς ἤκιστα εἶναι ἀναισχύντους τε καὶ θρασύτητος γέμοντας, φοβεροὺς δὲ εἰς τὸ τε τολμᾶν ἐκάστοτε λέγειν ἢ πάσχειν ἢ καὶ δρᾶν αἰσχροὺς ὅτιοῦν. *Plat. Legg.* i. 649, c.

ἱταμότης, ητος (ή), fr. ἱταμός, character of the rash, the daring man; hence, *daring*, in a good sense : Δριμύτητος δὲ καὶ τινος ἱταμότητος ὀξείας καὶ πρακτικῆς ἐνδείται. *Plat. Polit.* 311, a. It may be rendered by *temerity*, *recklessness*, in the following passage of Plutarch : Καὶ τὴν πλεονεξίαν αὐτοῦ καὶ τὴν ἱταμότητα καὶ θράσος ὀρῶντες. *Plut. Nic.* 2.

ἱταμία, ας (ή), pride, presumption, in the Sept. : Ἱταμία καρδίας σου. *Jerem.* xlix. 15.

λαμυρία, ας (ή), fr. λαμυρός, *impudence* : Ἐνιοὶ δοκοῦσιν δειλίας καὶ μαλακίας ἀπωτάτω τίθεσθαι τὸν τρόπον, ἂν ἔγγιστα φαίνωνται λαμυρίας καὶ θρασύτητος. *Plut. de Adulat. et Am. Discr.* 25.

253.

- 253 θαυμάζειν (θαῦμα), prop. *to see with astonishment, to be astonished* : Ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη. *Il.* ii. 320. According to the grammarians, this verb used 1. with a genitive, conveys the notion of blame, reprimand, so we use *admire* ironically : Τοῦτο μὲν πρῶτον θαυμάζω Μελίτου ὄτῳ ποτὲ γνούς λέγει. *Xen. Apol.* 11. 2. With the accusative, it signifies *admire*, in the sense of praising : Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα. *Xen. Mem.* i. 4, 2.

θήεσθαι, Epic, *to behold or see with astonishment* : Θεοῦ κεν αὐτὸς ἐπελθών. *Il.* xxiv. 418.

ἄγασθαι, *to admire* : Πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος. *Xen. Econ.* 4, 21.

θαμβᾶν, *to be surprised, astonished* : Θάμβησαν δ' Ἀχιλεὺς. *Il.* i. 199.

τίθηπα, perfect of a defective verb, *to be surprised*, sometimes in consequence of fright : Θυμός μοι ἐνὶ στήθεσσι τίθηπεν. *Od.* xxiii. 103.

254.

- 254 θεομαχία, ας (ή), *combat of the gods themselves one with another* : Καὶ θεομαχίας ὅσας Ὅμηρος πεποίηκεν. *Plat. Pol.* ii. 378, d.

Θεημαχία, ας (ή), *combat against a god*, according to Ammonius; an opinion, however, which has no other authority for it. (254)

255.

Θεός, οὔ (ὁ, ἡ), *god, goddess*; Homer and the poets use also the feminine **θεά**, *goddess*: Ἀντίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι. *Il.* ii. 386. In Plato, in the singular, ὁ Θεός, *God, the Supreme Being*: Παρὰ τῷ Θεῷ αὕτη ἐστὶν ἡ ἀκριβεστάτη δεσποτεία, καὶ αὕτη ἡ ἀκριβεστάτη ἐπιστήμη. *Plat. Parmen.* 134, d.

Θεῖον, ον (τό), neuter of θεῖος, *prop. that which is divine, the Divinity, divine Providence*: Ἰνῶση τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιούτον ἐστὶ, ὥσθ' ἅμα πάντα ὄρᾱν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. *Xen. Mem.* i. 4, 18.

ἀθάνατος (ὁ, ἡ), *immortal*; the poets frequently use it in the plural, the word θεοί being understood, for the *immortal gods*: Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν. *Il.* iv. 394.

δαίμων, ονος (ὁ), fr. δαήμων, *having knowledge*, or, according to others, fr. δαίω, *to distribute*: the supreme intelligence which governs the world, 1. *Providence, Destiny*, in Homer: Εἰσόκε δαίμων ἅμμε διακρίνη. *Il.* vii. 291. 2. In a more precise sense, sometimes for θεός, in Homer: Ἡ δ' Οὐλυμπόνδε βεβήκει δώματ' ἐς αἰγιόχοιο Διός, μετὰ δαίμονας ἄλλους. *Il.* i. 221. 3. In Plato, *genius*, or intermediate *divinity* between the gods and men, or a kind of *guardian angel* attached to each man from his birth to his death; it is the name which he gives to love: Τί οὖν ἂν εἶη ὁ Ἔρως; θνητός; Ἡκιστά γε. Ἀλλὰ τί μήν; Ὡσπερ τὰ πρότερα μετὰ θνητοῦ καὶ ἀθανάτου. Τί οὖν; Δαίμων μέγας· καὶ γὰρ πᾶν τὸ δαιμόνιον μετὰ ἐστὶ θεοῦ τε καὶ θνητοῦ. *Plat. Conv.* 202, c. 4. In the N. T., the evil spirit, the Devil, **DEMON**: Καὶ διαβρήσσω τὰ δεσμά, ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. *Luc.* viii. 29.

δαιμόνιον, ον (τό), neuter of δαιμόνιος, taken substantively, *that which is of the divine nature; that which is divine, divinity*; expresses something more vague than δαίμων. In a special sense, but one, in fact, equally vague, it is used by Plato and Xenophon of the *genius* or *familiar*

(255) *demon*, by whom Socrates professed to be inspired, and whose voice directed all his actions: 'Η γὰρ εἰωθυῖά μοι μαντική ἡ τοῦ δαιμονίου, ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάννυ πυκνὴ αἰεὶ ἦν. *Plat. Apol. Socrat.* 31. Xenophon uses it in the sense of ὁ θεός, as well as Plato: Δέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστόδημον. *Xen. Mem.* i. 4, 2. In the N. T. it is the name of the false gods of the Heathen, in opp. to the true God; sometimes devils: 'Εξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους. *N. T. Luc.* viii. 33.

κρείττων, ονος (ὁ), fr. κράτος, prop. *stronger*; hence, *better*. The plural, οἱ κρείττονες, is sometimes used by the Attic writers for οἱ θεοί, *the gods*: Τάχ' οὖν ἂν καὶ σοὶ τις οὗτος τῶν κρειττόνων συνέποιτο. *Plat. Soph.* 216, b.

μάκαρ, αρος (ὁ, ἡ), fr. μακρός, according to Aristotle, a more reasonable etymology than that of Eustathius, who derives the word from ὁ μὴ κηρὶ ὑποκείμενος: one who is not subject to death; hence, *immortal*, in opp. to *θνητός*, and the epithet of the gods, in Homer and the poets: in the *Odyssey* and in Pindar it is taken substantively with ellipse of θεοί: Ἀλλὰ κέλεισθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι. *Od.* x. 299.

δλύμπιος (ὁ, ἡ), fr. Ὀλυμπος, *Olympian*, epithet of Jupiter, Ζεύς, whose name is sometimes understood in Homer: Ὡς κέν οἱ αὖθι γαῖα χάνοι, μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν. *Il.* vi. 282.

οὐρανίων, ωνος (ὁ, ἡ), fr. οὐρανός, prop. *heavenly, one who is from heaven*, or *in heaven*, is the epithet of the gods in Homer, and frequently used as a substantive with ellipse of θεός: Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, οὐραγιῶνων; *Il.* v. 373.

ἐπουράνιος (ὁ, ἡ), fr. οὐρανός, *one who is in heaven*, sometimes in the poets in the plural, οἱ ἐπουράνιοι, *the inhabitants of heaven, the gods*: Τί δ' ἔμοι τὸν ἐπουρανίων βασιλῆα ἀνταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν; *Anthol. Meleagr.* xiv. 3.

πόποι (οἱ). The Dryopes used the word πόπος for θεός; according to Eustathius, πόποι is for ἔποποι; others derive it from πέπυν and πόπανον, which would give it the meaning of *miles, boni*; very probably it is but a word formed by onomatopy, similar to πάπαι. In fact, the word has remained as an interjection, and most frequently expresses grief or indignation: ὦ πόποι, Ἐννοσίγαιε, οἶον εἵπες; *Il.* vii. 455.

256.

θεράπεινα, ης (ή), feminine of **θεράπων**, *woman who serves, maid-servant*: Αἱ θεράπειναι λαβοῦσαι αὐτὴν ἀπήγον εἰς τὴν ἀρμάμαξαν. *Xen. Cyr. vi. 4, 4.*

θεράπνη, ης (ή), abridged and poet. form of the preceding word: Κοῦραι Δηλιάδες, Ἑκατηβελίταιο θεράπναι. *Hom. Hymn. Apoll. 157.*

ἄβρα, ας (ή), *young female slave, waiting-maid*: Τοῦ δὲ Κλωδίου φήσαντος ἄβραν περιμένειν Πομπηίας. *Plut. Cæsar. 10.*

αἰχμαλωτίς, ἰδος (ή), feminine of **αἰχμαλωτός**, used sometimes as a substantive, with ellipse of **γυνή**, *taken in war, captive*: Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος, λέγω. *Soph. Aj. 1245.*

ἀμφίπολος, ου (ό, ή), fr. **ἀμφί** and **πολέω**, prop. one who comes and goes about (another); who is in attendance, always feminine in Homer: Ἡ ἀμφίπολος, *woman, woman in waiting, lady's-maid, femme de chambre* of princesses, or wives of great people, without any other notion than that of constant attendance; in which particular the word differs from **δμωή**, which radically involves the notion of slavery. Besides this difference inherent in the two words, others may be noticed in the use which Homer makes of them; **ἀμφίπολος** seems to denote the highest condition of household service, and one of a very intimate nature. Such attendants form the retinue of Helen and Penelope, and are employed at the loom. It is the name of the female attendant on Andromache: Ἄμα δ' ἀμφίπολος κίεν αὐτῇ, παῖδ' ἐπὶ κόλπον ἔχουσα. *Il. vi. 399.* Farther on, the same person is called *nurse*, **τιθήνη** (v. 467). There is nothing in Homer to show whether they were slaves or not; later, they were slaves, at least in the time of Herodotus, who uses the word in opposition to **ἐλευθέρα**, *free-woman*: Ἀπέδυσέ σφεας πάσας ὁμοίως τὰς τ' ἐλευθέρας καὶ τὰς ἀμφιπόλους. *Herod. v. 92.*

δμωή, ῆς (ή), feminine of **δμώς**, prop. *subdued*; hence, *captive*, with and without **γυνή**, *female slave*, reduced to slavery by the conquerors, or born of a slave. Such were the women who attended upon Achilles and Patroclus: Δμωαὶ δ' ἄς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε. *Il. xviii. 28.* In the Iliad and the Odyssey, they have to do all the household work of the family, such as making the beds, preparing and serving

(256) the meals, bringing water to ordinary guests or strangers for washing; where the guests were of note and consequence, this office was performed for them by the daughters of their host, as a mark of distinction; thus, in the *Odyssey*, Telemachus is washed and rubbed with oil by the hand of the beautiful Polycasta herself, the youngest of Nestor's daughters (*Od.* iii. 464).

δμῶις, ἰδος (ή), another form more peculiar to the Tragic writers: *Λαῶν ἐν χώρῳ τάσσεισθε, φίλαι δμῶιδες. Æschyl. Suppl.* 955.

δοῦλη, ης (ή), feminine of δούλος, *female slave*: *Εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἡ ὄγε δούλην. Il.* iii. 409.

δράστειρα, and, under the Ionic form, **δρήστειρα**, ας (ή), feminine of δραστήρ, *she who serves with zeal, activity*: *Ἀμφίπολοι δ' ἄρα κεδναὶ ἐνὶ μεγάροισι πίνοντο τέσσαρες, αἱ οἱ δῶμα κάτα δρήστειραι ἔασι. Od.* x. 348.

ἐπωπίς, ἰδος (ή), fr. ἔπομαι, very rare, *female attendant*: *Βριμῷ τρίμορφος θήσεται σ' ἐπωπίδα. Lyc.* 1176.

θυγάτηρ, ατρός (ή), *daughter*, was sometimes used in de-based Greek, as *fille* in French, to signify *maid-servant*, *femme de chambre*: *Πέμπκε δὲ τοῖς γάμοις τῇ παιδί θυγατέρας τέτταρας ὁμήλικας. Phalar. Epist.* 360.

λάτρις, ἰδος (ή), poet. in Euripides in the feminine, for δούλη: *Σὺ δ' αὖ λαβοῦσ' ἀγγεῖον, ἀρχαία λάτρι, βάψας' ἐνεγκε δεῦρο ποντίας ἁλός. Eur. Hecub.* 609.

ὀπαδός (ὁ, ή), and **ὀπάων**, ονος (ὁ, ή), fr. ἔπομαι, *one who follows, one who accompanies*. Euripides uses these two forms as feminine substantives, for *attendant, woman, slave*: *'Ἄλλ' ἢδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται δακρυρροῦσα. Eur. Alc.* 137. *Χωρεῖτ' εἰς δόμους, ὀπάονες, κομίζετ' αὐτήν. Eur. Troad.* 886.

παῖς, παῖδος (ή), *young female slave, maid*: *Κορώνῃ χεῖρα πρόσδοτε κριθῶν τῇ παιδί τοῦ Ἀπόλλωνος. Athen.* viii. 359.

ταμία, ας (ή), feminine of ταμίας, *female slave who had the charge of the larder in the house of the rich and great, as the cellarist in convents, house-keeper, female steward*. *Σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα. Od.* x. 371.

257.

257 **θήρα**, ας (ή) fr. θήρ, *pursuit of wild animals, chase of game*, in general; *Ὡς δ' ὅτε καρχαρόδοντε δῶ κύνε εἰδότε θήρης ἢ κεμάδ' ἢ ἐλαγῶν ἐπέιγετον. . . . Il.* x. 360. By ext. *the game so taken, prey*, prop. and fig.: *Χωρεῖ δέ, θήρα*

δυσπότμῳ γανρουμένη, τειχέων ἔξω τῶνδ'. *Eur. Bacch.* (257) 1144.

ἄγρα, ας (ή), for the first time in the *Odyssey*, where it signifies game taken of all kinds, fish, &c., *prey, whatever has been taken*, in general : Καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, ἰχθῦς, ὄρνιθάς τε, φίλας ὃ τι χεῖρας ἵκοιτο. *Od.* xii. 330. Hence, by ext., *action*, or *manner of taking* or pursuing wild animals ; hence, *hunting, sporting, the chase* in general : "Ἀγραι τῶν κροκοδείλων πολλαὶ καὶ παντοῖαι. *Herodot.* ii. 70.

ἀγρεσία, ας (ή), more recent form of ἄγρα, in poetry : 'Ἐκ δ' αὐτ' ἀγρεσίης πολλὰκι πολλὰ καμών. . . . *Call. Fragm.* 21.

ἐλαφηβολία, ας (ή), *stag-hunt* : Μηδ' ἐλαφηβολίην, μηδ' εὐστοχίην ἐριδαίνειν. *Call. in Dian.* 262.

θήρευσις, εως (ή), *action of chasing game* ; hence, the *chase of game* in *Plato* : Πεζῶν δὲ μόνον θήρευσίς τε καὶ ἄγρα λοιπὴ τοῖς παρ' ἡμῖν ἀθληταῖς. *Legg.* vii. 824.

θηρευτική, ἡς (ή), feminine of θηρευτικός, *of or belonging to the chase of game* : Τέχνη θηρευτική. *Plat. Soph.* 223, b. Sometimes used as a substantive, with ellipse of τέχνη : Καὶ στρατηγικῆς καὶ ξυμπάσης ἡστινοσοῦν θηρευτικῆς. *Plat. Polit.* 299, d.

θηροσύνη, ἡς (ή), *skilfulness in the chase, art of the chase*, in the *Alexandrine poets* : Καὶ σε δεχέσθω θηροσύνης μετὰ μόχθον ἱμὸν λέχος. *Nonn. Dionys.* xvi. 134.

κυνηγέσιον, ου (τό), *management of dogs (in hunting)* : hence, 1. *pack of hounds with huntsmen*, &c. : Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω. *Herodot.* i. 36. Hence, 2. *hunting with hounds* : Οὗ δὴ χάριν κυνηγέσια καὶ τὴν ἄλλην θήραν οὐχ ἥττον ἐπιτηδεύειν δεῖ τὸν ἡβώντα ἢ τῆς ἄλλης ἡδονῆς. *Plat. Legg.* vi. 763, b. [So *Xen.* and also in *pl.* μαθηταὶ κυνηγεσίων. *Ven.* 1.]

κυνηγία, ας (ή), *management of dogs* ; hence, *hunting with hounds, coursing* : Τερπνὸν ἐκ κυναγίας τράπεζα πλήρης. *Eur. Hippol.* 109. The plural has been used by more modern prose writers : Τινὲς μὲν γὰρ ἐν ταῖς κυνηγίαις εἰσὶ τολμηροί. *Polyb.* iv. 8, 9.

κυνήγια, ων (τά), plural neuter, in *Polybius*, for the preceding word : Περὶ τε τὰς ἐν τοῖς κυνηγίοις κακοπαθείας καὶ τύλμας. *Polyb.* x. 25, 4.

- (257) κυνηλασία, ας (ή) (ἰλαύνω), literally, action of *setting* or *slipping* dogs to the chase: Καὶ ἐ κυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας. *Call.* iii. 205.

258.

- 258 θής, θητός (ό), feminine, θήσσα, an adjective often taken substantively, as *mercenary* in English, free person who let himself out for a time, and served for wages: Ἡ ἐοὶ αὐτοῦ θητές τε δμῶές τε. *Od.* iv. 644. In the plural, θήτες, *labourers*, the name of the fourth class of citizens at Athens, comprehending all the poor and labouring part, who, according to the laws of Solon, could not fill any civil office: Οἱ δὲ λοιποὶ πάντες ἐκαλοῦντο θήτες, οἷς οὐδεμίαν ἀρχὴν ἔδωκεν ἀρχειν. *Plut. Sol.* 18.

διάκονος (ό, ή), one who serves, *servant*, principally at table, and who was not a slave: Κύκλωπι δειπνων ἀνοσίων διάκονος. *Eur. Cycl.* 31.

εἰλως, ωτος (ό), or εἰλώτης, ου (ό), Helot, name of the ancient inhabitants of Helos, a town of Messenia, who were conquered by the Lacedæmonians, reduced to slavery, and from that time attached to the soil: Πλεῖστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι, ἧ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. *Thuc.* i. 101. [More prob. a verbal of *passive* formation connected with the obsolete root of ἐλεῖν.]

ἐργολάβος (ό, ή), one who undertakes any business or work for another for a certain payment or salary, *undertaker of works, contractor; redeptor*: Ἐργολάβος μὲν ἦν τοῦ ἀγάλματος. *Plut. Pericl.* 31.

ἔριθος, (ό, ή), fr. ἔριον, prop. *one who is a wool-worker*, principally in the feminine, *worker in wool*: Ποῖαί σφ' ἐπόνασαν ἔριθοι; *Theoc. Id.* xv. 80. By ext., in the masculine principally, labourer who works for hire, and who is engaged for a certain time only, and for extraordinary works, *day-labourer, a reaper*, in Homer: Ἐνθαδ' ἔριθοι ἡμῶν οἰείας δρεπάνας ἐν χερσὶν ἔχοντες. *Il.* xviii. 550.

κάρ, αρός (ό), *Carian*, inhabitant of Caria, in Asia Minor. According to Ælian (*Hist. An.* xii. 30), the Carians were the first who served as mercenaries in the wars of other nations, so that Carian and mercenary

became synonymous terms. Hence the proverb: Ἐν τῷ (258) Καρὶ κινδυνεύειν. *Eur. Cycl.* 650, "to brave the danger in a Carian's skin;" in other words, "to expose a hired substitute to danger instead of yourself," a worthless fellow, that is, whose loss is of no consequence.

μισθιος, (ὁ, ἡ), fr. μισθός, *hireling, hired servant, one who works for wages*; sometimes used as a substantive in the N. T.: Ποίησόν με ὡς ἓνα τῶν μισθίων σου. *Luc.* xv. 19. [*Plut. Lyc.* 16].

μισθωτός, ἡ (μισθώω), prop. *one engaged for wages, hireling*, sometimes used as a substantive: Μισθούς μισθωτοῖς, δούλοις . . . ἀποτίνειν. *Plat. Legg.* v. 742. [Also a mercenary soldier. *Th.* 5, 6, &c.]

μισθοφόρος (ὁ, ἡ), prop. *adjective, one who receives wages, who is hired*; chiefly in speaking of soldiers, in the historians: Παρακολουθούντων τῶν πελταστῶν, οἱ ἦσαν μισθοφόροι τοῖς Θηβαίοις (*who were in the pay of the Thebans*). *Xen. Hellen.* v. 4, 54.

ὑπόμισθος (ὁ, ἡ), fr. μισθός, *under engagement for wages, hired*: Ἐργάζομαι τὴν γῆν, ὑπόμισθος ὕβωλων τεσσάρων. *Luc. Tim.* iii.

πενέστης, ου (ὁ), *Penest, labourer*, the name given by the Thessalians to their peasantry, who were the descendants of an ancient people, whose history Athenæus has preserved (vi. 18); they were conquered by their neighbours, who settled themselves on their lands, deprived them of all civil rights, and reduced them to the state of poor dependants, without, however, considering them absolute slaves; in which respect they differed from the Helots: Ἄλλ' ἐν Θετταλίᾳ μετὰ Προμηθείᾳ δημοκρατίαν κατεσκεύαζε, καὶ τοὺς πενέστας ὥπλιζεν ἐπὶ τοὺς δεσπότας. *Xen. Hell.* ii. 3, 36.

259.

θίς, ἰνός (ὁ and ἡ), fr. τίθημι, the primitive meaning of 259 the word seems to be *mass, heap*: Πολὺς δ' ἄμφ' ὅστεόφιν θίς ἀνδρῶν πυθομένων. *Od.* xii. 45. Hence, with the genitive ἄμμου, which is found sometimes expressed (*Herod.* iii. 26), and sometimes understood, *heap* or *mass of sand*; and by ext. sand heaped on the shore, *sand-down*: Ὡς δ' ὅθ' ὑπὸ φρικῶς Βορέῳ ἀναπάλλεται ἰχθὺς θῖν'

- (259) ἐπὶ φυκίοντι. *Il.* xxiii. 693. According to these two Homeric passages, in which alone the gender of the word is determined by an epithet, we may presume that the form *θίς*, which is the more ancient, was originally masculine in both meanings, in Homer, and in the Epic Poets, who have imitated him. *θίν*, the more modern form, is more generally used in the feminine in Attic poetry, and in the masculine in the more modern prose writers, where it signifies *heap of sand, sand-bank, sea-sand, sand-down, land made by the washing up of the sand, sometimes bottom of the sea*: *Κυλίνδει βυσσόθεν κελαινὰν θίνα. Soph. Antig.* 591. According to Eustathius, *θίς* (ὁ) has the sense of *mass, heap*; whereas the form *θίν* (ἡ), from *θείνω, to strike*, is a different word, signifying particularly the *shore of the sea*. This observation is contradicted by many passages in the poets, and we may conclude from this, with all respect to the grammarians, that these two forms are but one and the same word, as is the case with many others like them, such as *ρίς* and *ρίν*, *ἄκτις* and *ἄκτίν*, &c. [Cf. 51.]

θημῶν, ὦνος (ὁ), fr. *τίθημι, heap*, principally of corn, straw, *stack*: Ὡς δ' ἄνεμος ζαῆς ἥϊων θημῶνα τινάξει καρφαλίων. *Od.* v. 368.

θημωνία, ας (ἡ), a rare synonyme of *θημῶν*, in the Sept. and the Fathers: *Κόπρου θημωνία. Chrysost. in Matth.* 690.

θωμός, οὔ (ὁ), Attic for *θημῶν*, in prose: Ἐὰν δὲ θερισθεὶς εἰς θωμούς συντεθῇ ὁ πυρός, ἀδρότερος καὶ βελτίων γίνεται. *Theophr. Caus. Pl.* 4, 15.

σωρός, οὔ (ὁ), *heap, quantity together* of corn, of grain: Ὅτε γ' ἰδρὶς σωρὸν ἀμᾶται. *Hesiod. Oper.* 14. Hence, *heap, pile*, in general: Σωρὸν χρημάτων ἔχοντα. *Aristoph. Plut.* 269. [σωροὶ σίτου, ξύλων, λίθων, νεκρῶν. *Xen. Hell.* iv. 4, 12.]

260.

- 260 *θύειν*, prop. in ancient times, to *burn* incense in honour of the gods, or a portion of the meat prepared for the feast before commencing it: Θεοῖσι δὲ θῦσαι ἀνώγει Πάτροκλον, ὃν ἑταῖρον, ὁ δ' ἐν πυρὶ βάλλε θυηλάς. *Il.* ix. 219. It followed from this custom, which, according to Heyne, was the origin of sacrifices, that *θύειν* came to signify *to slay*

the victims offered in sacrifice, certain parts of which were (260) burnt on the altar; hence, in general, *to sacrifice*.

θύεσθαι, according to the grammarians this middle verb specially signified *to slay a victim in sacrifice*, or cause it to be slain, in order to draw omens from it; hence, *to sacrifice*: 'Ο δὲ Κῦρος ἐθύετο ἐπὶ τῇ πορείᾳ. *Cyr.* ii. 4, 13.

ἐναγίζειν, *to make offerings* and funeral libations, especially in honour of the heroes [parentare]: Τῷ 'Ολυμπίῳ θύουσι ὡς ἀθανάτῳ, τῷ δ' ἑτέρῳ ὡς ἥρωϊ ἐναγίζουσι. *Herodot.* ii. 44.

ἔρδειν, and by transposition of letters **ῥάζειν**, poet.. prop. *to do, to accomplish*, hence, *to sacrifice, to slay in sacrifice*: "Ερδον δ' 'Απόλλων τελέισσας ἐκατόμβας. *Il.* i. 315. [Cf. Lat. *facere, operari*.]

θυηπολεῖν, *to make or offer sacrifices*: Καθ' ἃς θυηπολοῦσι. *Plat. Polit.* ii. 364, e.

ιερεύειν, *to sacrifice*, in general: Αὐτὰρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν 'Αγαμέμνων. *Il.* ii. 402. [Very rare and late in prose. *Philo.* 2, p. 34, 5.]

ιεροῦν, *to consecrate, to perform duly the sacred ceremonies*: 'Αθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι, κατὰ παλαιάν τινα αἰτίαν, οὐ καθαροὺς ὄντας ἱερωσθαι. *Thuc.* v. 1.

ιεουργεῖν, *to perform a sacred work, or a sacrifice*, seldom *to sacrifice, to slay in sacrifice*, in the middle voice in Plutarch: Αὐτὸς πρὸ τῆς σκηνῆς μετὰ τοῦ μάντεως 'Αριστάνδρου διέτριβεν ἱεουργίας τινὰς ἀποβρήτους ἱεουργοῦμενος. *Plut. Alex.* 31.

καλλιερεῖν, *to offer a sacrifice of good omen*, to have the victims favorable; *litare*: 'Επεὶ δ' ἐκαλλιέρησε. *Xen. Cyr.* iii. 3, 11.

μηλοσφαγεῖν, *to slay on the altar, or sacrifice, a sheep, or sheep*: Καὶ μηλοσφαγεῖ θεοῖσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις. *Soph. Electr.* 272.

ὀλοκαυτοῦν, prop. *to burn the victim whole, to offer a holocaust*: "Εθυσαν τῷ Διὶ, καὶ ὠλοκαύτωσαν τοὺς ταύρους. *Xen. Cyr.* viii. 3, 11.

σφάζειν, *to cut the throat of the victim [jugulare]*, after having struck it, and turned it back to let the blood flow:

(260) Ἡ καὶ ἀναίξας οἶν ἀργυφον ὤκυσ Ἀχιλλεὺς σφάξ. Π. κxiv. 621.

261.

261 θύλακοι, ὦν (οἱ), *trowsers* or loose pantaloons of the Persians, acc. to the Scholiast on Aristophanes: Εἴτα δ' ἐσπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους. *Aristoph. Vesp.* 1082.

ἀναξυρίς, ἰδος (ῆ), and principally in the plural, ἀναξυρίδες, long and loose trowsers of the Persians, and of the Asiatics generally; particularly those who dwelt in the cold countries and in the mountains: Οἱ σκυτίνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι. *Herodot.* i. 71. [These and the βράκαι were tighter than the θύλακοι. *L.* and *S.*]

βράκαι, ὦν (οἱ), long and loose leggings of the Gauls; *braccæ*; [braies, Fr.; *trews*, *breeks*, Sc.; *breeches*, Ang.]: Χρῶνται . . . καὶ ἀναξυρίσιν ἃς ἐκείνοι βράκας προσαγορεύουσιν. *Diod. Sic.* v. 30.

περισκελές, ἑος (τό), *trowsers* of the Levites, in the Sept.: Καὶ περισκελές λινῶν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ. *Levit.* xvi. 4.

περισκελὶς, ἰδος (ῆ), sort of *trowsers* or *wide drawers* worn by women: Τῶν δὲ πλείστων γυναικῶν ἂν ὑποδήματα διάχρυσα περιέλης, καὶ ψέλλια καὶ περισκελίδας καὶ πορφύραν, καὶ μαργαρίτας, ἔνδον μένουσιν. *Plut. Conj. græc.*

262.

262 θύρα, ας (ῆ), the wood work which makes the door itself; hence, 1. chamber-door, house-door only; singular and plural, in the *Iliad* and the *Odyssey*: Θύραι δ' εὐεργέες εἰσὶ δικλίδες. *Od.* xvii. 269. 2. Thence, in general, *opening*, *entry*, *outlet*: Δύω δέ τέ οἱ θύραι εἰσίν. *Od.* xiii. 109. According to the grammarians, the singular θύρα must be understood only of the wood-work that closes up the door-way, and the plural θύραι of the opening or door-way itself, but this subtle distinction is contradicted by the usage of the words; on the contrary, we see θύραι employed both in the *Iliad* and the *Odyssey*, as in the

passage above, for the folds of the door. It may be (262) observed, however, that the Attic prose writers more commonly use the singular in the phrases *to knock at the door*, *to open* or *shut the door*: Κόψας τὴν θύραν (*Xen. Hell.* v. 4, 7); Ἀνεφγμένη θύρα (*Plat. Conv.* 174, e.): while they used the plural only, when the sentence expressed nothing more than the general notion attached to the word *doors*: Ἐπὶ πλουσίων θύρας ἰόντες (*Plat. Polit.* ii. 7); or in the figurative sense: Ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἰσμέν. *Xen. Anab.* vi. 5, 23. The phrase αἱ θύραι βασιλέως, in Xenophon (*Anab.* ii. 1, 6), signifies particularly *the court of the king of Persia*. We have preserved this phrase in the title we give to the court of the Grand Signor, that of the Ottoman Porte. The very use we make of the word *court*, meaning thereby the king's palace, is equally remarkable.

θύρετρον, ον (τό), poet. for θύρα, and only in the plural: Πρὶν με κατὰ πρηνὲς βαλεῖεν Πριάμοιο μίλαθρον αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα. *Il.* ii. 415.

κλεισιάδες, ων (αἱ), and κλισιάδες (αἱ), *shutters*; hence, *the folds* or *leaves* of a great gate: Μεγάλαι κλισιάδες ἀναπεπτάται ἐς τὸν Πελοπόννησον τῷ Πέρσῃ. *Herodot.* ix. 9.

πύλη, ης (ἡ), prop. *fold* of a gate, in Homer and Herodotus: Καὶ ὀλίγον τι παρακλίναντες τὴν ἐτέρην πύλην. *Herodot.* iii. 156. In the plural, πύλαι, *the two folds*; hence, *gate with double folds*, or, generally, *gate*, in Homer, and the poets, and also in prose writers, in speaking of a single gate, but only of the gate of a town, or rampart, in which respect it differs from θύρα: Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι. *Il.* iii. 149. Πύλαι ἀνέωγμένα ἦσαν τῶν τειχῶν. *Xen. Cyr.* vii. 4. 4. In Sophocles and Euripides for the house door: Πρὸς τὰδ' εὖ φυλάσσετε κλείθροισι καὶ μοχλοῖσι δωμάτων πύλας. *Eur. Andr.* 951. In the plural πύλαι, *pass, defiles*, which are the pass out of one country into another, and that pass in particular known also by the name of Θερμόπυλαι, Thermopylæ: Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι, καὶ Στένα καὶ Θερμοπύλας· ἔστι γὰρ καὶ θέρμα πλησίον ὕδατα. *Strab.* ix. 186.

πύλωμα, ατος (τό), fr. πυλόω, properly, the being closed by means of a gate; hence, *gate*, in general, in the Tragic

- (262) writers: Καλῶς ἔχει τὰ πλεῖστ' ἐν ἑξ πυλώμασι. *Æsch. Sept.* 801.

πυλῶν, ὠνος (ὁ), Ionic πυλεῶν, from πύλη, ordinarily *vestibule*; may be understood of the threshold of the gate, and by ext., *gate of entrance, great gate*, in the poet Oppian: 'Ρίμφ' ἔθορεν, πυλεῶνα διαπτάμενος θανάτοιο. *Oppian. Cyn.* iii. 419. Πυλεῶν θανάτοιο is a phrase analogous to that which Homer often uses in the same sense: Πύλαι Ἀΐδαο. *Il.* xxiii. 71. *The gate of Hell.*

σανίς, ἰδος (ῆ), in the plural, σανίδες, ων (αῖ), in Homer, 1. the *boards* of wood which form the folds or leaves of a door or gate: Ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι, μακραί, ἐύξεσται, ἐζευγμέναι. *Il.* xviii. 275. 2. *The folds* or leaves themselves: Οὐδὲ πύλῃσιν εὖρ' ἐπικεκλιμένας σανίδας. *Il.* xii. 121. The singular is only found in the Sept.

263.

- 263 θώραξ, ἄκος (ὁ). The anatomical meaning of this word is unknown to the Homeric poems; it is found for the first time in Hippocrates and Aristotle, for the thorax, or all that part of the body which the cuirass covers, the *trunk* of the man; but the signification of it is different at different periods. In Aristotle: Τὸ ἀπὸ αὐχένος μεχρὶ αἰδοίων κύτος, ὃ καλεῖται θώραξ. *Arist. Hist. An.* i. 7. Its extent is more limited in Galen and in medical writers of a later date: Τὸ τοίνυν ὑπὸ τῶν πλευρῶν ἀφοριζόμενον ἐφ' ἑκάτερον, πρόσω μὲν ἐπὶ τὰ στέρνα τε καὶ τὰς φρένας ἐξικνούμενον, ὀπίσω δ' ἐπὶ τὴν ράχιν κατακαμπτόμενον, ἅπαν τοῦτο τὸ κύτος ἔθος τοῖς ἰατροῖς ἐστὶν ὀνομάζειν θώρακα. *Galen. de Usu Part.* vi. 2.

στέρνον, ου (τό), fr. στέρεος, is the bony part of the chest in Homer, and particularly the bone which is situated in the centre, the *STERNUM*; speaking of men, it is the external part of the *breast*, plural or singular, the *breast* in animals: "Ὁν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας. . . *Il.* iv. 106. Hence, more generally, in Homer (*Il.* iii. 194) and the tragic writers for the whole breast in both sexes: Ἰδού, τόδ' εἰ μὲν στέρνον παίειν προθυμῇ, παῖσον. *Eur. Hec.* 563. In later medical writers the *sternum*, the *breast-bone*: Τὸ δὲ μεταξὺ τούτων [πλευρῶν] στῆθος· καὶ τὸ μεσαίτατον αὐτοῦ στέρνον, μέχρι τοῦ χόνδρου, ὑφ' ὃν τὸ στόμα τῆς κοιλίας. *Galen. Introd.*

στήθος, εος (τό), fr. ἴστημι, in Homer the upper part of (263) the *breast* in its full extent, speaking both of animals and men; in poetry and in prose, *breast* of animals: Παρ' ὦμον, ὅθι κληῖς ἀποέργει αὐχένα τε στήθος τε. *Il.* viii. 326. Often, and particularly in the plural, the region which contains the heart, the liver, and the lungs, in Homer: Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν. *Il.* vii. 216. Sometimes the *bosom* in women: Στήθεά θ' ἱμερόεντα. *Il.* iii. 397. In Hippocrates, the bone called sternum by medical writers from the time of Galen: Στήθος δὲ ἔοικεν οὐ τὸ σύμπαν λέγειν χωρίον ὅσον ἐν τοῖς πρόσω τοῦ θώρακός ἐστιν, ἀλλὰ τὸ μέσον ὀστοῦν, ἐν ᾧ διαρθροῦνται πλευραί, ὃ καλοῦσιν ἰδίως οἱ μετ' αὐτὸν ἰατροὶ στέρνον. *Galen. Exeg.*

264.

θώραξ, ακος (ὁ), upper part of the *cuirass* or *corslet* of 264 the Homeric warriors, composed of two pieces of metal, one of which covered the breast, and the other the back; each of these two pieces, called γνάλον, was fastened on the two sides of the body by buckles (περόνη), and enclosed it completely. Upon the θώραξ, which reached just below the navel, came another piece called ζῶμα, or girdle (*Pausan.* x. 26), which covered the lower stomach and the reins; to that was attached the μίτρα [cf. 241], or petticoat of arms, which reached down below the knees. Most frequently θώραξ is to be understood by ext. of the whole cuirass: Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν. *Il.* xi. 19.

ζῶμα, ατος (τό), prop. *girdle*, and specially the iron band fastened to the bottom of the θώραξ, as we have just noticed [see plate on p. 162 of *Rich*]: Ἀῦσε δὲ οἱ ζωστήρα παναίολον ἡδ' ὑπένερθεν ζῶμά τε καὶ μίτρην. *Il.* iv. 216. In these lines, ζῶμα must be understood of the whole cuirass, θώραξ, according to Aristarchus quoted by the Scholiast (*ad Il.* iv. 216).

χιτών, ὠνος (ὁ), ordinarily *tunic*; accompanied with many epithets, this word is sometimes a periphrasis of θώραξ, in Homer (*Il.* xiii. 439); it is found sometimes, but rarely, alone, as synonymous with θώραξ: Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι χαλκῷ ῥωγαλέον. *Il.* ii. 415.

- (264) *στολάς, ἄδος (ή)*, and, in the Doric dialect, *σπολάς*, a sort of leather *jerkin* or *coat* for light-armed troops, *cuirass*: Τοξευθεῖς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς. *Xen. An.* iv. 1, 18 [and iii. 3, 20. = θώραξ ἐκ δέρματος κατὰ τοὺς ὤμους ἐφαπτόμενος. *Poll.* vii. 70].

I.

265.

- 265 *ἴδιος, ἰα*, *proper* and *peculiar* to an individual, to a species, *special, private, peculiar*: Πρῆξις δ' ἡδ' ἰδίῃ, οὐ δῆμιος, ἦν ἀγορεύσω. *Od.* iii. 82. It is more frequently opp. to *κοινός* and *δημόσιος*, in the prose writers: Καὶ τὰ πλοῖα πάντα, καὶ τὰ δημόσια καὶ τὰ ἴδια. *Plat. Gorg.* 469, e. In Attic writers it is frequently found in conjunction with the pronouns, as *own* in English: Περὶ τῶν ὑμετέρων ἰδίων. *Dem. Legat.* 439. Hence its use as a possessive pronoun in later writers, and in modern Greek: Κελεύει ὁ Ἀντωνῖνος τῷ ἰδίῳ στρατῷ ἐπιδραμεῖν καὶ φονεύειν τοὺς βαρβάρους. *Herodian.* iv. 11, 8.

κύριος, ἰα, fr. *κῦρος, proper*, speaking of a name: Τῷ τε κυρίῳ αὐτοῦ ὀνόματι προσθέντες Ἀφρικανόν. *Herodian.* vii. 5, 19.

οἰκίος, εἰα (οἶκος), *of or belonging to the house, domestic*, is opposed to *πολιτικός* or to *κοινός*: Ἐνὶ τὲ τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια. *Thuc.* ii. 40. Hence, *belonging in particular* to a species, to a family, while *ἴδιος* expresses that which belongs in particular to an individual: Οἰκειότερος γὰρ αὐταῖς ὁ πόνος, ἴδιος, ἄλλ' οὐ κοινὸς ὢν μετὰ τοῦ σώματος. *Plat. Pol.* vii. 535, b.

266.

- 266 *ιερεῖον, ον (τό)*, thing or animal dedicated to religious uses; hence, *victim*: Καὶ ἱερείων πολλὴν ἀφθονίαν ἐνόμιζε γενήσεσθαι. *Xen. Cyr.* i. 4, 17. Acc. to Mœris, *ιερεῖον* was the Attic term for the general word *θῦμα*.

ιερόν, οὔ (τό), in the singular signifies sacred place, consecrated spot; very seldom *sacrifice* or *victim*: Ὁφρ' ἱρόν.

ἑτοιμασσαίαι' Ἀθήνη. *Il.* xi. 571. Ordinarily, in the plural, (266) τὰ ἱερά, in poetry and prose, 1. *sacrifices, sacred ceremonies*: "Ὅφρ' ἡμῖν Ἐκάεργον ἱλάσσεαι ἱερά ῥέξας. *Il.* i. 147. 2. The *victims*: Καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. *Xen. Cyr.* i. 6, 2.

ἄργμα, ατος (τό), fr. ἄρχω, plural in the *Odyssey*, *first-fruits*: Ἦ ῥα καὶ ἄργματα θῦσε θεοῖς. *Od.* xiv. 446.

ἀπαρχή, ἥς (ῆ), more commonly in the plural, *first-fruits* of the produce of the earth, which were offered to the gods, and laid upon the tombs of the dead: "Ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὥραϊα, πάντων ἀπαρχὰς ἐπιφέροντες. *Thuc.* iii. 58.

θυλή, ἥς (ῆ), fr. θύω, in the *Iliad*, portion of the cooked meats, which were burnt in honour of the gods, before commencing the meal or feast, *primitiæ*: "Ὁ δ' ἐν πυρὶ βάλλε θυλάς. *Il.* ix. 220. Hence *victim* or *sacrifice*, in general: Φοινία δὲ χεῖρ στάζει θυλής Ἀρεος. *Soph. Electr.* 1422.

θῦμα, ατος (τό), prop., what is burnt in honour of the gods upon the altar; whence it was subsequently applied to every kind of *victim*, and, in a yet wider acceptation, of *offering*: Οὗτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε, θεῶ γενέσθω θῦμα. *Eur. Iph. T.* 600.

θυμίαμα, ατος (τό), *perfume* of the incense burnt upon the altars: Πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει. *Soph. Œd. R.* 4. [Also in *Pl. Rep.* ii. 373, a.]

θύος, εος (τό), fr. θύω, that which was burnt in honour of the gods, *incense, perfume*: Ἐπὶ δ' ἀγλαὰ μηρία καίειν, ἄλλοτε δὲ σπονδῆσι θύεσσί τε ἱλάσκεσθαι. *Hes. Oper.* 335.

θυσία, ας (ῆ), *sacrifice, victim*: Ὁ μὲν γε Σκύθης, καὶ πάσας τὰς θυσίας ἀφείς καὶ ἡγησάμενος ταπεινὰς, αὐτοὺς ἀνθρώπους τῇ Ἀρτέμιδι παρίστησι. *Luc. de Sacrific.* ad fin.

ὀλοκαύτωμα, ατος (τό), fr. ὀλοκαυντόω, a verb found only in *Xenophon*, *victim* that was burnt whole, *holocaust*: Καὶ θύσετε ἐπ' αὐτοῦ τὰ ὀλοκαυντώματα ἡμῶν. *Exod.* xx. 24.

ὀλοκαύτωσις, εως (ῆ), *action of burning the victim whole*: *HOLOCAUST*: Πᾶσαι αἱ βόες εἰς ὀλοκαύτωσιν. *Numer.* vii. 87.

σφάγιον, ον (τό), fr. σφάζω, beast killed (by cutting the throat) in sacrifice; hence *victim*, and particularly *victim so killed*, the parts cut off, or the entrails of the victim, from

(266) which the auguries were taken: Καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερά καὶ τὰ σφάγια καλὰ εἴη. *Xen. Anab.* i. 8, 15.

χρηστήριον, ου (τό) [poet. in this sense], prop. the *sacrifice* or *victim* offered by the person who consulted the oracle: Ἀνδρῶν τὰδ' ἐστὶ σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. *Æsch. Sept.* 230. The more general sense of *offering* is given it in Sophocles (*Aj.* 220), a line which seems to be a reminiscence of *Æschylus*.

267.

267 ἱερεύς, ἕως (ὁ), fr. *ιερός*, *priest*, in general, he who offered the sacrifices, and declared the will of the gods as manifested by the victims, in poetry and prose; *sacerdos*: Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα. *Il.* i. 62.

ἀμφιπόλος (ὁ, ἡ), poet., *one who serves*; hence *minister*, *priest*, *priestess*: Τὰς ἐλαφοκτόνου θεᾶς ἀμφίπολον κούραν. *Eur. Iph. T.* 1114.

ἄρητήρ, ἦρος (ὁ) [ᾱ], prop. *one that prays*; hence *priest*: Ἄλλ' ἔνεκ' ἄρητήρος, ὃν ἡτίμησ' Ἀγαμέμνων. *Il.* i. 94.

διάκονος, ου (ὁ), prop. *one who serves*; in the N. T., *DEACON* of the primitive Church, whose office it was to distribute the alms: Σὺν ἐπισκόποις καὶ διακόνοις. *Philipp.* i. 1.

ἐπίσκοπος, ου (ὁ), prop. *inspector*; in the primitive Christian Church, the name of the successors of the Apostles, *BISHOP*: Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι. *N. T. Tit.* i. 7.

θυτήρ, ἦρος (ὁ), fr. θύω, *one who sacrifices*, a *sacrificer*: Οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω. *Soph. Trach.* 1194.

θύτης, ου (ὁ), *Herodian* uses this word for the Latin *aruspex*: Τοὺς τε πανταχόθεν μάγους καὶ ἀστρονόμους τε καὶ θύτας μετεπέμπετο. *Herodian.* iv. 12, 6.

θυηπόλος (ὁ, ἡ), poet., name of the *priests* of lower rank, who burnt the incense upon the altar: Οὐ καταβαλεῖς τὰ κῶδι', ὦ θυηπόλη; *Aristoph. Pac.* 1124. *Dionysius of Halicarnassus* uses this name of the Vestals among the Romans: Αἱ καλοῦνται ἀπὸ τῆς θεᾶς ἣν θεραπεύουσιν Ἑστιάδες, αὐτὸς πρῶτος ἱερὸν ἰδρυσάμενος Ῥωμαίοις Ἑστίας, καὶ παρθένους ἀποδείξας αὐτῇ θυηπόλους. *Dion. H. Ant. Rom.* ii. 64.

θυοσκοός (ὁ, ἡ), *diviner*; *aruspex*: Ἡ οἱ μάντιές εἰσι, θυοσκοοί, ἢ ἱερῆες. *Il.* xxiv. 221.

ιερογραμματεὺς, ἑως (ὁ), prop. sacred scribe, the name (267) given by the Greeks to a class of learned Egyptian priests, who wrote in hieroglyphic, or hierotic, characters, the history of the gods, and various theological and scientific treatises: *Τὴν ιερατικὴν, ἣ χρῶνται οἱ ιερογραμματεῖς. Clem. Alex. Strom. v. 657.* Acc. to Lucian, their office was to explain the mysteries of religion: *Ὡσπερ Αἰγυπτίων οἱ καλούμενοι ιερογραμματεῖς, Ἀσσυρίων δὲ καὶ Ἀράβων οἱ ἐξηγηταὶ τῶν μύθων. Luc. Macrob. 4.*

ιεροθύτης, ου (ὁ), fr. *ιέρως* and *θύτης*, a *sacrificer*, in Pausanias: *Ἱέρεια δὲ σφίσιν ἐστὶν ἡ δρῶσα, σὺν δὲ αὐτῇ καὶ τῶν ιεροθυτῶν καλουμένων ὁ νεώτατος. Paus. viii. 42, 12.*

ιερομνήμων, ονος (ὁ). The *HIEROMNEMON* at Byzantium was the chief magistrate, considered in his office of superintendent of public worship and sacred rites, as the archon at Athens, the consul at Rome, and, like them, he gave his name to the year: *Ἐπὶ ιερομνάμονος Βοσπορίχῳ. Dem. de Coron. in Byzant. decret. 27.* Dionysius of Halicarnassus gives this name to the *Pontifices* of the Romans: *Ὡς ἂν οἱ ιερομνήμονες ἐξηγῶνται. Ant. R. viii. 55.*

ιεροποιός (ὁ, ἡ), fr. *ποιέω*, prop. *one who offers sacrifices*; used as a substantive, *ὁ ιεροποιός, master of the sacred ceremonies*, was the name of ten magistrates at Athens chosen by lot; their office was to regulate the festivals, the ceremonies, and the sacrifices, to choose the victims, and to assist at the examination which the aruspices made of the sacred entrails, in order to prevent fraud, adds the Scholiast, on the part of the diviners: *Οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ιεροποιῶν. Dem. Philipp. i. 26.*

ιεροφάντης, ου (ὁ), fr. *ιέρως* and *φαίνω*, he who exhibits the sacred things, *HIEROPHANT*, priest of Ceres, who presided at the initiations of the mysteries of Eleusis, and explained the mysteries to the initiated. The Hierophant took the vow of celibacy, and was always chosen out of the family of the Eumolpidæ, one of the first in Athens, in which family this dignity continued for 1200 years: *Ὁ δὲ μέγιστος τῶν ποντιφίκων, οἷον ἐξηγητοῦ καὶ προφήτου, μᾶλλον δὲ ιεροφάντου τάξιν ἐπέχει. Plut. Num. 9.*

λειτουργός (ὁ, ἡ), one who serves, *minister of worship*:

- (267) Ἄλλ' οἷς δίκαιόν ἐστι ταῦτα λειτουργοῖς θεῶν ἀνατιθέντες.
Plut. de Oracul. def. 13.

μάγος, ου (ὁ), a Persian word, MAGUS, name of an ancient people, who, according to Herodotus (1, 101), were a part of the nation of the Medes. From the time of Zoroaster, the reformer of the religion of the Persians, the name of Magi was that of an order of priests who were in the highest esteem among the ancient Persians, and to whom was entrusted not only the superintendence of their religious worship in general, but even the education of their princes: Ἄνευ γὰρ δὴ μάγου οὐ σφί νόμος ἐστὶ θυσίας ποιεέσθαι. *Herodot.* i. 132.

μηλοθύτης, ου (ὁ), prop. *he who sacrifices sheep*, epithet of the altar as well as of the priest in Euripides; hence, *priest*, in general: Θεῶν δ' ἐπ' ἰσχάρας οὐκ ἔχω ἐπὶ τίνα μηλοθύτην πορευθῶ. *Eur. Alc.* 118.

πρεσβύτερος, ου (ὁ), *elder*; *presbyter*; hence, *PRIEST*; in the primitive Christian Church, the elders or presbyters were appointed by the Apostles: Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν. *Act. Apost.* xiv. 23.

268.

- 268 ἱερός, ρά, fr. ἱημι, because formerly every thing, the origin or cause of which was unknown, was considered as *sent* by the Deity. Thus, in Homer and the ancient poets, ἱερός is the epithet of the day-light, of rivers, of barley, the first food of man, all which, being acknowledged blessings to man, gave him the first notion of the Deity: Γίγονται δ' ἄρα ταίγ' ἐκ τε κρηνέων ἀπό τ' ἀλσέων ἐκ θ' ἱερῶν ποταμῶν. *Od.* x. 351. Hence, *consecrated*, *sacred*: Ἱερὸς κατὰ βωμούς. *Il.* ii. 305.

ἀβέβηλος (ὁ, ἡ), that which cannot or ought not to be approached, *inaccessible*, access to which is forbidden by religion, *inviolable*, speaking of temples and places that served as asylums of refuge: Ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν. *Plut. de Superst.* 4.

ἄγιος, ἰα (ἄγιος), word unknown to Homer, and very rare

in ancient poetry and prose ; properly, *pure*, with reference (268) to moral purity ; hence it seems to have been chosen by the ecclesiastical writers of the O. T. and N. T. in preference to *ιερός* : 1. *holy* : "Αγιοι γίνεσθε, ὅτι ἐγὼ ἅγιός εἰμι. *N. T. 1 Petr. i. 16.* 2. Very often, in speaking of things, *holy* for *consecrated, sacred* : 'Ὡς πρόβατα ἅγια. *Ezech. xxxvi. 38.*

ἄθικτος (ὁ, ἡ), that which cannot be touched, *invulnerable*, speaking of a consecrated place : "Αθικτος οὐδ' οἰκητός, αἱ γὰρ ἔμφοβοι θεαὶ σφ' ἔχουσι. *Soph. Œd. Col. 39.*

δοσιος, ἰα, that which is permitted, or rather that which is not forbidden by religion, by the divine law, which is not consecrated, speaking of things and of places, the use of which, or the approach to which, were not forbidden by religion, *lawful, permitted*, in opp. to *ιερός*, *sacred*, *consecrated*, and in this case it is sometimes rendered by *profane* : 'Ες ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως. *Thuc. ii. 52.* [*des choses licites et sacrées* (Pillon) : *of things sacred and profane* (Mr. Dale). Cf. δι' οὗ (νόμου) τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν ὁσίων δὲ τὴν πόλιν ἀποστρεῖ. *Dem. 703, 1.*]

σεβάσμιος, ἰα, *worthy of veneration, venerated* : 'Αφροδίτην ἔχουσι μάλα σεβάσμιον. *Plut. Amator. 19.*

σεβαστός, ἰη, *august, Augustus*, as the surname of the Roman emperors, in Plutarch and Greek writers of Roman history : Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστός. *Plut. Apophth. Cæs. 1.*

269.

ἱμάτιον, ου (τό), prop. *upper or outer garment*, often *garment, dress*, in general : 'Ἱμάτιά τ' ἀνδρεῖα καὶ γυναικεῖα. *Xen. Mem. ii. 7, 5.*

ἱματισμός, ου (ὁ), a complete *dress*, in Plutarch [so in *Polyb. 6, 15, 4*]: Ταῖς δὲ θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος. *Pseudo-Plut. Apophth. Lac. Archid. 7.*

εἶμα, ατος (τό), *clothing, clothes*, in general, in the plural : Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἶματα δύσω. *Il. ii. 261.*

ἔνδυμα, ατος (τό), that which a man puts on, *garment*, in the Sept. and the N. T. : Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. *Matth. xxii. 11.*

- (269) ἔσθημα, ατος (τό), a verbal in the old Attic : [ἔσαν . . .] εἰσίδω δ' ἔσθήματα φοροῦντ' ἐκείνῳ ταῦτά. *Soph. Electr.* 269. [*Th.* iii. 58.]

ἔσθης, ἦτος (ή), fr. ἔννυμι, *clothing, clothes, dress ; vestis* : Μετρίῃ δ' αὖ ἐσθῆτι, καὶ ἐς τὸν νῦν τρόπον, πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο. *Thuc.* i. 6. [In the *Od.* collectively : and so still in *Xen. An.* 3, 1, 18, κτήνη, χρυσόν, ἐσθῆτα.—Not a *single* garment ; though with ref. to the dress of persons generally we meet with the pl. as ἐν Πέρσiais πολὺ καὶ ἐσθῆτες φανυλότεραι καὶ δίαται εὐτελέστεραι. *Xen. Cyr.* 1, 3, 2.] *Pape.*

ἔσθης, εως (ή), *garment*, in the N. T. : Δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. *Luc.* xxiv. 4.

ἔσθος, ου (ό), poet. form of ἔσθης : Τοῦ δ' οὔτι μελάντερον ἐπλετο ἔσθος. *Il.* xxiv. 94.

περιβόλαιον, ου (τό), poet. *covering, wrapping* : Θανάτου τὰδ' ἦδη περιβόλαι' ἀνημμένα. *Eur. Herc. fur.* 549.

στολή, ἥς (ή), fr. στέλλω, *accoutrement, attire* : Λησταῖς ἐοικότας καὶ τὸ πλῆθος καὶ τὰς στολὰς. *Xen. Cyr.* ii. 4, 17.

270.

- 270 ἱστορικός, ου (ό), *skilful historian* : Ἀλλὰ ταῦτα μὲν ἀνακείσθω τῇ Ἰύβᾳ χάριτι, τοῦ πάντων ἱστορικωτάτου βασιλέων. *Plut. Sertor.* 9. [Properly an *adj.* = *scientific*. Pl. *Soph.* 267, e. = *historical*. *Plut.*]

ἱστοριογράφος, ου (ό), *historian who writes the history of past times ; historian* : Τίς οὐκ ἂν θαυμάσειε τὴν ἀπειρίαν καὶ τὴν ἀγνοίαν τῆς κοινῆς ἐννοίας . . . ἣν μάλιστα δεῖ παρὰ τοῖς ἱστοριογράφοις ὑπάρχειν ; *Polyb.* ii. 62, 2.

συγγραφεύς, έως (ό), *contemporaneous writer or historian, who writes the history of his own times* [this limitation is probably unfounded] : Ἀλλὰ γὰρ τῶν μὲν μεγάλων πόλεων, εἴ τι καλὸν ἔπραξαν, ἅπαντες οἱ συγγραφεῖς μέμνηται. *Xen. Hell.* vii. 2, 1.

271.

- 271 ἱταλός, ου (ό), an *Italian* : Οὐδ' αὖ, ὅτι Ἰβηρ ὁ Τραϊανός, ἀλλ' οὐκ Ἰταλός, οὐδ' Ἰταλιώτης ἦν (not an *Italian* by birth, nor of a family that had afterwards settled in Italy). *Dion. Cass.* lxxviii. 4.

ἰταλιώτης, ου (ὁ), an *Italian*, or inhabitant of Magna (271) Græcia (not of an original Italian family): Καὶ Ἰταλιῶται Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀναξαγόραν ξένον ὄντα ἔθαψαν καὶ τιμῶσιν ἔτι καὶ νῦν. *Aristot. Rhetor.* ii. 23.

K.

272.

καθαρός, ρδ, fr. καθαίρειν, *clean, neat*; hence, *pure*, prop. 272 and fig.: Καθαρὰ χροὶ εἶμαθ' ἐλοῦσα. *Od.* xvii. 48.

ἀκίβδηλος (ὁ, ἡ), *not adulterated*, in speaking of coined money, of good alloy: 'Ο δὲ ἀλλαττόμενος ἡ νόμισμα ἀντὶ νομίματος ἡ καὶ τῶν ἄλλων ζώων ὁτιοῦν ἡ καὶ μὴ ζώων ἀκίβδηλον πᾶν διδότω καὶ δεχέσθω τῷ νόμῳ ξυνεπόμενος. *Plat. Legg.* xi. 916, d. [*Improp. without fraud.* Hdt. 9, 7, 1.]

ἄκρατος (ὁ, ἡ), *unmixed, pure*, in speaking of wine: Ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες. *Od.* ii. 341. [By no means *only* of wine: e. g. ἄκρατος νοῦς, *pure intellect.* Xen. Cyr. 8, 7, 20; also *improp. pure, absolute*, e. g. ἐλευθερία. *Pl.* &c.]

ζωρός (ὁ, ἡ), poet. *pure [shear, neat]*, in speaking of wine: Ζωρότερον δὲ κέραϊε, δέπας δ' ἐντυνον ἐκάστω. *Il.* ix. 203.

273.

καίειν, *to burn*, in speaking of the action of fire, to consume by fire in all the senses of the *transitive* verb *to burn* in English: Τὸ μὲν πῦρ τοὺς ἀπτομένους καίει. Xen. Cyr. v. 1, 5. With πῦρ, *to light or kindle* a fire, to make a fire: Καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον. Xen. Anab. iv. 4, 8.

αἶθειν [*act. to light, kindle*, πῦρ. Hdt. 4, 145: δαλόν. *Æsch. Ag.* 1410] in the passive; *to burn, to be on fire*, in the participle in Homer, epithet of a torch: Ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. *Il.* xiii. 320. [πᾶσα ἡ χώρα αἶθισθαι ἐδόκει. Xen. An. 6, 3, 19.] Fig.: Αἶθισθαι τῷ ἔρωτι. Xen. Cyr. v. 1, 8.

αἰθαλοῦν, *to reduce to ashes, to consume*: Μὴ σ' αἰθαλώσῃ πολύκαπνον στέγος πέπλους. Eur. Electr. 1133.

ἀνθρακοῦν (ἀνθραξ), *to reduce to coal, to calcine*: Καίπερ κεραινήν Ζηνὸς ἡνθρακωμένος. *Æsch. Prom.* 372.

- (273) αὔειν, *to light, kindle*; *urere*: "ἵνα μή ποθεν ἄλλοθεν αὖτοι. *Od.* v. 490.

δαίειν, *to light a fire*: Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίειτο. *Il.* xxi. 343.

θύειν, *to burn*, in speaking of perfumes, and later, of victims offered in sacrifice to the gods: Ἡ ῥα καὶ ἄργματα θύσει. *Od.* xiv. 446.

καυματίζειν, *to burn*, speaking of the heat of the sun: Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη. *Matth.* xiii. 6.

πρήθειν [and πιμπράναι], *to set on fire, to burn*: Πρήσω πόλιν. *Æsch.* *Sept.* 434.

πυροῦν, *to set fire to, to burn*: Οὐ πρότερον παύσομαι πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθήνας. *Herodot.* vii. 8.

τεφροῦν (τέφρα), *to reduce to ashes*, in the Alexandrine poets: Τεφρώσας γυνὴ Ἀθηναίῃ πυρί. *Lyc.* *Alex.* 227.

φλέγειν, *to take fire, blaze, throw out flames of fire*, speaking of a fire: Τὸ δὲ φλέγει ἀκάματον πῦρ. *Il.* xxi. 13. [Also *trans.* φλέγων ἀκτῖσιν ἥλιος χθόνα. *Æsch.* *Pers.* 364; also *to cause to blaze up, or fire up*, *prop.* and *fig.*]

φλεγέθειν, poet. frequentative of the preceding word: Ἡὔτε πῦρ τότ' ἐπεσσύμενον πόλιν ἀνδρῶν ὄρμενον ἐξαίφνης φλεγέθει. *Il.* xvii. 738.

φλεγμαίνειν (φλέγμα), *to be inflamed, to have inflammation*, speaking medically: "Ὅσα δὲ φλεγμαίνειν λέγεται τοῦ σώματος, ἀπὸ τοῦ κάεσθαι τε καὶ φλέγεσθαι διὰ χολὴν γέγονε πάντα. *Plat.* *Tim.* 85, b.

φλογίζειν, poet. *to set on fire, envelop in flames*: Οὐδ' εἰ πυρφόρος ἀστεροπητῆς βροντᾶς αὐγαῖς μ' εἰσι φλογίζων. *Soph.* *Phil.* 1196.

274.

- 274 κακός, ἡ, deficient in such or such a physical or moral advantage; hence, generally, it is opposed to ἀγαθός in all its meanings, *prop.* and *fig.*; *bad, worthless*, as being useless, unfit, *not good*, specially in war; hence, *cowardly*: Καί τοι ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι. *Xen.* *Cyr.* ii. 2, 14.

κακοήθης (ὁ, ἡ), *vicious in character or habits, malicious; malignus*: Κακοήθης δ' ὦν, Αἰσχίνη. *Dem.* *de Cor.* 5.

κακομήχανος (ὁ, ἡ), *one who contrives or causes evil*: Δᾶϊρ ἐμῖο, κυνὸς κακομηχάνου. *Il.* vi. 344.

κακόνους (ὁ, ἡ), *ill-disposed, entertaining ill-will* [*ill-* (274) *affected*; e. g. τῇ πόλει. *Th.* 6, 24]: Ἡ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; *Xen. Mem.* ii. 2, 9.

κακοπράγμων (ὁ, ἡ), whose conduct is bad, *an intriguer, a knave*: Οὐ μέντοι ἔπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων. *Xen. Hell.* v. 2, 26.

κακοῦργος (ὁ, ἡ), one who is a *worker or causer of evil*: Ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοῦργότερος. *Xen. Mem.* i. 5, 3. In an abstract sense, an *evil-doer, a malefactor*: Ἡ κακοῦργους ἐρευνῆσαι. *Xen. Cyr.* i. 2, 12.

κακοφυής (ὁ, ἡ), *of an evil nature, naturally bad*: Τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς τε καὶ ἀνιάτους αὐτοὶ ἀποκτενοῦσιν. *Plat. Pol.* iii. 410, a.

βλαβερός, ρά (βλάβη), *hurtful, in opp. to ὠφέλιμος*: Λέγων ὅτι μωρὸς μὲν εἷη εἴ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι. *Xen. Mem.* iv. 1, 15.

λυμῶν, ὦνος (ὁ), *destroyer*: Καὶ μᾶλλον ἐπιθυμοῦντες ἡγέμονες ἢ δεσπόται προσαγορεύεσθαι καὶ σωτῆρες, ἀλλὰ μὴ λυμῶνες ἀποκαλεῖσθαι. *Isocr. Paneg.* 22.

μοχθηρός, ρά (μόχθος), *depraved, corrupted*: Ἀλλ' ἐνίοις ἐδόκουν καταμαρθάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς ψυχάς. *Xen. Econ.* 6, 16.

οὔτιδανός, ἡ, *good for nothing, mean, cowardly; nequam*: Δημοβόρος βασιλεὺς ἐπεί οὔτιδανοῖσιν ἀνάσσει. *Il.* i. 231.

πανοῦργος (ὁ, ἡ), *capable of any thing, in a bad sense, thoroughly wicked*: Προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἰθιωγάτῳ τε καὶ πανουργοτάτῳ. *Xen. Anab.* ii. 5, 12.

πονηρός, ᾰ (πόνος), one who causes or inflicts evil, pain, trouble; *bad, in the sense of hurtful, dangerous*: Πονηρὰ τροφή. *Plat. Legg.* v. 735, b. Fig. and speaking of persons, it denotes rather the habit of evil, the constant disposition to do evil, *perverse, froward*; hence it is opposed to χρηστός and καλὸς κάγαθός: Ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς κάγαθοὺς φίλους κτήσασθαι. . . . *Xen. Mem.* ii. 6, 20. In the prop. sense some grammarians accented the word πόνηρος. Ammonius, after Tryphon, very properly exposes this conceit, and, if we may trust him, this last mode of accenting the word was in use with the Attic writers in both senses of the word.

(274) φαῦλος, *bad, worthless*, in the sense of incapable, without talent, *despicable*; *vilis*, in opp. to ἀγαθός: Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας. *Xen. Mem.* ii. 6, 20.

φλαῦρος (ὁ, ἡ), *bad, evil*, in the sense of *abusive, injurious*, in speaking of a discourse: Καὶ μηδὲν εἶπες φλαῦρον ἄνδρας δεξιούς. *Aristoph. Nub.* 832.

275 κακοῦν, to *ill-treat*, use ill: Ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἡρακλεΐη. *Il.* xi. 690.

κακοποιεῖν, to *do evil to*, to *injure*, in general: Δύνανται πολλὰ μὲν τὴν βασιλείᾳ χῶραν καταθέοντες κακοποιεῖν. *Xen. Mem.* iii. 5, 26.

κακουργεῖν, to *work or bring about evil*: Ὁ τι δ' ἂν κακουργῇ τις τοὺς ἐναντίους, δῆλον ὅτι παντὶ τούτῳ τοὺς συμμάχους κουφίζει. *Xen. Cyr.* vi. 3, 24.

κακύνειν is principally used in the passive, to *be culpable or cowardly*, base: Οὐκουν κακύνει τοῖσδε τοῖς βουλευμασιν; *Eur. Hec.* 251. [*Pl. Tim.* 42, c. τρόπον ὃν κακύνοντο of soldiers, opp. to τὸ δέον ποιεῖν. *Xen. Cyr.* 6, 3, 27: usually c. acc. personæ: sts περί τινα of a country, it is to *ravage it*; e. g. τὴν Εὐβοίαν. *Th.* 2, 32.]

ἀδικεῖν (ἄδικος), prop. to *be unjust*; hence, in a wide sense, to *ill-treat, to hurt, to injure, to wrong*: Τοὺς γὰρ ξένους ἐξ οὗ ὃ τε Σίννις καὶ ὁ Σκεῖρων καὶ ὁ Προκρούστης ἀπέθανον οὐδεὶς ἔτι ἀδικεῖ. *Xen. Mem.* ii. 1, 14.

βλάπτειν, to *hurt*, principally in war: Οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἑᾶν βλάπτειν. *Thuc.* i. 82.

δηλεῖσθαι, to *destroy, to injure*; *lædere*: Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανέρῃ καρπὸν ἐδηλήσαντ': *Il.* i. 156. [In prose, *Hdt.* γῆν, στρατιήν, &c.]

λυμαίνεσθαι (λύμη), used of acts of violence, of attacks upon persons and things, to *attack, to injure by words or actions*: Λυμαίνομένη δὲ τῷ νεκρῷ, ἐπέλεγε τόδε. *Herodot.* i. 214. Hence, to *inflict evil*, i. e. to harass, to worst in war: Λυμαίνεσθαι τοὺς πολεμίους. *Xen. Cyr.* vi. 3, 24.

λωβᾶσθαι (λώβη), to *insult, to treat injuriously, to out-*

rage: Ἡ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο. *Il.* i. 232. (275)
[Often in *Hdt.* and common in *Pl.*: ψ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν. *Crit.* 47, e; λωβῶνται τοὺς νεούς. *Prot.* 318, d.]

πημαίνειν (πῆμα), *to damage, to worst, to persecute, to harass*: Μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας. *Il.* xv. 41. [In *prose*, *Hdt.* *Pl.-Arist.* πημαίνει τὰ ὅμματα ὑγρότης. *Probl.* 31.]

276.

καλάμη, ης (ή), *stubble, straw of wheat, barley, &c.*; 276
calamus, stipula: Τὸν δὲ νέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον. *Xen. An.* v. 4, 27.

ἄχνη, ης (ή), *fr. á and ἔχω, any object without consistence, any thing light, hovering and driving about in the air, as chaff winnowed and set afloat in the air*: Ὡς δ' ἄνεμος ἄχνας φορεῖ ἱερὰς κατ' ἀλώδας. *Il.* v. 499. [Cf. 110.]

ἄχῡρον, ου (τό), *stalk of the growing corn*; hence, in the plural, *straw*: Ἐξελόντες αὐτέων τὴν κοιλὴν καὶ καθήραντες ἐμπιπλάσι ἀχύρων. *Herodot.* iv. 72. *Fig. dung*: Τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀσπῶν λέγω. *Aristoph. Ach.* 508. [I don't know on what authority M. Pillon founds this article. The meaning usually given is *chaff, husks.*]

κάρφος, εος (τό), *any dry and very light thing, particle of straw, chip of wood*: Κάρφος χαμαῖθεν νυν λαβὼν τὸν λύχνον πρόβυσσον. *Aristoph. Vesp.* 249.

φρύγανον, ου (τό), *thin bit of dry wood, small stick, such as are collected for fuel*: Καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα. *Aristoph. Av.* 642.

277.

καλεῖν, 1. *to call for the purpose of bringing to you*: 277
Καὶ καλέσας τὸν Γωβρύαν. *Xen. Cyr.* v. 3, 3. 2. *To call, in the sense of denoting, naming*: Ἐξέρχονται δὲ τηνικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους. *Xen. Cyr.* i. 2, 13.

ἀυτεῖν (αὐτή), *to call shouting*: Καὶ αὐτεῖ πάντας ἀρίστους. *Il.* xi. 258.

ἠψύειν, *to call with a loud voice*: Αὐτὰρ ὁ Κῦκλωπας μεγάλ' ἤπυεν. *Od.* ix. 399.

κικλήσκειν, *a kind of, Ionic and Epic, frequentative of καλέω*: Ἐρχεο' κικλήσκει σε πατήρ ἐμός, ὄφρα τι εἴπῃ. *Od.* xxii. 397.

- (277) λέγειν, *to say*, in the meaning and use given to the word in the participle *said*, said to be: Ἡ τοὺς περὶ τὰ τοιαῦτ' αἰεὶ προχείρους ὄντας τοῖς πλείστοις λεγομένοις ἱατροῖς. *Plat. Legg.* ix. 857, d.

ὀνομάζειν, *to call by name, to name*: Διελέγοντο πρὸς ἀλλήλους, ὡς μνημονικὸς ὁ Κῦρος ὁπόσοις συνέταττε, πῶς ὀνομάζων ἐνετέλλετο. *Xen. Cyr.* v. 3, 17.

προσαγορεύειν, *to address in speech, to call by a name or title*: Τοῦ ἔνεκεν Ὀμηρον οἶει τὸν Ἀγαμέμνονα προσ-αγορεύσαι ποιμένα λαῶν; *Xen. Mem.* iii. 3, 1.

278.

- 278 καλός, καλή, *beautiful*, used of persons and things, in a very wide sense, prop. and fig.; hence, *good, honorable, fit, proper, useful, advantageous*, in opp. to κακός and αἰσχρός: Μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε. *Od.* i. 301.

εἰδάλιμος, ἡ (εἶδος), *very beautiful*: Χωρὶς δ' αὐτῆς γυναῖκας, ἀμύμονα ἔργ' εἰδυίας τέσσαρας εἰδάλιμας. *Od.* xiv. 279.

εὐειδής (ὁ, ἡ), fr. εἶδος, *beautiful* with reference to *form, shape, comely, fair, &c.*: Καὶ θεραπαίνας πολλὰς καὶ εὐειδέεις, καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας. *Xen. Mem.* iii. 11, 4.

εὐμορφος (ὁ, ἡ), fr. μορφή, *beautiful in face only, formosus*: Καὶ οὕτω αἱ εὐμορφοὶ τὰς ἀμόρφας καὶ ἐμπήρους ἐξεδίδosan. *Herodot.* i. 196.

εὐπρεπής (ὁ, ἡ), fr. πρέπω, *of beautiful appearance, seldom* when speaking of persons: Γυνὴ τὸ εἶδος εὐπρεπής. *Plut. Præc. conj.* 23.

εὐπρόσωπος (ὁ, ἡ) (πρόσωπον), 1. *beautiful in face*, hence, in general, *beautiful*, particularly among the Cretans, according to Aristotle: Τὸ γὰρ εὐειδὲς οἱ Κρήτες εὐπρόσωπον καλοῦσιν. *De Poet.* 25, 16. 2. *One who has a beautiful mask*; hence, fig. *one of beautiful appearance, specious*: Ὑπεκρίναντο εὐπρόσωπα. *Herodot.* vii. 168.

καλλιπάρης (ὁ, ἡ), prop. *of beautiful cheeks*, epithet of women in Homer: Τῇσι θύρας ὦϊξε Θεανὼ καλλιπάρης. *Il.* vi. 298.

καλυκῶπις, ἰδος (ὁ, ἡ), *of complexion like the rose*, in the Homeric hymns: Τύχη τε καὶ Ὠκυρόη καλυκῶπις. *In Cer.* 420.

ὠραῖος, αἴα (ῶρα), *that which is in its bloom, in all its*

vigour, *full ripe*, speaking of fruits, and fig. of the age of (278) man ; hence sometimes, *that which has the beauty of youth, beautiful* : Ὠραῖος ἔων καὶ καλός. *Pind. Ol. ix. 141.*

279.

κάμινος, ου (ὅ), *furnace, oven, smelting furnace* : Καὶ ἀπ' 279 οἰκίῳν περὶ τάργυρεϊα δημοσίων καὶ ἀπὸ καμίνων πρόσοδοι ἂν πολλαὶ γίγνοιτο. *Xen. Vect. 4, 49.*

ἱπνός, οὔ (ὅ), *kitchen stove* ; hence *kitchen* : Ὁ γὰρ πατήρ εἰς τὸν ἱπνὸν εἰσελήλυθεν. *Aristoph. Vesp. 139.*

κρίβανος, ου (ὅ), and Attic κρίβανος, *portable oven*, in which bread and pastry were cooked : Ἐν κλιβάνῳ διαφανεῖ πνίξαντες, οὕτω τρώγουσι. *Herodot. ii. 92.* Παρετίθει θ' ἡμῖν ὄλους ἐκ κριβάνου βοῦς. *Aristoph. Acharn. 86.*

πνιγύς, ἑως (ὅ), *extinguisher* (a sort of cover to put out fire, couvre-feu), *oven, stove* for baths : Ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀνακείθουσιν ὥς ἔστιν πνιγύς. *Aristoph. Nub. 96.*

280.

κάπηλος, ου (ὅ), *retailer, sutler* : Πωλεῖν δὲ τοὺς καπήλους 280 καὶ ἐμπόρους, ὅτι ἔχει ἔκαστος πρᾶσιμον. *Xen. Cyr. iv. 5, 42.*

ἀγοραῖος, αῖα, *seller of small wares and provisions, huckster* [M. Pillon adds *marchand forain* (?)]: Ἐντεῦθεν τὰ μὲν ὧνια καὶ οἱ ἀγοραῖοι . . . ἀπελήλανται εἰς ἄλλον τόπον. *Xen. Cyr. i. 2, 3.*

ἔμπορος (ὅ, ἡ), *merchant, trader* : Καὶ γὰρ οἱ ἔμποροι χρήματα συλλέγειν ἱκανοὶ εἰσιν. *Xen. Mem. iii. 4, 2.*

281.

κορδία, ας (ἡ), fr. κέαρ, Ἑρῖς κραδίη, *heart* : Τὴν δὲ δὴ 281 καρδίαν ἄμμα τῶν φλεβῶν καὶ πηγὴν τοῦ περιφερομένου κατὰ πάντα τὰ μέλη σφυδρῶς αἵματος. *Plat. Tim. 70, b.*

κῆρ, κῆρος (τό), and κέαρ, in Pindar and the tragic writers, *the heart*, prop. and fig. ; *cor* : Χωόμενος κῆρ. *Il. i. 44.*

διάφραγμα, ατος (τό), synonyme of φρένες, the DIAPHRAGM in Galen (*Defin. ii. 238*), the name given it by the later medical writers, probably from the following passage in Plato : Τὰς φρένας διάφραγμα εἰς τὸ μέσον αὐτῶν τιθέντες. *Plat. Tim. 70, a.*

- (281) ἦτορ, ορος (τό), fr. *ἄω*, prop. *breath*, principle of life, of motion, and of the passions, *heart*; *animus*: Τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ; *Il.* viii. 413.

θυμός, οὔ (ό), the *heart*, as the principle of all the passions, the seat of which Homer sometimes places in the breast: Ὡς Αἰνεία θυμός ἐνὶ στήθεσσι γεγῆθει. *Il.* xiii. 494. And sometimes in the diaphragm: Πάντες ἔνα φρεσὶ θυμὸν ἔχοντες. *Il.* xiii. 487.

στέρον, ου (τό), *breast*, in the poets, fig. for the *heart*: Οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρων ἔχειν. *Soph. Ant.* 639. [In *pl.* of one person in *Xen. Cyr.* θώραξ περὶ τὰ στέρνα, 219.]

στήθος, εος (τό), *breast*, for the *heart* in the poets: Εἰστήκει μέγα πένθος ἐνὶ στήθεσιν. *Od.* x. 329.

φρήν, ενός (ή), plural φρένες, *diaphragm*; *præcordia*: Ἄλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχεται ἀμφ' ἀδινὸν κῆρ. *Il.* xvi. 481. In the singular, in poetry, for the *heart*: Χαρεῖη δὲ φρένα μήτηρ. *Il.* vi. 481.

282.

- 282 καῦμα, ατος (τό), *burning heat* of the sun, *excessive heat*: Μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι. *Xen. An.* i. 7, 6.

αἶθος, ου (ό), and αἶθος, εος (τό), *heat*: Αἰθὼν τ' ἐξαμύνασθαι θεοῦ. *Eur. Suppl.* 208.

θάλπος, εος (τό), *heat*, in general: Ἀλλὰ ψύχη τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. *Xen. Œc.* 5, 3.

θέρμανσις, εως (ή), the *making warm* or *hot*: Ἔστι δὲ οὐχ ἡ θερμότης κίνησις, ἀλλ' ἡ θέρμανσις. *Aristot. Metaph.* x. 11.

θερμασία, ας (ή), Attic form, less ancient than the following ones, in Xenophon: Τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα. *Xen. An.* v. 8, 6.

θέρμη, ης (ή), fr. θερμός, *heat*, prop. and fig. *heat* caused by fever: Πρῶτον μὲν τῆς κεφαλῆς θερμαί ισχυραί. *Thuc.* ii. 49.

θερμότης, ητος (ή), *heat*, *warmth* in general: Οὐ γὰρ θερμότητος, οἶμαι, ἔργον ψύχειν, ἀλλὰ τοῦ ἐναντίου. *Plat. Pol.* i. 335, c.

θερμωλή, ἥς (ῆ), Ionic, *heat of fever*, in Hippocrates : Ὡς (282) ἡ θερμωλή ἀνοιχθέντος τοῦ σώματος ὑπὸ τοῦ ἰδρώτος ἐξέλθῃ. *Hippocr. de Loc.* 418.

283.

κελεύειν, may be used equally, 1. of the inferior with 283 reference to the superior, *to exhort, to direct by recommending* ; jubere : Ἐπεὶ δὲ ὦρα ἦν οἱ τεταγμένοι προσιόντες λούσασθαι αὐτὸν ἐκέλευον. *Xen. Cyr.* viii. 7, 2. 2. Of the superior to the inferior, *to order* : Αὐτὰρ ἃ κηρύκεσσι λιγυφθόγγοισι κέλευσεν *Il.* vi. 324.

κέλεσθαι, synonyme of κεύειν : Ἄλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν. *Od.* iii. 317.

ἀνωγέειν, defective, in Homer, Herodotus, and the tragic writers, *to order, to advise, urge* : Ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει πάσας ἐξείης. *Il.* vi. 240.

ἐντέλλεσθαι, *to command, to enjoin, to charge* : Ἐντεϊλάμενός οἱ ἀπὸ γλώσσης. *Herodot.* i. 123.

ἐπισκῆπτειν, *to enjoin* νινâ voce, *to charge, recommend* : Καὶ δὴ ὑμῖν τάδε ἐπισκῆπτω. *Herodot.* iii. 65.

ἐπιστέλλειν, *to send word or orders* by letter or messenger, *to dispatch an order or orders* ; hence, more generally, *to order* : Οἱ Ἐφοροὶ τῷ ναυάρχῳ ἐπέστειλαν. *Xen. Hellen.* iii. 1, 1.

ἐπιτάσσειν, *to prescribe*, speaking of physicians : Ὡς προθύμως τοὺς ἐπιτάζοντας ὃ τι χρὴ ποιεῖν καλοῦσι. *Xen. Cyr.* i. 6, 18. [Not peculiarly of physicians, but *to order* generally ; it denotes a *command laid* upon an inferior. τάδε αὐτοῖσι ἐπίταξον. *Hdt.* 1, 155 ; and also personally in pass. ναῦς ἐπεράχθησαν ποιῆσθαι, *were ordered to build ships.* *Th.* 2, 7.]

παραγγέλλειν, *to transmit an order, or the word of command* given by the general : Καὶ τῷ δευτέρῳ ἐκέλευσε ταῦτὸ τοῦτο παραγγεῖλαι. *Xen. Cyr.* ii. 4, 1.

προάγειν, *to drive or lead forward, to cause progress to be made* by others towards a point, or in any matter ; *promovere* : Τεκμαιρόμενοι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν. *Xen. Mem.* i. 4, 1.

προστάττειν, *to ordain, to order or direct*, speaking of the

(283) order established by providence, or by laws : "Ἐπειτα προστάττουσιν αὐτοῖς μὴ κλέπτειν. *Xen. Cyr. i. 2, 2.*

προτρέπειν, to *turn in a forward direction*; hence, to *urge forward*, to lead on : Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας, ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν. *Xen. Men. i. 7. 1.*

284.

284 κελῦφος, ου (ὅ), fr. καλύπτω, every kind of *integument* or *outer covering*, as *bark* of the tree, *shell* of the egg, &c. (*Aristot. Gener. An. ii. 6, 20*), *shell* of fish, *shells* of nuts, and other fruits of the same kind; *pod* of peas, beans, &c. : Τὰ γὰρ πλοῖα ἦν αὐτοῖς κελύφη καρύων. *Luc. Ver. H. ii. 38.*

κελύφανον, ου (τό), according to the Scholiast on Lycophron, the thin *skin which envelops* the egg : Κελυφάνῳ στρόβιλον ὥστρακωμένην. *Lyc. 89.*

ἔλυτρον, ου (τό), every kind of *envelope*, as *shell* of the nut or oyster, *follicule*, *capsule*, or seed vessel; *bow-case*, *sheath* or *shard* of lepidopterous insects, in Aristotle : Ἐρὶ δὲ τὰ μὲν ἔχει τῶν πτηνῶν ἔλυτρον τοῖς πτεροῖς. *Aristot. H. An. iv. 7.*

285.

285 κεραυνός, οὔ (ὅ), *thunderbolt* (the lightning which strikes the earth); *fulmen* : Τὸ δὲ ἀστράψαν, ἀναπνρωθέν, βιαίως ἄχρι τῆς γῆς διεκθέον κεραυνὸς καλεῖται. *Aristot. de Mund. 4, 19.*

ἀστραπή, ἥς (ῆ), fr. ἀστήρ, *lightning* (the flash); *fulgur* : Κατὰ δὲ τὴν τοῦ νέφους ἔκρηξιν πνρωθέν τὸ πνεῦμα καὶ λάμψαν, ἀστραπή λέγεται. Ὁ δὲ πρότερον τῆς βροντῆς προέπεσεν, ὕστερον γεγόμενον. *Aristot. de Mund. 4, 18.*

ἀστεροπή and στεροπή, ἥς (ῆ), *lightning* (flash) : Βῆ δ' ἴμεν ἀστεροπῇ ἰναλίγκιος. *Il. xiii. 242.* Λάμφ' ὥστε στεροπὴ πατρὸς Διός. *Il. xi. 66.*

βροντή, ἥς (ῆ), the noise of thunder, *thunder*, clap of thunder : Εἰληθὲν δὲ πνεῦμα ἐν νέφει παχεῖ τε καὶ νοτερῷ καὶ ἔξωθεν δι' αὐτοῦ ῥηγνύον βιαίως τὰ συνεχῆ πιλήματα τοῦ νέφους, βρόμον καὶ πάταγον ἀπειργάσατο μέγαν, βροντὴν λεγόμενον. *Aristot. de Mund. 4, 17.*

πρηστήρ, ἥρος (ὅ), *meteor, whirlwind or tornado with meteoric fire*; Fr. *prester*: Ἐὰν δὲ ἡμίπυρον ἦ [sc. τὸ ἀστράψαν] σφοδρὸν δὲ ἄλλως καὶ ἄθροον, πρηστήρ· ἐὰν δὲ ἄπυρον ἦ παντελῶς, τυφών. *Aristot. de Mund.* 4, 19. [Cf. *Ar. Meteor.* 3, 1.]

σκηπτός, οὐ (ὅ), *generic name of meteors that fall to the earth, in the treatise attributed to Aristotle*: Ἐκαστον δὲ τούτων [sc. κεραυνῶν, πρηστήρων, τυφώνων] κατασκήψαν εἰς τὴν γῆν σκηπτὸς ὀνομάζεται. *Aristot. de Mund.* 4, 19.

286.

κεφαλή, ἥς (ῆ), *head*, [also fig. =] **CHIEF**: Ὅμματα καὶ 286 κεφαλὴν ἵκελος Διὸς. *Il.* ii. 478.

βρέγμα, ατος (τό), *the front part of the skull, from the beginning of the hair*; *sinciput*: Τούτου [sc. τοῦ κρανίου] δὲ τὸ μὲν ἐμπρόσθιον, βρέγμα. *Aristot. Hist. An.* i. 7. [Τὸ περὶ τὸν ἐγκέφαλον ὀστοῦν. *Part. An.* 2, 7. 18.]

ινίον, ου (τό), *the occiput, the hinder part of the head*: Τὸ δ' ὀπίσθιον [sc. τοῦ κρανίου] ἰνίον. *Aristot. H. An.* i. 7.

κάρα and **κάρη** (τό), *the head, in general*: Ὑψοῦ δὲ κάρη ἔχει. *Il.* vi. 509.

κάρηνον, ου (τό), *Epic, in the singular in the Homeric hymns*: Ἡ δὲ . . . ἐσσυμένως ὤρουσεν ἀπ' ἀθανάτοιο καρήνου. *Hymn. in Minerv.* xxviii. 8.

κόρση, ης (ῆ), in new Attic **κόρρη**, *the two sides of the head, the part where the temples are*: Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης. *Dem. in Mid.* 562; 9. For the whole head in the Alexandrine poets: Πάσσονα μὲν φορέουσι δέρην, μεγάλην δέ τε κόρσην. *Opp. Cyn.* iii. 25.

κορυφή, ἥς (ῆ), *highest point of the skull, top of the head*: Μέσον δ' ἰνίου καὶ βρέγματος κορυφή. *Aristot. H. An.* i. 7. Hence *top, summit* of a mountain; *vertex*: Ἀκροάτη κορυφῇ πολυδείραδος Οὐλύμποιο. *Il.* i. 499.

κρανίον, ου (τό), *that part of the head which is covered with hair, the skull, CRANIUM*: Κεφαλῆς μὲν οὖν μέρη, τὸ μὲν τριχωτὸν κρανίον καλεῖται. *Aristot. H. An.* i. 7.

κρόταφος, ου (ὅ), *one of the temples*: Ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν αἰχμὴ χαλκείη. *Il.* iv. 502.

287.

- 287 κηρύττειν (κήρυξ), *prop.*, 1. *to cry abroad, to proclaim, give public notice with the voice; call, summon*, in speaking of a herald, or public crier: Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας. *Il.* ii. 438. 2. *To sell by proclamation, by crier's notice, or by public auction*: Ἐπεκήρυττον ἄμα καὶ τὰ χρήματα καὶ τὰ σώματα. *Plut. Camil.* 8.

ἀποκηρύττειν, *to prohibit or interdict by public notice, to disinherit, drive away*: used of a father whom the law authorized to expel his son from his house, when he had reason to complain of his conduct: Ὁ νόμος τοὺς γονέας ποιῆ κυρίου οὐ μόνον θέσθαι τοῦνομα ἐξ ἀρχῆς, ἀλλὰ καὶ πάλιν ἐξαλεῖψαι βούλονται καὶ ἀποκηρύξαι. *Dem. in Boeot.* 1006, 21.

ἐπικηρύττειν, *to cause proclamation to be made by the public crier of any public honour conferred, or penalty enacted*: Ἐπεκήρυξέ τε ὅς ἂν ἀλλοικηται ἐς τὸ πέραν ἐπιδιαπλέων θάνατον τὴν ζημίαν. *Xen. Hell.* i. 1, 15.

ἐπικηρυκεύεσθαι, *to send heralds or deputies as negotiators; used of cities or armies that sent deputies to treat of peace, or of other affairs*: Ἐπικηρυκεύονται τῷ Πρωτῷ καὶ πείθουσι τὸν ἄνθρωπον ἐνδοῦναι τὰ πράγμαθ' αὐτοῖς. *Dem. in Zenoth.* 888.

κηρυκεύειν (κήρυξ), *to be a public crier or herald, to discharge the duty or office of herald, to proclaim*: Μὴ τὰ παρ' ἐκείνων ὁρθῶς ἀποπροσβεύσας γένηται φανερὸς ἢ κηρυκεύσας. *Plat. Legg.* xii. 941, a.

288.

- 288 κιβωτός, οὔ (ἡ), *chest of wood, strong-box*: Ἐσβάλλετέ τ' ἐς τὰς κιβωτοὺς μετὰ τῶν μῆλων. *Aristoph. Vesp.* 1056.

κάλαθος, ου (ὁ), *small basket, corbeille of the French*: Φερέτω κάλαθον ταχὺ τις πτερῶν. *Aristoph. Av.* 1325.

κάνεον, ου (τό), *basket of reed, or twisted rush, small basket in which the sacred barley was carried; canistrum*: Τὸ κανοῦν ἀρεστ' ὅλας ἔχον. *Aristoph. Pac.* 948.

κίστη, ης (ἡ), *small basket of twisted rush or osier, or (288) the bark of the lime-tree, according to Theophrastus. According to the Scholiast, it was particularly used for provisions: Παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί. Aristoph. Ach. 1099. [But also for clothes. Aristoph. Eq. 1211.]*

κόφινος, ου (ὁ), *basket for fruits or other things: Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστι; Xen. Mem. iii. 8, 6.*

λάρναξ, ακος (ἡ and ὁ), in Attic writers, *chest, box, used of coffins, in Thucydides: Λάρνακας κυπαρισσίνας ἄγουσιν ἑμαῖαι. Thuc. ii. 34.*

τάλαρος, ου (ὁ), *basket, small basket [of wicker-work]: Πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν. Il. xviii. 568. [Cf. συκαμίνων τάλαρος. Arist. Rhet. 3, 11. Often for cheeses, the whey running from it. Ar. Ran. 560, &c.; and = hen-coop. Tim. Phlias. ap. Athen. 22, d.]*

χηλός, οῦ (ἡ), *chest or press, where clothes were kept: Ἐῖματα μὲν δὴ ξείνῳ ἐϋξέστη ἐνὶ χηλῷ. Od. xiii. 10.*

289.

κιθαριστής, οὔ (ὁ), *he who plays on the harp, harper: 289 Ἐκ γὰρ Μουσάων καὶ Ἀπάλλωνος ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθονὶ καὶ κιθαρισταί. Hymn. in Mus. xxiv. 3.*

κιθαρωδός, οὔ (ὁ), *he who sings, accompanying himself on the harp: Ἀρίονα . . . ἐόντα κιθαρωδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον. Herodot. i. 23. According to Aristoxenes, the κιθαριστής used the κίθαρις, the κιθαρωδός the κιθάρα.*

290.

κλαίειν, to weep, in speaking of a deep and openly-manifested grief: *290 Αὐτὰρ Ἀχιλλεὺς κλαῖε, φίλον ἑτάρου μεμνημένος. Il. xxiv. 4.*

δακρύειν, to shed tears, denoting the physical act only: *Τίπτε δεδάκρυσαι Πατρώκλεις ἥντε κούρη νηπίη; Il. xvi. 7.*

γοάειν, to lament aloud while weeping, to weep and lament, in Homer and the Tragic writers: *Αἱ μὲν ἔτι ζῶν γόνυ ἔκτορα. Il. vi. 500.*

θρηνεῖν, to sing the funeral dirge called θρῆνος, hence to weep and lament one dead: *Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις. Mosch. Id. iii.*

- (290) *δλοφύρεσθαι*, *to bewail, lament, weep for*: 'ΑΛΛ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο οἶκτρ' ὀλοφυρομένη. *Od. iv. 718.*

πενθεῖν, *to be in mourning*; hence sometimes, with the name of the person, *to lament and weep one dead*: Γαστέρι δ' οὐπως ἔστι νέκυν πενθῆσαι Ἀχαιοὺς. *Il. xix. 225.*

291.

- 291 *κλέπτειν*, *to be a thief or robber, to rob, to steal secretly and with cunning*: 'Ομολογῶ κλέπτειν' σὺ δ' οὐχί; *Aristoph. Equit. 296.*

ἀλαπάζειν (*λαπάζειν*), *prop. to empty*; hence *to pillage, to sack a town*: Γνώσεται δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξει. *Il. ii. 367.*

ἐναρῖζειν (*ἐναρα*), *in the Iliad, to spoil an enemy of his arms*: Ἔντεα τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς. *Il. xvii. 187.*

ἐξεναρῖζειν, a compound of the preceding word in the Iliad, and with the meaning of *spoiling* an enemy of his arms, often involving the notion of killing him, because in the heroic age the conqueror did not take possession of the arms of the conquered till he had killed him, a custom which has continued among civilized nations under the name of the right of war: Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν. *Il. vi. 36.*

λωποδυτεῖν, *to be a stealer of clothes, to rob, as a highway-man of any class*: Μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλησίον. *Aristoph. Eccles. 565.*

πέρθειν, *to ravage a country, a town*: Τῷ κε τάχ' ἡμύσειε πόλιν Πριάμοιο ἀνακτος χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε. *Il. ii. 374.*

σκυλεύειν (*σκῦλον*), *to take off the skin*; hence *to strip or spoil an enemy of his armour or his clothes* [but cf. *Pl. Rep. 469, c. σκυλεύειν τοὺς τελευτήσαντας πλὴν ὄπλων ἐπειδὴν νικήσωσιν, ἧ καλῶς ἔχει*;]: Καὶ τὰ μὲν ὄπλα ἔλαβον, τοὺς δὲ χιτῶνας οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. *Xen. Hellen. ii. 4, 12.*

292.

- 292 *κλίνη, ης (ῆ)*, *bedstead, couch*: 'ΑΛΛ' ἤδη καὶ τῶν κλινῶν τοὺς πόδας ἐπὶ δαπίδων τιθέασιν. *Xen. Cyr. viii. 8, 16.*

εὐνή, ῆς (ῆ), *in the Odyssey, a sort of mattress laid upon the bedstead*; and afterwards by ext. in prose [but rarely.

Pl. Polit. 272, a], all that made up the *bed*: "Ενθα οἱ (292) ἐκθεῖσαι πυκινὸν λέχος, ἐμβάλετ' εὐνήν, κώεα καὶ χλαίνας. *Od.* xxiii. 180.

θάλαμος, ου (ὁ), *bed-chamber, marriage-bed; thalamus*: Αὐτὰρ ἐν αὐτῷ πενήτηκοντ' ἔνεσαν θάλαμοι. *Il.* vi. 243.

κοῖτος, ου (ὁ), and κοίτη, ης (ἡ), fr. κεῖμαι, the first, poetic in the *Odyssey*, the second also in prose; used of the *bed-room*, the *bed*, and the *going to bed*: Καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη. *Od.* xix. 510. Ἐπεὶ ἐδόκεε ὥρη τῆς κοίτης εἶναι. *Herodot.* i. 10.

κράβατος, ου (ὁ), *small bed*, in the N. T., *grabatus*: "Εγείραι καὶ ἄρον τὸν κράβατόν σου. *Marc.* ii. 11.

λέκτρον, ου (τό), *couch, bed*; in the plural, *nuptial couch* in the Tragic writers: Κεῖμαι ἐνὶ λέκτρῳ. *Od.* xix. 516.

λέχος, εος (τό), *bed*, principally *nuptial couch* or *bed*, in the poets: Ἴστον ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν. *Il.* i. 31.

σκήμπους, οδος (ὁ), Attic word, *small and sorry bed, litter* to remove the sick on: Ἐκ τοῦ σκίμποδος δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι. *Aristoph.* *Nub.* 700.

στρῶμα, ατος (τό), *that which is laid down to serve as a bed; stratum*: Στρώματα δὲ νομίζετε οὐχ ὅσα πρόβατα φύει ἔρια, ἀλλ' ὅσα φρύγανα ὄρη τε καὶ πεδία ἀνίησι. *Xen.* *Cyr.* v. 2, 7.

στρωμνή, ης (ἡ), fr. στρώννυμι, *mattress or covering spread for sleeping, bedding, bed*: Οὐ μόνον τὰς στρωμνὰς μαλακάς. *Xen.* *Mem.* ii. 1, 30.

293.

κοιλία, ας (ἡ), fr. κοῖλος, 1. *cavity* of the abdomen, or 293 that particular part of the body which extends from the diaphragm to the pelvis, *belly, abdomen*: Κενῇ τῇ κοιλίᾳ εἰσδραμὼν εἰς τὸ Πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα. *Aristoph.* *Eq.* 280. 2. *Ventricle* of the heart in Aristotle (*Hist. An.* i. 17).

γαστήρ, ρός (ἡ), the region of the *belly*, as far as the navel, which contains the organs of digestion: Μετὰ δὲ τὸν θώρακα, ἐν τοῖς προσθίοις, γαστήρ. *Aristot.* *H. An.* i. 13, 1.

- (293) ἥτρον, ου (τό), the *lower-belly*, in Xenophon: Εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρον. *Xen. Anab.* iv. 7, 15.

κενεών, ὠνος (ὅ), all that part of the *belly* which is between the thorax and the groin, in Homer: Νείατον ἐς κενεῶνα βαλὼν. *Il.* xi. 381.

λαγών, ὄνος (ὅ and ἥ), lateral region of the lower belly situated under the navel, *flank*: Ὑπόρριζον δέ, τὸ μὲν διφυές λαγών. *Aristot. H. An.* i. 13.

λαπάρα, ας (ἥ), *flank*; *ilia*, in Homer: Τὸν δὲ κρείων Ἀγαμέμνων οὐτα κατὰ λαπάρεν. *Il.* vi. 63.

νηδύς, ὕος (ἥ), *belly*, *paunch*, prop. and fig.: Γνάθου τε δοῦλος, νηδύος θ' ἥσσημένος. *Athen.* x. 413. [In prose, *Luc.*]

294.

- 294 κόμη, ης (ἥ), *hair of the head*, carefully dressed and arranged: Ἐπειτα δῆτα δοῦλος ὦν κόμην ἔχεις; *Aristoph. Av.* 911.

βόστρυχος, ου (ὅ), *curl*, *ringlet of hair*: Κόρας διάδοτε πάντα διὰ βοστρύχων. *Eur. Orest.* 1267.

ἔθειρα, ας (ἥ), fr. ἔθος, *hair of the head* fashionably dressed, according to the grammarians; in the singular in the Tragic writers, and in the plural in Homer, in speaking of man and of the *mane* of horses: Χρυσέησιν ἐθείρησιν κομώντε. *Il.* viii. 42.

θρίξ, τριχός (ἥ), *hair of man and beast*: Ξανθάς τ' ἐκ κεφαλῆς ὀλέσω τρίχας. *Od.* xiii. 399.

πλόκαμος, ου (ὅ), fr. πλέκω, *tress*, *braid*, *plait of hair*: Χερσὶ πλοκάμους ἔπλεξε φαεινούς. *Il.* xiv. 176.

πλοχμός, οὔ (ὅ), synonyme of the preceding word: Πλοχμοὶ θ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκοντο. *Il.* xvii. 52.

τρίχωμα, ατος (τό), *hair of the head* in general, and sometimes with the associated notion of disorder and negligence: Διαλλάσσοντες εἶδος μὲν οὐδὲν τοῖσι ἐτέροισι, φωνὴν δὲ καὶ τρίχωμα μῶνον. *Herodot.* vii. 70.

χαίτη, ης (ἥ), *floating hair* of the head, and more frequently *mane* of the horse, of the lion: Ἀμφὶ δὲ χαῖται ὦμοις ἀΐσσονται. *Il.* vi. 509.

χαίτωμα, ατος (τό), *horse-hair crest of a helmet*, in Æschylus: (294) Τρεῖς κατασκίους λόφους σείει, κράνους χαίτωμ'. *Sept.* 385.

295.

κόνις, ιος (ή), *dust of the earth*: Τόνδε δ' ἔασκεν ἐν κόνι 295 ἑκτανύσας προπρηνέα. *Π.* xiv. 18.

κονία, ας (ή), a synonyme of κόνις: Ποδῶν δ' ὑπένερθε κονίη ἴστατ' ἀειρομένη. *Ιλ.* ii. 150.

κονιορτός, οὔ (ό), *dust that rises; a cloud of dust*: Ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἅμα φερομένων. *Thuc.* iv. 34.

κονίσσαλος, ου (ό), *whirling-cloud of dust*: Ὡς τότε Ἀχαιοὶ λευκοὶ ὑπέρθε γίνοντο κονισσάλῃ. *Ιλ.* v. 503.

296.

κόρυς, υθος (ή), *brazen helmet*: Τὸν ῥ' ἔβαλε πρῶτος κόρυθος 296 φάλλον ἰπποδασείης. *Ιλ.* vi. 9.

καταῖτυξ, υγος (ή), a sort of *light helmet, casque, or skull-cap*, in the *Iliad*: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν ταυρείην ἄφαλόν τε καὶ ἄλλοφον ἦτε καταῖτυξ κέκληται. *Π.* x. 257.

κράνος, εος (τό), *head-piece of armour*, in general, and of all kinds in the historians: Καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κᾶρες εἰσι οἱ καταδέξαντες. *Herodot.* i. 171.

κυνέη, ης (ή), prop. *dog-skin*, of which helmets were made; hence *helmet* of dog-skin, or of any other skin, and often (*Od.* xviii. 378) even of brass: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν ταυρείην. *Ιλ.* x. 258. [Also *Hdt.* In later times a broad-brimmed travelling cap or hat.]

περικεφαλαία, ας (ή), *head-piece or helmet* of the Romans, in Polybius: Πρὸς δὲ τούτοις ὕσσοι δύο καὶ περικεφαλαία χαλκῇ. *Polyb.* vi. 23, 8.

πήληξ, ηκος (ή), fr. πάλλω, *helmet*: Ὡς ἐτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν. *Ιλ.* viii. 307.

τροφάλεια, ας (ή), *helmet with a crest*, in the *Iliad*: Περὶ δὲ τροφάλειαν αἶψας κρατὶ θέτο βριαρὴν. *Ιλ.* xix. 382.

297.

κούφος, η, *light*, 1. in speaking of weight, opp. to βαρύς: 297 Ἡ στατική τοῦ βαρυντέρου καὶ κουφοτέρου σταθμοῦ ἐστι. *Plut.*

- (297) *Charm.* 166, b. 2. In speaking of armour, and by ext. of *light-armed* troops: 'Ἀπέστειλε τὴν κούφην στρατιάν, ἔπειτα τοὺς ἰππεῖς. *Plut. Fab.* 11.

ἄργός (ὁ, ἡ), *agile, nimble*, epithet of dogs in Homer: 'Εννέα δὲ σφι κύνες πόδας ἄργοι ἔποντο. *Il.* xviii. 578.

ἐλαφρός, ἁ, *light* in running, or in motion generally [not only with ref. to *motion*: 'Ελαφρὰν ἐσθῆτα. *Xen. Cyn.* 6. 11. Τὸ δὲ σμικρὸν ἐλαφρόν (opp. βαρύν). *Pl. Tim.* 68, c. 'Ελαφρὰ τὰ ὄπλα . . κεκτῆσθαι. *Pl. Legg.* 1. 265, d]: Δὸς δέ οἱ ἔπουν οἱ τοι ἐλαφρότατοι θείειν. *Od.* iii. 370.

εὐβάστακτος (ὁ, ἡ), *easy to carry*: Εἶτε καὶ τὴν αὐτὴν μηχανήν, ἔουσιν μίην τε καὶ εὐβάστακτον. *Herodot.* ii. 125.

θοός, ἡ (θίω), *one who runs, fleet, light of foot or in motion generally*, epithet of warriors, and particularly of vessels, in Homer: 'Ο γὰρ ἤλθει θοὰς ἐπὶ νῆας. *Il.* i. 12.

κραιπνός, ἡ, *rapid*: Σέυατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. *Il.* vi. 505.

λαιψήρως, ἡ (αἰψα), *sudden, prompt, swift*: "Ως αἰεὶ 'Αχιλλῆα κινήσατο κύμα ρόοιο, καὶ λαιψήρῳ ἰόντα. *Il.* xxi. 264.

ταχύς, εἶα, *quick, alert; celer*: Προσέει δὲ σφοδρούς, καὶ ταχεῖς, καὶ ἄοκνους. *Xen. Cyr.* ii. 1, 23.

ώκός, εἶα, *fleet, swift, light*: Πόδας ὡκὸς 'Αχιλλεύς. *Il.* i. 58. [Late in prose. *Æl. Luc.*]

298.

- 298 κραιπάλη, ης (ἡ), *drunkenness*, continued to the next day; hence, Lat. *crapula*: 'Εκ κραιπάλης ἔωθεν εἰρήνης ροφήσει τρυβλίον. *Aristoph. Ach.* 277.

μέθη, ης (ἡ), *drunkenness* in the day-time: 'Ανὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἶην πατρί. *Soph. Œd. R.* 779.

μέθυσσις, εως (ἡ), *action of getting drunk*: Δίψα τε λυσιμελής, καὶ μέθυσσις χαλεπή. *Theogn.* 836.

299.

- 299 κραυγή, ῆς (ἡ), fr. κράζειν, *cry or shout* of call, cry of joy, of wail, or of alarm: Κραυγὴν τε εὐθὺς ἐποίουν. *Xen. Cyr.* iii. 1, 2.

ἄλαλητός, οὔ (ὁ), *war-cry*: 'Ως Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει. *Il.* iv. 436. [Also cry of woe. *Il.* xxi. 10.]

βοή, ἥς (ῆ), battle-cry to frighten the enemy : Γενομένης (299 δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ, ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης. *Thuc.* iv. 34. [By no means confined to battle-cry; but denoting any vociferous cry or shout : Ἐπαινοῦντα . . . βοῇ. *Pl. Legg.* 9. 876, b. Ἄμουνσοι βοαὶ πλήθους. *Ib.* 3. 700, c. Κλαυμοναὶ καὶ βοαί. *Ib.* 7. 792, a. Κρίνουσι βοῇ καὶ οὐ ψήφῳ. *Th.* i. 87, 2.]

ἐνοπή, ἥς (ῆ), war-cry, plaintive cry : Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε. *Il.* xxiv. 160.

θόρυβος, ου (ὀ), word of the same family as θρόος, and of the same signification, but used in prose : Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος. *Xen. Cyr.* vii. 1, 5. [Often with βοή. Πολλῇ βοῇ καὶ θορύβῳ προσέκειντο. *Th.* iv. 126. Θορύβον καὶ βοήν. *Pl. Tim.* 70, e.]

θρόος, ου (ὀ), fr. θρίω, confused noise of a shouting multitude, of an applauding, or murmuring assembly : Οὐ γὰρ πάντων ἦεν ὁμός θρόος, οὐδ' ἱα γῆρυς, ἀλλὰ γλῶσσ' ἐμέμικτο. *Il.* iv. 437.

θρύλλος, ου (ὀ), and θρύλος, the latter more used, and considered by the grammarians as more consistent with the etymology; words of the same family as θρόος and θόρυβος; noise of persons speaking, rumour, clamour : Σκεπτομένων δ' αὐτῶν πόθεν ἡ στάσις, ἥ τίς ὁ θρύλλος. *Ba-trachom.* 135.

ἱαχή, ἥς (ῆ), cry of combatants in the Iliad : Ὡς τῶν μισγομένων γένετο ἱαχή τε φόβος τε. *Il.* iv. 456.

ἱυγμός, οὔ (ὀ), cry or song of joy; sibilus : Μολπῇ τ' ἱυγμῷ τε ποσὶ σκαίροντες ἔποντο. *Il.* xviii. 572.

ἰωή, ἥς (ῆ), cry or shout of call : Τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή. *Il.* x. 139.

κέκραγμα, ατος (τό), and κεκραγμός, οὔ (ὀ) [in prose, *Plut.*], shout, clamour, in general : Ἄλλ' ἐνικώμην κεκραγμοῦ. *Eur. Iph. A.* 1343. Τῇνδε μὲν δειροῖς ἐώθουν τὴν θεὸν κεκράγμασιν. *Aristoph. Pac.* 637.

κέλαδος, ου (ὀ), fr. κέλω, prop. cry in hunting to animate the dogs [?]; hence, noise, in general; Οἱ δ' ὥς οὐν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν. *Il.* xviii. 530. [In Hom. of the battle tumult or din. *Il.* ix. 547, &c.]

κλαγγή, ἥς (ῆ), fr. κλάζω, shrill sound, shrill cry of certain animals, as the crane and the hog, in Homer : Ἡὔτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό. *Il.* iii. 3. By ext., clang or rattle of a sonorous body : Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο (the twang of his silver bow). *Il.* i. 49. Hence the Latin *clangor* for the sound of the trumpet.

κολφός, οὔ (ὀ), according to some fr. κέλλω, according to others fr. καλίω; cry of the jay, clacking of the hen, by ext., brawling, scolding,

(299) *poise of a dispute*: Εἰ δὴ σφὼ ἔνεκα θνητῶν ἰριδαίνετον ὦδε, ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον. *Il.* i. 575.

ὄλολυγῆ, ἤς (ῆ), and ὄλολυγμός, οὔ (ὀ), *piercing cry, cry of rejoicing, howling*: Αἱ δ' ὄλολυγῆ πᾶσαι Ἀθῆνῃ χεῖρας ἀνέσχον. *Il.* vi. 301. The second is the most used by the Tragic writers: Ἐπειτα σὸ ὄλολυγμὸν ἱερὸν εὐμενῇ παιάνισον. *Æsch.* *Sept.* 268.

300.

300 κριτής, οὔ (ὀ), fr. κρίνειν, one who judges; hence, *judge*, in a very general sense, as the judges at public games, and particularly fig.: Ὅποτε μὲν κατασταθείην τοῦ ἀρμόττοντος κριτής. *Xen. Cyr.* i. 3, 14.

διαιτητής, οὔ (ὀ), an *arbiter* chosen in a law-suit by the parties engaged in it to decide upon the question between them: Ἐξέστω αὐτοῖς αἰρεῖσθαι, ὃν ἂν βούλωνται, διαιτητήν. *Dem. in Mid.* 545. Lucian (*Dial. Mort.* 20) uses alternately of δικαστής and διαιτητής for *arbiter*.

διαλλακτής, οὔ (ὀ), *arbiter* in private or political matters: Οὔτε διαλλακτὴν οὐδένα φεύγων. *Dem. in Olymp.* 1167, 15.

δικασπόλος, ου (ὀ), *dispenser of justice*: Νῦν αὐτὲ μιν υἱὲς Ἀχαιῶν ἐν παλάμῃς φορέουσι δικασπόλοι. *Il.* i. 238.

δικαστής, οὔ (ὀ), *judge* [or *juror*] named or chosen by lot to sit with others in a court of justice: Σὺν τῷ νόμῳ οὖν ἐκέλευεν αἰεὶ τὸν δικαστὴν τὴν ψῆφον τίθεσθαι. *Xen. Cyr.* i. 3, 14.

ἡλιαστής, οὔ (ὀ), HELIAST, judge who sat in the Heliaea or criminal court, at Athens, so called from ἥλιος, because it was held in the open air [much more probably fr. ἀλής, ἀλίζομαι. Cf. ἀλίην ποιεῖσθαι, &c. *Hdt.*]: Ὡ γέροντες ἡλιασταί, φράτερες Τριωβόλου. *Aristoph.* *Equit.* 255.

ἴστωρ (ἴσημι), prop. *one who knows, who is acquainted with*; hence, *arbiter*, in Homer: Ἰστορα δ' Ἀγρείδην Ἀγαμέμνονα θέλομεν ἀμφω. *Il.* xxiii. 486.

301.

301 κρύπτειν, *to cover*, in order to secure or hide; hence, *to hide*, prop. and fig.: Ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ. *Il.* viii. 272.

καλύπτειν, *to envelop, wrap*, speaking of clothes; hence, generally, *to cover*, rare in prose: Τὸν δὲ σκότος ὅσσε κάλυπεν. *Il.* iv. 503.

κεύθειν, *to keep shut up*, with the intention of keeping secret;

hence, fig. *to hide, to conceal*: Μη κεύθε νόψ, ἵνα εἶδομαι ἄρρω. (301)
Il. i. 363.

σκεπάζειν, *to cover*, speaking of a cuirass: Τὰ μὲν δαόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν. *Xen. Mem. iii. 10, 9.*

στέγειν, *to cover so as to keep secure, to place in safety*, speaking of defensive armour: Οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα. *Thuc. iv. 34.* [In this sense of resisting what seeks to penetrate, στέγειν = *to be proof against*; of a vessel, it is *to be water-tight*; absol. or τὸ ὕδωρ. It is, however, also = *to protect*, πύργοι πόλιν στέγουσιν. *Soph. Œd. Col. 15.* *Thuc.* uses στέγεσθαι = *to be kept secret*; not *to be divulged*, 6, 72.]

στεγάζειν, a sort of frequentative of the preceding word, expressing the ordinarily doing it, *to cover customarily*: Καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω. *Xen. Œcon. 19, 13.*

302.

κτείνειν, *to kill*, used principally of men, and less commonly of animals: Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος. *Il. iii. 284.*

κατακτείνειν, a compound more used in prose than the simple verb, *to put to death, to kill*, in general: Οὐ μέντοι κατέκαινόν γε οἱ ἐπ' αὐτῶν ἱππεῖς. *Xen. Cyr. vii. 1, 10.*

καίνειν, in the Tragic writers: Ζεὺς σφε κάνοι κεραυνῷ. *Æsch. Sept. 608.*

αἰρεῖν, *to carry off, make away with; to destroy, to cause to perish*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα. *Il. iv. 457.*

ἀναιρεῖν, a compound more used in prose than the simple verb [= *interimere*]: Ὅσοι δὲ ἂν αὐτῶν καὶ κάρτα πολλοὺς ἄνδρας ἀναιρεκότες ἔωσι. *Herodot. iv. 66.*

διαχειρίζεσθαι, *to kill*, in Polybius: Ἀντίοχος δὲ διαχειρισμένος τὸν Ἀχαιόν. *Polyb. viii. 23, 8.*

διαχρᾶσθαι, *to cause to perish, to destroy*; hence *to kill*: Ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὥς ἂν ταφῆς ἐν γῇ τύχῃ. . . . *Herodot. i. 24.*

διεργάζεσθαι, *to get rid of any one, to put him out of the way*: Ἐὰν μὲν δούλον κτείνῃ νομίζων τὸν ἑαυτοῦ διεργάζεσθαι. *Plat. Legg. ix. 865, c.*

- (302) *ἐναρίζειν*, and its compound *ἐξεναρίζειν*, to *spoil* an enemy of his arms, both convey, by implication, the notion of *to kill* [cf. 291]; which implied idea often becomes the leading one in the poets: 'Ὁ δ' Ἀτρεΐδην ἐναρίζοι. *Il.* i. 190. Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάρειεν ἔγχεϊ χαλκείῳ. *Il.* vi. 30.

θανατοῦν (θάνατος), to *condemn to death*, to *put to death*, speaking of the executioner, in Plato: 'Εάνπερ βιῶν παιόμενος ὁ φονεὺς, θανατωσάτω. *Plat. Legg.* ix. 872, c. Fig. in the N. T., to *mortify*: Εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. *Ad Rom.* viii. 13.

θύειν, Herodotus uses it in the sense of *KILLING* *beasts* for sacrifices or for food, and even men, in relating the horrible custom of the Massagetæ: 'Επεὰν δὲ γέρων γένηται κάρτα οἱ προσήκοντες οἱ πάντες συνελθόντες θύουσί μιν καὶ ἄλλα πρόβατα ἅμα αὐτῷ· ἐψήσαντες δὲ τὰ κρέα, κατευωχέονται. *Herodot.* i. 216.

ὀλλύναι, to *destroy*, in general; hence, to *exterminate*, to *destroy* men, to *kill*: "Ὅθεν αὐτῖς ἀπετράπευ' ὄβριμος Ἐκτωρ ὀλλὺς Ἀργείους. *Il.* x. 201.

ἀπολλύναι, a compound of the preceding word, more used in prose, and in a more general sense: 'Ὁ δὲ κατακτανών, ὥσπερ ἐχθρόν ἀπολέσας *Xen. Cyr.* iv. 6, 5.

ὀλέκειν, a sort of frequentative and defective: Ἀλλήλους ὀλέκουσι. *Il.* xi. 530.

σφάζειν, and Attic *σφάττειν*, to *cut the throat*, principally of beasts in sacrifice (*Il.* ix. 466); hence, in general, to *sacrifice*, for to *kill*, to *slaughter*, in the Tragic writers: Σφάξαι Μενουκέα τόνδε δεῖ σ' ὑπὲρ πάτρας σὸν παῖδ'. *Eur. Phœn.* 920.

φθίνειν, to *consume*, *destroy*, *undo*: Δαιμόνιε, φθίσει σε τὸ σὸν μένος. *Il.* vi. 407.

φονεῦειν, in prose, and *πέφνειν*, poetic, to *commit a murder*, to *assassinate*, to *kill* or *slay*, particularly in war: Ἄξυλον δ' ἄρ' ἐπέφνε βοήν ἀγαθὸς Διομήδης. *Il.* vi. 12. Ταύτῃ ἐπεισπεσόντες τεταραγμένους ἐφόνεον. *Xen. Cyr.* vii. 1, 32.

303.

- 303 κύκλος, οὐ (ὁ), every thing that is circular, or in that form, *circle*, in general, *orb*, *circuit*; Κύκλος ἐστὶ τὸ ἐκ τῶν

ἐσχάτων ἐπὶ τὸ μέσον ἴσον ἀπέχον πάντη. *Plat. Epist. vii.* (303) 342, b.

γῦρος, ου (ὁ) [*gyrus*], *circle* or *round* drawn, in Pausanias and Plutarch: Τῷ κλήματι γῦρον περὶ αὐτὸν ὁ Ποπίλλιος περιέγραψεν. *Pseudo-Plut. Apophth. Reg.* 202, f. [Also, in *Theophr.*, of a *circular hole* to plant trees in.]

κίρκος, ου (ὁ), *CIRCUS* of the Romans, in Polybius; *circus*: Καὶ σκηνὴν κατασκευάσας μεγίστην ἐν τῷ Κίρκῳ. *Polyb.* xxx. 13, 2.

περιφέρεια, ας (ἡ), *circumference*, *PERIPHERY*: Καθάπερ ἐν τῇ περιφερείᾳ τὸ κυρτὸν καὶ τὸ κοῖλον. *Aristot. Eth. Nic.* i. 13, 10.

ρόμβος, ου (ὁ), any solid substance, to which a circular motion is given, which is made to turn round, as the kind of *tambourine* used by the bacchantes, in Euripides (*Eur. Hel.* 1362); a *magic wheel*, or circle of brass, used by magicians in their enchantments, in Theocritus: Χῶς δινεῖθ' ὁδε ρόμβος ὁ χάλκεος. *Theocr. Id.* ii. 30.

σφαῖρα, ας (ἡ), any round or spherical body, *globe*, *ball*, hollow *SPHERE*, in Plato: Περὶ μὲν τὸν ἐγκέφαλον αὐτοῦ σφαῖραν περιετόρνενυσεν ὁστέτην. *Plat. Tim.* 73, e.

σπεῖρα, ας (ἡ) [*spira*], whatever is *wound* or *twisted round*, a *twist*; *spiral fold*, such as the coil of a serpent: Δράκοντά θ' ὅς πάγχρυσον ἀμφέπων δέρας σπείραις ἔσωζε. *Eur. Med.* 481.

τροχός, οὔ (ὁ), fr. *τρέχω*, *wheel* of a carriage; Ἐξαλλομένων τῶν τροχῶν. *Xen. Cyr.* vii. 1, 28.

τρόχος, ου (ὁ), *race*, *course*, *revolution*: Κάτισθι μὴ πολλοὺς ἐτι τρόχους ἀμλλητῆρας ἡλίου τελῶν. *Soph. Ant.* 1065. [On the difference between this and the preceding word cf. *Ellend. Lex. Soph.*]

304.

κωλύειν, prop. to *restrain*, hold back, in order to turn 304 away; hence to *hinder*: Καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προΐεναι. *Xen. Mem.* ii. 6, 23.

βλάπτειν, in Homer, prop. to *embarrass*, *entangle*, stop in its progress: Ὅζω ἐνὶ βλαφθίντε μυρικίνῳ. *Il.* vi. 39.

- (304) *εἴργειν*, to hinder from coming in, or going out; hence *to hold back, to stop*: 'Εφοβεῖτο μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. *Xen. Anab.* iii. 1, 12. [According to Buttmann and others, εἴργω, c. spirit. asp., = *includo*; εἴργω, c. spirit. len., = *excludo, arceo*.]

ἐμποδίζειν (*ἐμποδών*), *to hinder, to shackle or catch the feet or steps; impedit*; hence, prop. and fig., *to embarrass, be in the way of*: Εἰ τῷ πόδε θεία μοῖρα πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλοι, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλω. *Xen. Mem.* ii. 3, 18.

305.

- 305 *κώπη, ης (ῆ)*, *handle or hold of the oar*; hence *oar*: 'Εμβαλέειν κώπης. *Od.* ix. 489.

ἐλάτη, ης (ῆ), *pine*; hence *the oar made of it*: 'Επὴν κεκάμωσιν ἐϋξίστης ἐλάτῃσιν πόντον ἐλαύνοντες. *Il.* vii. 5.

ἑρετμός, οὔ (ὀ), and *ἑρετμόν, οὔ (τό)*, poet. *oar*: Ναῦν δεῖ παρῆναι κάρετμῶν ἐπιστάτας. *Eur. Hellen.* 1267.

πλάτη, ης (ῆ), *the blade of the oar; palmula*; hence, by ext., in the poets, *oar*: Τίνες ποτ' ἐς γῆν τήνδε ναυτίλῃ πλάτῃ; *Soph. Phil.* 220.

ταρσός, οὔ (ὀ), Attic *ταρῥός*, prop. *hurdle*; hence, by similitude, *range or rank of oars, lying along each side of the ships of the ancients*: Κάνταυθ' ὀρῶμεν Ἑλλάδος νεὼς σκάφος ταρσῷ κατήρες. *Eur. Iph. T.* 1346. [*Th.* vii. 40.]

306.

- 306 *κωφός, ῆ, fr. κόπτω, prop. blunted, obtuse*; hence *dumb*, in Herodotus: Τῶν οὔτερος μὲν διέφθαρτο ἦν γὰρ δὴ κωφός. *Herodot.* i. 34. *Κωφός* has since been used for *deaf*, in Æschylus and Aristotle [*Pl. Xen.*, &c.; the prevailing Attic usage. Cf. *ἐνέος* below]: Ἦκουσας ἢ οὐκ ἤκουσας; ἢ κωφῇ λέγω; *Æsch. Sept.* 184.

ἀκίων, ουσα [and dual *ἀκίοντε*. See Buttmann's *Lexil.* on the probable formation of *ἀκίων*, from neut., *ἄκαον*, of an old adj. related to *ἀκήν*], *silent, mute*: Ἀλλ' ἀκίονσα κάθησο. *Il.* i. 565.

ἄναυδος (ὀ, ῆ), fr. *αὔδη, voiceless, speechless*: Δὴν δ' ἄνω καὶ ἀναυδοὶ ἐς ἀλλήλους ὁρῶντο. *Apoll. R.* iii. 503.

ἀναύδητος (ὀ, ῆ), *one who is without voice*, in the medical Alexandrine poet, Nicander: Ἀύδησαν ἔθηκεν ἀναύδητόν περ ἰούσαν. *Nic. Alex.* 573.

ἄνεω, an Epic Homeric form taken for an adjective by the grammarians, but which the best critics [cf. *Buttm. Lexik.*] consider as an adverb; *speechless, voiceless*, from astonishment or fear: Τίπτ' ἄνεω ἐγένεσθε; *Il.* ii. 323. (306)

ἐνεός and **ἐννεός**, **ἀ**, born *dumb, deaf and dumb*, in Aristotle: "Οσοι κωφοὶ γίνονται ἐκ γενετῆς πάντες καὶ ἐνεοὶ γίνονται. *Aristot. H. An.* iv. 9. [i. e. it means *dumb*, but, from the fact mentioned in the passage from Aristotle., may imply *deaf and dumb*, as in *Xen. An.* iv. 5, 33. *Pl. Thæt.* 206, d: ὁ μὴ ἐνεός ἢ κωφὸς ἀπ' ἀρχῆς.]

ἄφωνος (ὁ, ἡ), one who is *without voice, dumb*: Τὰ μὲν ἄλλα ἐπιεικής, ἄφωνος δέ. *Herodot.* i. 85.

ἄφώνητος (ὁ, ἡ), one who has no voice: Παρίσχε φωνὴν τοῖς ἀφώνητοῖς τινά. *Soph. Œd. Col.* 1283.

Λ.

307.

λαγχάνειν, to obtain by lot, *to have as share*, after having drawn lots, *to have for one's lot or portion*: Τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεισθαι. *Il.* xxiv. 400.

κληροῦσθαι (κλήρος), *to put to the lot, to draw by lot, to settle by lot*: Κληρουμένους δ' ἔλειπον. *Æsch. Sept.* 55.

κληρονομεῖν, *to be heir*; hence *to have a part or share, to partake*, fig.: Ταύτης γὰρ οὐκέρ' ἐγὼ τῆς αἰσχύνης κληρονομῶ. *Dem. de Leg.* 444, 13.

κληρουχεῖν, *to have a lot of land in a foreign country, to be a colonist*: Τοὺς τετρακισχιλίους κληρουχέοντας τῶν ἱπποβορέων Χαλκιδέων τὴν χώραν. *Herodot.* vi. 100.

308.

λαμβάνειν, to take in one's hands, *to seize*; hence, in general, *to take, lay hold of* any thing, or a part of any thing or person: Τὸν δὲ πεσόντα ποδῶν ἔλαβε. *Il.* iv. 463.

αἶραῖν expresses more energy and force than **λαμβάνειν**, *to catch at or grasp, seize* what is pursued; hence *to take*

(308) by force, to *catch* or take game; in war, to take a town, to take an enemy prisoner: Ἀδρηστον δ' ἄρ' ἔπειτα βοήν αγαθὸς Μενέλαος ζῶν ἔλ'. *Il.* vi. 38.

αἶρειν, poet. αἶρειν, and αἶρεσθαι in the middle, prop. to *lift up* an object to take it, to take away; hence, fig., to *carry off, gain, acquire*: Καὶ ἄσπετον ἦρατο κῦδος. *Il.* iii. 373.

αἶνυσθαι, a syncopated form of the preceding word: Δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα. *Il.* xxi. 490.

δέχεσθαι, prop. to hold out the hand in order to *receive* what is offered or given, to *accept*: Καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὅτι βούλοιτο· ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο. *Xen. An.* iv. 5, 32.

δράσσειν [usually in Mid.], poet. to *take by the handful, to clutch*, &c.: Κόνιος δεδραγμένος αἱματοέσσης. *Il.* xiii. 393. [In prose, *Hdt.* (c. acc. κόνιν, 3, 13), and *Pl. Lys.* 209, e: τῶν ἀλῶν].

κομίζεσθαι, to *carry off* or away; hence to *gain, to receive*: Ὅστις ἂν ὑμῶν ὑστερος ἔλθῃ τοῦ σημείου τὸ τριῶβολον οὐ κομίζεται. *Aristoph. Vespr.* 690.

λάζεσθαι, an Ionic and Epic form of λαμβάνειν: Πρηνέες ἐν κονί-
υσιν ὁδὰξ λαζοίατο γαίαν. *Il.* ii. 418. *Anl.* to bite the dust.

μάρπτειν, to *seize, lay hold of, or keep hold of* forcibly with the hand, to *touch* with the hands or feet: Ἡ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χειρὸς ἔμαρπτεν σκάυῃ. *Il.* xxi. 489. [Related to ἀρπάζω, *rapio*.]

δρέγεσθαι, to *hold out the hand* to take or receive as well as to give: Οὐ παιδὸς δρέξατο φαίδιμος Ἔκτωρ. *Il.* vi. 466. [In prose δρέγειν, to *reach out to*. Cf. 175. And in Mid., to *desire*, &c.]

φέρειν, to *carry away* what has been given; hence to *receive, to obtain*, speaking of soldiers' pay, of alms: Τοῦ σμικροῦ δ' ἔτι μεῖον φέροντα. *Soph. Œd. Col.* 5.

309.

309 λαμπάς, ἄδος (ή), *torch, flambeau* of resinous wood: Ἐγειρε φλογέας λαμπάδας ἐν χερσὶ τινάσσων. *Aristoph. Ran.* 340.

λαμπτήρ, ἦρος (ὀ), *luminary*, or that which gives light, in general; 1. in the *Odyssey*, large *vessel, stand, or grate* in which dry wood was burnt to give light to large halls, such as those in which banquets were held: Ἀντίκα λαμπτήρας ἑρεῖς ἔστασαν ἐν μεγάροισιν ὄφρα φαείριεν. *Od.* xviii. 307.

2. *Large lamp, or chandelier, in Xenophon: Μόνον, ἔφη, (309) τὸν λαμπτήρα ἐγγὺς προσενεγκάτω. Xen. Convin. 5, 2.*

δαΐς, δαδός (ή), and Ionic δαΐς, flambeau, torch of pine or other resinous wood: Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπο λαμπομενάων, ἡγίνεον ἀνὰ δάστυ. Il. xviii. 492. [In prose App. Plut., and in Th. vii. 53, Xen., &c., = pine-wood generally.]

λυχνία, ας (ή), candlestick, in the Scriptures: Οὐδὲ καί-ουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν. Matth. v. 15.

λυχνίον, ου (τό), large candlestick, or chandelier, in Lucian: Τέλος δέ, ὁ Ἀλκιδάμας ἀνατρέψας τὸ λυχνίον, σκότος μέγα ἐποίησε. Luc. Conv. 46.

λύχνος, ου (ὁ), small and portable lamp: Τοὺς λύχνους ἀποσβέσας. Aristoph. Plut. 668.

λυχνούχος, ου (ὁ), lantern, among the ancient Athenians: Φαίνειν ὑπενύχνους λυχνούχος. Aristoph. Ach. 936.

πυρός, ου (ὁ), fr. πῦρ, in Homer, fire kindled on high ground, principally to serve as a signal in time of war, a signal-fire, beacon; hence lighted torch: "Ἀμα δ' ἡελίῳ καταδύντι πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι. Il. xviii. 211. [So Hdt. vii. 182. iv. 9, 8.]

φανός, ου (ὁ), fr. φαίνω, 1. flambeau, torch: Οὐδὲ γὰρ ὑπὸ φανοῦ τὸν ἐτι ἔμφρουρον ἔξεστι πορεύεσθαι. Xen. Lacæd. 5, 7. 2. Lantern, in debased Greek.

πανός, ου (ὁ), another form of the preceding word, and used more especially by the Tragic writers, flambeau: Καὶ πέλας ἄλλος αὐτοῦ πανὸν πυρίφλεκτον αἶρει. Eur. Ion. 195.

φρυκτός, ου (ὁ), dry wood; hence torch for signals in war: Φρυκτοὶ τε ἤροντο ἐς τὰς Θήβας πολέμιοι. Thuc. iii. 22.

310.

λέγειν, is used of every kind of oral communication, 1. to say, in a very wide sense; dicere: Ἀληθῆ λέγεις. Plat. Charm. 166, a. 2. To speak, in general, to express oneself: Οὐδὲ γὰρ λέγειν οἷός τ' εἰμί. Xen. Cyr. i. 4, 12. 3. To speak with art, as the orator, or eloquently: Λέγειν σὺ δεινός. Soph. Œd. R. 535.

ἀγορεύειν (ἀγορά), to speak in or address an assembly, to speak in public: hence to harangue; concionari; to say in

- (310) *public, or announce publicly*: "Αμμι δὲ μάντις εὔειδώς ἀγόρευε. *Il.* i. 385. [e. g. in the famous formula: τίς ἀγορεύειν βούλεται; But also more generally: e. g. of the laws, considered as addressing the public: νόμοι, ψηφίσματα, &c. *Pl. Dem.* al.]

ἀγοράεσθαι, synonyme of the preceding word: Ἀγορήσατο καὶ μετέειπεν. *Il.* i. 73.

ἀδολεσχεῖν, *to be a prater and babbler*; hence *to speak at random*, idly and carelessly: Οὐκουν γ' ἂν οἶμαι εἰπεῖν τινα νῦν ἀκούσαντα οὐδ' εἰ κωμωδοποιὸς εἴη, ὥς ἀδολεσχω. *Plat. Phæd.* 70, b.

αὐδᾶν, *to raise the voice, to speak and say*: Καὶ ἡῦδα μάντις ἀμύμων. *Il.* i. 92.

βάζειν. Henry Stephens derives this verb, of Sanscrit origin, from what he gives as the more ancient form of it, and itself formed by onomatopy, viz. βαβάζειν, from which he derived the French *bavarder*. According to its Eastern etymology, βάζειν signifies *to speak*, in general, although the sense of *speaking lightly* is perceptible in it, in the following verse: "Ὅς χ' ἔτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει. *Il.* ix. 313.

γηρύειν (γηρύς), *to raise the voice, to speak*: Οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει. *Eur. Hippol.* 243.

διαλέγεσθαι, *to discourse, to converse, to discuss*, used of two or more persons, *to confer*, to hold a parley: Καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν. *Xen. Anab.* iv. 2, 18.

εἰπεῖν, an aorist improperly attached to φάναι or λέγειν to complete them, but having distinct and peculiar meanings of its own; it denotes what follows upon a conversation, or discussion; hence *to advise, to propose*: Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν. *Dem. in Timocr.* 703, 11.

εἰρεῖν, *to say* [not in this form. Ep. pres. εἶρειν, Att. fut. ἐρεῖν, Perf. εἶρηκα, εἶρημαι, ῥηθήσομαι, ἐρρήθην, &c.], 1. in order to give an answer, to express an opinion, a wish, a determination, in the sense of commanding or forbidding, *to fix, to agree, to prescribe*: Ἐλεγεν ὅτι ἐξήκοι αὐτῷ ὁ χρόνος ὃς εἰρημένος ἦν παραμένειν. *Xen. Hellen.* vii. 1, 28. 2. For *to announce*, give notice, *inform*: Καὶ ἔπεμψε τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. *Xen. An.* ii. 5, 1.

λαλεῖν, *to speak or talk* without choice and without order, as in the ordinary intercourse of social life; sometimes *to*

chatter, to babble, to speak like an infant; loqui: Παιδάριον (310) *δὲ ὦν δεινότατον λαλεῖν ἐδόκουν εἶναι. Xen. Cyr. i. 4. 12.*

θροεῖν, to speak loud, to shout; hence to say, to speak, in the Tragic writers: Ὡ παῖ, τί θροεῖς; Eur. Hippol. 213.

μυθεῖσθαι (μῦθος), poet. to manifest, express one's thought; hence to say, to speak, with the idea of reflection, or, better, of concealing nothing: Ἐπεὶ μάλ' ἀνωγας ἀληθῆα μυθήσασθαι. Il. vi. 382.

δαρίζειν (ὄαρ), to talk, to converse, or live in intimacy and familiarity, used of the intercourse of intimate affection or love, such as that of the husband with his wife: Ὅθι ᾗ δάριζε γυναῖκά. Il. vi. 516.

πιφαύσκειν, an Epic and elongated form of φάναι, to declare, to manifest; hence to say: Δήμψ πιφαύσκων. Il. xviii. 500.

φάναι, is of constant use in conversation and replies [like our said I, said he, &c.], and carries with it, besides, the notion of affirmation, to aver, assert, affirm: Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾗ μὴ καίειν τὰς κώμας. Xen. Anab. iv. 2, 19.

φάσκειν, a sort of frequentative of φάναι, formed from the Ionic imperfect ἔφασκον, and in great use with the Attic writers to complete the defective verb φάναι, as is the case, in all languages, with verbs the most in use; it associates with the notion of affirmation, proper to this verb, that of an allegation made which may be without foundation, to affirm too lightly; hence to pretend, to profess: Οὔτε γὰρ ἔγωγε οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου του φάσκοντος ἀκηκοέναι ἡσθόμεν. Xen. Mem. i. 2, 31.

φατίζειν (φάτις), to make a say, to make a report, to report, to announce: Φωνῇ γὰρ ὁρῶ τὸ φατιζόμενον. Soph. Œd. Col. 138. [Hdt. v. 58.]

φήμιζεν (φήμη), to make one's voice heard; hence to pronounce, to promise: Ἡ καὶ Λοξίας ἐφήμισεν. Æsch. Choëph. 558.

φθέγγεσθαι (φθόγγος), to make a sound or one's voice heard, to cry out, exclaim: Ἐφθέγγετο δὴ ὁ Κῦρος. Xen. Cyr. iii. 3, 31.

φλυᾶρειν (φλυαρός), to speak lightly or inconsiderately, to say frivolous, foolish things: Τῶν σὺ ἐὼν ἄπειρος πολλὰ φλυηρέεις. Herodot. vii. 103.

φράζειν, to say in plain terms, in order to explain, point out, make clear: Σὺ δὲ φράσαι εἴ με σώσεις. Il. i. 83.

φωνεῖν (φωνή), poet. to raise the voice; hence to speak,

- (310) *say*: 'Ὡς ἄρα φωνήσας ἀπεβήσατο. *Il.* i. 428. [In prose, *Hdt.*, *Xen. Conviv.* iii. 13. *Arist. H. A.* iv. 9: φωνεῖν τῷ φάρυγγι.]

311.

- 311 *λεία*, ας (ή), in prose, and *λητς*, in poetry, *ῖδος* (ή), *booty* taken from the enemy, which at first consisted only in the flocks and herds, &c. carried off by the conquerors: *Λητῖδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν, πεντήκοντα βοῶν ἀγέλας. Il.* xi. 676. Afterwards it was used of every thing that became the prey of the conqueror by the rights of war: *Πολλοὶ δὲ καὶ λείαν πλείστην ἄγοντες. Xen. Cyr.* v. 3, 1.

ἔναρα, ων (τά), fr. *ἐναίρειν*, prop. *armour* or *arms* taken from an enemy after killing him, in Homer; hence, more generally, *spoils*: *Φέροι δ' ἔναρα βροτόεντα, κτείνας δ' ἥϊον ἄνδρα. Il.* vi. 480.

λάφῦρα, ων (τά), *spoils* taken from an enemy yet alive, *booty*, rare in prose; *πανυβία*: *Λάφυρα δ' ἥων δουρὺ πλεχθ'.* *Æsch. Sept.* 278.

σκῦλον, ου (τό), and more commonly in the plural *σκῦλα*, *spoils* taken from a conquered enemy, in Sophocles and in Thucydides; *εὐρίπτιον*: *Πέρσεις τε Τροίαν, σκῦλα τ' ἐς μέλαθρα σὰ πέμψεις. Soph. Phil.* 1426. The grammarians understand it more particularly of arms, and in Euripides (*Phæn.* 577) it seems to be taken specially for the shield alone.

σκύλευμα, ατος (τό), a synonyme of the preceding word in Euripides: *Φρύγιά τε σκυλεύματα. Eur. Troad.* 18.

312.

- 312 *λευκός*, ή, *white*, in general: 'Αμελγόμεναι γάλα λευκόν. *Il.* iv. 434.

ἀργεννός, ή (ἀργός), poet. *white*, speaking of the wool of sheep: *Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς δίεσσιν. Il.* vi. 424.

ἀργός, ή, [prob. glitteringly white,] *white*: *Πολλοὶ μὲν βόες ἀργοί. Il.* xxiii. 30.

ἄργυφος (ὀ, ή), *white*, epithet of sheep in Homer: 'Οῖν ἄργυφον. *Il.* xxiv. 621.

πολιός, ά, *grey*, *white*, poetic epithet of hair grown white from age, and of the sea *whitening* with foam: *Πολιῆς ἐπὶ*

θινὴ θαλάσσης. *Il.* iv. 248. [Not only poet., *Pl.*, *Lycurg.*, (312) *Æschin.*]

313.

λίβανος, ου (ὁ), the tree which produces frankincense; 313 hence frankincense itself in the N. T.: Χρυσόν, καὶ λίβανον, καὶ σμύρναν. *Matth.* ii. 11.

λιβανωτός, οὔ (ὁ), 1. *frankincense*: Καταγίζουσι λιβανωτοῦ χίλια τάλαντα ἔτεος ἐκάστου. *Herodot.* i. 183. 2. *Censer*, in the N. T.: Ἐχων λιβανωτὸν χρυσοῦν. *Αποκ.* viii. 3.

314.

λίθος, ου (ὁ), *stone*, in general; λίθος (ἡ), feminine, *pre-* 314 *cious stone*: Κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας. *Xen. Anab.* iv. 7. 4.

λιθάς, ἄδος (ἡ), *heap or shower of stones*: Ἀκροβόλων δ' ἐπάλλεων λιθάς ἔρχεται. *Æsch. Sept.* 63.

λᾶας, ᾶος (ὁ), *stone*: Αὐτὰρ ὕπερθεν πυκνοῖσιν λάεσσι κατεστόρεσαν. *Il.* xxiv. 798.

κροκάλη, ης (ἡ), *shingle or sand on the sea shore*: Εἶδον αἰγιαλοῖσι παρά τε κροκάλαις. *Eur. Iph. A.* 211.

πέτρα, ας (ἡ), *rock*, piece of detached rock: Ἐκυλίνδουν πέτρας. *Xen. Anab.* iv. 2, 20. The foundation *stone* of a building, in the N. T.: Κάγω δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* xvi. 18.

πέτρος, ου (ὁ), poet. and according to the grammarians, Attic, very *large stone, rock*; *saxum*: Βαλὼν μυλοῖδεῖ πέτρῳ. *Il.* vii. 270. [In prose *Pl. Legg.* viii. 843, a. *Xen. An.* vii. 7, 54.]

χερμάδιον, ου (τό), fr. χεῖρ, *stone that can be held in the hand*, in the *Iliad*: Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίεντι. *Il.* iv. 518.

χερμάς, ἄδος (ἡ), *shower of stones* in *Æschylus*: Τοὶ δ' ἐπ' ἀμφιβόλοισιν ἰάπνουσι πολίταις χερμάδ' ὀκρίεσσαν. *Æsch. Sept.* 278.

ψηφίς, ἴδος (ἡ), *small round stone, pebble, calculus*, in *Homer*: Ὑπὸ ψηφίδες ἅπασαι ὀχλεῦνται. *Il.* xxi. 260.

ψήφος, ου (ἡ), a more modern and synonymous form of the preceding word in *Pindar*: Οὐκ ἂν εἰδείην λέγειν πον-

- (314) *τιῶν ψάφων ἀριθμόν. Pind. Ol. xiii. 65.* In prose, *pebble* used to calculate with, and at Athens, particularly, to vote with, whether in the public assemblies for the election of magistrates and the ratification of decrees, or in the courts of justice, in public or private trials, *suffrage, vote*: 'Ἐπεὶ δὲ ἐξέπεσον αἱ ψῆφοι, καὶ ἐγένοντο πᾶσαι σὺν Κριτοβούλῳ. *Xen. Convin. v. 10.* Hence, fig. the result, the *vote, the ballot*: 'Ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς μιᾷ ψήφῳ ἀποκτείνειν πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι. *Xen. Mem. i. 1, 18.*

315.

- 315 *λόγος, ου (ὁ), 1.* what is said to give an *account*; hence, *discourse, talk*, in opp. to fact: Τοὺς μήτε λόγῳ μήτε ἔργῳ ὠφελίμους ὄντας. *Xen. Mem. i. 2, 59.* 2. Discourse, composition in prose, often *studied discourse*, such as those delivered ὅν public or private matters, from the place assigned to the public speaker, or in the courts of justice, and the length of which was determined by the clepsydra, *oration, speech; oratio*: Λόγῳ μὲν γὰρ διηγήσασθαι οὐκ ἂν ἱκανόν μοι γένοιτο τὸ ὕδωρ. *Dem. in Olympt. 1164.*

αἶνος, ου (ὁ), recital, tradition; story, common or proverbial saying: 'Ὁ γέρον, αἶνος μὲν τοι ἀμύμων, δὲν κατέλεξας. *Od. xiv. 508. [Cf. 195.]*

ἔπος, εος (τό), poet., word, speech, discourse: 'Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! *Il. iv. 350. [Also prose, Hdt., Th., Pl., Xen.; especially opp. to ἔργον.]*

λέξις, εως (ή), manner of speaking or expressing, diction, expression, style, form of speech: Λέγω δὲ λέξιν εἶναι τὴν διὰ τῆς ὀνομασίας ἐρμηνείαν. *Aristot. de Poet. 6, 8.*

μῦθος, ου (ὁ), fr. μύω, the thought shut up in order to mature it, and which manifests itself by words; hence, 1. the manifestation of the thought in Homer; thence *advice, opinion, discourse*, and principally, *proposition*: Κέκλυτέ μεν μῦθον 'Αλεξάνδροιο. *Il. iii. 87.* 2. In the prose writers, discourse, with the idea of fiction; hence, *μῦθ, fabulous tradition or fable*: Τὸν περὶ τὸν Γανυμήδῃ μῦθον κατηγοροῦμεν. *Plat. Legg. i. 636, d.*

ῥῆμα, ατος (τό), 1. word, term, speech, in opp. to music; verbum: 'Ἀλλὰ τοῦτό γ' ἐστ' Ἰωνικὸν τὸ ῥῆμ'. *Aristoph. Pac. 931.* 2. *Verb, in grammar*: 'Ἐξ ὧν τὰ τε ὀνόματα καὶ τὰ ῥήματα συντίθενται. *Plat. Crat. 425, a.*

ῥῆσις, εως (ῆ), fr. ῥέω, *conversation, proposal*, in the (315) *Odyssey*: Ἀντὰρ ἀκούεις μύθων ἡμετέρων καὶ ῥήσεως; *Od.* xxi. 291. [In prose, *speech, discourse*: μικρὰν ῥῆσιν ἀποτείνειν. *Pl. Pol.* 605, d. And *narrative* ~ τοῦ Ἀμφίλοχος. *Pl. Gorg.* 506, c.]

ῥήτρα, ας (ῆ), Doric word, *action of speaking, or right of speaking*, or permission to speak: Ἐκ τᾶς βωλᾶς λαβὼν ῥήτραν. *Dem. de Coron.* 90.

φάτις, ιος (ῆ), *what is said, common talk, common tradition*: Εἰ δὲ φάτις ἔτυμος. *Eur. Iph. A.* 786.

316.

λούτρον, ου (τό), poet. λοετρόν, fr. λούειν, *water to wash* 316 *with*, or for bathing; hence, *bath*: Ὅφρα πέλοιτο Ἐκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι. *Il.* xxiii. 44. Ἡ ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν. *Xen. Econ.* 10, 7.

λούτριον, ου (τό), *bath-water*: Καὶ τῶν βαλανείων πίεται τὸ λούτριον. *Aristoph. Equit.* 1401.

λουτρῶν, ὠνος (ὀ), *bath, speaking of the place only*: Ὡστε Ἀλέξανδρος ὁ βασιλεὺς ἐν τῷ λουτρῶνι πυρέττων ἐκάθευδεν. *Plut. Quæst. Conv.* ii. 734, b.

βαλανεῖον, ου (τό), *bath, place where the bath was, bath-room*: Καὶ λουσάμενος λιπαρὸς χωρῶν ἐκ βαλανείου. *Xen. Econ.* 9, 5.

317.

λύρα, ας (ῆ), a word not known to Homer, *LYRE*: Ἐχων 317 κέλαδον ἐπτατόνου λύρας. *Eur. Iph. T.* 1129.

βάρβιτος (ῆ), and βάρβιτον, ου (τό), *lyre*, in Anacreon: Ἄ βάρβιτος δὲ χορδαῖς ἔρωτα μῦνον ἤχεῖ. *Anacr.* i. 3.

κιθάρα, ας (ῆ), *harp*, triangular stringed instrument, but different from the modern GUITAR: Καὶ λαβόντα τὴν κιθάραν στάντα ἐν τοῖσι ἔδωλλοισι. *Herodot.* i. 24.

κίθαρις, ιος (ῆ), *Æolic form of the preceding word, and the only one used by Homer, harp, lyre; citharis*: Οὐκ ἂν τοι χραίσμη κίθαρις. *Il.* iii. 54. Later it seems to have differed from the harp (κιθάρα), and was played without the accompaniment of the voice.

φόρμιγξ, γγος (ῆ), *lute, lyre*, in Homer and Pindar: Οὐ μὲν φόρμιγγος περικαλλέος ἦν ἔχ' Ἀπόλλων. *Il.* i. 603.

χέλυσ, υος (ῆ), *the lyre made of the shell of the tortoise, by Mercury; testudo*: Καθ' ἐπτάτονόν τ' ὀρείαν χίλυν. *Eur. Alc.* 449.

M.

318.

- 318 μάγειρος, ου (ὁ), *head-cook, master-cook, steward*: Καὶ ἤρξατο μὲν δὴ ἀπ' ἐμοῦ ὁ μάγειρος, τὴν πρώτην περίοδον περιφέρων. *Xen. Cyr.* ii. 2, 2.

ἄρταμος, ου (ὁ), sort of *maitre d'hotel* or gentleman-carver; he helped those at table to their several portions [*al. cook*]: Καὶ ὁ ἄρταμος οἰόμενος αὐτὸν οὐδὲν ἔτι δεῖσθαι ὄψου. . . . *Xen. Cyr.* ii. 2, 4.

ἐδέατρος, ου (ὁ), fr. ἔδω, *taster*, an officer at the court of the kings of Persia, according to Athenæus: 'Εκάλουν δέ, φησι, καὶ τοὺς προγεύστας ἐδεάτρους, ὅτι προήσθιον τῶν βασιλέων πρὸς ἀσφάλειαν. *Athen.* iv. 171, b. In Athenæus's days the ἐδέατρος had the charge, in great houses, of the daily service of the table, he was provision steward, or a kind of gentleman-carver, a very honorable office (*Athen.* iv. *ibid.*).

ἐλέατρος, ου (ὁ), fr. ἔλεος, 1. the officer who carried the invitations to guests admitted to the royal table; *vocator*: 'Ελέατροι δὲ καλοῦνται, ὥς φησι Πάμφιλος, οἱ ἐπὶ τὴν βασιλικὴν καλοῦντες τράπεζαν. *Athen.* iv. 171, b. 2. According to Ammonius, *cook*.

ὀψοποιός (ὁ, ἡ), *he who prepares the dishes for the table, cook*: Καὶ ἵνα μὲν ἡδέως φάγῃς ὀψοποιὸν μηχανωμένη. *Xen. Mem.* ii. 1, 30.

319.

- 319 μᾶζα, ης (ἡ), sort of bread, or rather of *cake* of barley-meal, made up with honey, salt, and water: Καὶ μήποτε αὐτῆς μᾶζαν ἡδίω φάγοι. *Aristoph. Pac.* 3.

ἐσχαρίτης, ου (ὁ), fr. ἐσχαρά, *cake* kneaded with honey and oil, and done in the frying-pan, a *kind of fritter*, or *wafer-cake*: Καὶ σκάφην λαβὼν τινα τῶν ἐσχαριτῶν τῶν καθαρῶν. *Athen.* iii. 109, d.

ἰπνίτης(ι), ου (ὀ), fr. ἵπνος, *roll baked in the oven* called (319) ἵπνος: Θερμῶν ἰπνίτων εἴσθιον. *Timocl. ap. Athen.* iii. 109.

κριβανίτης(ι), ου (ὀ), *bread or piece of pastry* baked in the oven called κριβανός, or country-oven: Πρὸ πάντων εὖζυμός τε καὶ καλῶς ὠπτημένος ὁ ἄρτος ἔσται κριβανίτης οὐκ ἰπνίτης. *Galen. de Antid. T.* xiv. 46, 18.

κόλλαβος, ου (ὀ), *small cake*, a kind of *roll* or long bread: Βοῦν ἀπηνθράκιζ' ὅλον, πλακοῦντας ὥπα κολλάβους. *Aristoph. Ran.* 509.

κόλλιξ, ικος (ὀ), bread baked under the cinders among the Thessalians: Κόλλιξ Θεσσαλικός σοι ὑπυρχέτω, ὃν καλέουσι | κεῖνοι κριμματίαν, οἱ δ' ἄλλοι χόνδρινον ἄρτον. *Athen.* iii. 112, b.

πέμμα, ατος (τό), in the plural, *pastry*, *pastry-work*: Οὐκοῦν καὶ Ἀττικῶν πεμμάτων τὰς δοκούσας εἶναι εὐκαθείας; *Plat. Pol.* iii. 404, d.

πλακοῦς, οὔντος (ὀ), a *flat*, *round cake*; *placenta*: Χαίρει', ἄνδρες, κἂν ξυνέπησθέ μοι πλακοῦντας ἔδεσθε. *Aristoph. Pac.* 1355.

πόπανον, ου (τό), a thin, *flat cake*, small and round, which was offered to the gods: Ἐπεὶ δὲ βωμῷ πόπανα καθωσιώθη. *Aristoph. Plut.* 659.

πυραμοῦς, οὔντος (ὀ), a *cake of wheat* and honey; given as a prize to him who kept himself awake till day-break on a night of revelry: Ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς. *Aristoph. Eq.* 277.

μαζός, οὔ (ὀ), *pap* or *breast* of man and woman, in 320 Homer: Νευρὴν μὲν μαζῷ πέλασεν. *Il.* iv. 123.

μαστός, οὔ (ὀ), a lengthened form of the preceding word, and more used in prose: Ἄνθρωπος μὲν οὖν καὶ ὁ θῆλυς καὶ ὁ ἄρρην ἔχει μαστούς. *Aristot. Part. An.* iv. 10, 43. The grammarians improperly apply this word to the breast of the woman only, and particularly of one giving suck,

(320) deriving it most ingeniously from *μεστός γαλακτός*, full of milk.

θηλή, ἥς (ῆ), nipple or end of the breast: *Τούτων ἡ θηλή διφυής, δι' ἧς τοῖς θήλεσι τὸ γάλα διηθεῖται. Aristot. H. An. i. 12.*

κόλπος, ου (ὅ), *bosom, lap*: 'Ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ. *Il. vi. 483.*

οὔθαρ, ατος (τό), *dug, rap* of animals only: 'Ἐν ᾧ τόπῳ τὰ οὔθατα τῶν προβάτων ἔστιν. *Aristot. H. An. ii. 1.*

τιθός, οὔ (ὅ), *teat or nipple*; hence, in general, the *breast* of the woman: *Καί, νῆ Δί', τιθούς γ' ὥσπερ ἡμεῖς οὐκ ἔχει. Aristoph. Thesmoph. 640.*

τιθίον, ου (τό), *teat or nipple* of a woman who is suckling a child: *Καὶ τὸ παιδίον ἐξαργάσας μοι φροῦδος ἀπὸ τοῦ τιθίου. Aristoph. Thesmoph. 690.*

321.

321 *μαλακός, ἡ, soft to the touch, tender*; used of things naturally soft, or such as art has made so, prop. and fig.; *mollis*: *Καὶ τὰ σκληρὰ καὶ τὰ μαλακά. Xen. Mem. iii. 10, 1.*

μαλθακός, ἡ, poetic form, the use of which in the fig. sense seems preferred: 'Ὅς τὸ πάρος περ μαλθακὸς αἰχμητής. *Il. xvii. 588.*

ἀβρός, ἄ, fig. *soft, delicate, effeminate*: 'Αβρότερος γυναικῶν. *Luc. Deor. Dial. 18.*

ἀμαλός, ἡ, poet. *tender*, speaking of the young of animals: 'Αρπάξων ἡ ἄρν' ἀμαλήν. *Il. xxii. 310.*

ἀπαλός, ἡ, tender, delicate, used of animals and plants, of the heart and the cheeks, of a bed, &c.: *Παρειάων ἀπαλῶν δάκρυ' ὁμορξαμένην. Il. xviii. 123.* [Also in prose: *Plat.* often with *νίος* (e. g. *Conv. 195, c*), and as term of reproach, *ἀπ. καὶ ἀνανδρός. Phædr. 239, c.*]

ἀταλάφρων (ὁ, ῆ), tender, epithet of the infant in arms, in the *Iliad*: *Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα. Il. vi. 400.*

τέρην, εῖνα, poet. *tender*, prop. and fig.; in prose *τεράμων (ὁ, ῆ), tender*, speaking of vegetables fit for dressing (*Theophr. C. Pl. iv. 13*); *tener*: *Τέρενα χροῖα γῦπες ἔδονται. Il. iv. 237.*

χαῦνος (ὁ, ῆ [or η, ον, as in the example from Plat.]), prop. loose, lax, speaking of any thing woven, or of a

thread ; *soft*, speaking of the snow : "Ὅσα δέ γε αὖ τὴν μὲν (321) ξυστροφὴν χαύνην λαμβάνει. *Plat. Polit.* 282, e. [Also of wood, *porous*, &c. ξύλα μανὰ καὶ χαῦνα. *Theoph. H. P.* 5, 5, 3 ; of fruit, *μηλον*. *Ath.* 85, 2 ; of flesh, *flabby*, σὰρξ χαυνότερα. *Ath.* 309, b.]

χλιδανός, ἡ, *tender, delicate* ; hence *effeminate*, principally in dress : Χλιδανῆς ἤβης τέρψιν. *Æsch. Pers.* 544. Ἀλκιβιάδης ἐν Ἰωνίᾳ χλιδανός. *Plut. Alcib.* 23.

322.

μαλλός, οὔ (ὁ), *lock or curl of wool, long wool, fleece* sufficiently long 322 to be cut : Εἰροπόκοι δ' οὔς μαλλοῖς καταβεβρίθασι. *Hesiod. Op.* 232.

ἔρος, εὖς (τό), poet. εἶρος, *wool*, in general : Αὐτὰρ ἐπ' αὐτῷ ἡλακάτῃ τετάνυστο ἰοδνεφές εἶρος ἔχουσα. *Od.* iv. 135.

ἔριον, οὐ (τό), poet. εἶριον, *a length of wool* ; hence, in general, and more frequently in the plural, *wool* for the wool-worker : Ἡ οἱ Λακεδαίμονι ναιεταώσῃ ἥσκειν εἶρια καλά. *Il.* iii. 388.

λάχνος, οὐ (ὁ), and λάχνη, ἡς (ἡ), *nap, down, silk, wool* of animals ; *lana* : Λάχνῳ στεινόμενος καὶ ἔμοι. *Od.* ix. 445. Τῶν καὶ λάχνη δέρμα κατάσκιον. *Hesiod. Oper.* 511.

πόκος, οὐ (ὁ), fr. πέκω, *fleece* : Ἀργῆτ' οἰὺς εὐείρου πόκῳ. *Soph. Trach.* 675.

323.

μάχη, ἡς (ἡ), *combat, battle* : Μάχας δέ σοι καὶ πολέμους 323 ἀφαιρῶ. *Xen. Cyr.* vii. 2, 8.

ἄρης, εὖς (ὁ), *ARES or Mars*, the god of war, in the *Iliad*, sometimes for war itself, the fight : Ἴνα ξυνάγωμεν ἄρηα. *Il.* ii. 381.

δαῖς, ἴδος (ἡ), *torch* ; hence flame of war, *combat*, in the *Iliad* : Οὐ γὰρ μελιχὸς ἔσκε πατήρ τεῖος ἐν δαῖ λυγρῇ. *Il.* xiv. 739.

δηϊότης, ἦτος (ἡ), *hostility, carnage* : Νῦν μὲν πανσώμεσθα μάχης καὶ δηϊότητος σήμερον. *Il.* vii. 290.

δῆρις, ἰος (ἡ), *quarrel, struggle, combat ; certamen* : Οἷ περὶ πάτρης ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο. *Il.* xvii. 158.

κλόνος, οὐ (ὁ), *tumult of the engagement, disorder, confusion* : Ἐν δὲ κλόνον Ἀργεῖοισιν ἦκε κακόν. *Il.* xvi. 729.

μόςος, οὐ (ὁ), *shock, charge* : Οἶδα δ' ἐπαῖξαι μόθον ἱππῶν ὤκειάων. *Il.* vii. 240.

μῶλος, οὐ (ὁ), prop. *fatigue, work, struggle* of war ; hence *combat* : Πῶς τ' ἄρ' ἰω μετὰ μῶλον ; *Il.* xviii. 188.

- (323) ὄμιλος, ου (ὅ), *crowd* of combatants, sometimes *engagement*; the Fr. *piélee*: Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήνεμος ἔξαγ' ὄμιλον. *Il.* v. 353.

πόλεμος, ου (ὅ), *Epic πόλεμος*, *engagement*, the drawing near for war; hence, 1. *battle, combat, war*, in Homer: Τί δ' ὀπιπτεύεις πολέμοιο γεφύρας; *Il.* iv. 371. 2. *War*, in general, in the prose writers: Κοινωνοὶ πολέμου γενόμενοι. *Xen. Cyr.* ii. 3, 2.

σταδία, ας (ή), fr. ἵστημι, *feminine adjective*, with ellipse of ὑσμίνη, *close combat, pitched battle*; *stataria*: Οἶδα δ' ἐνὶ σταδίῳ δητὶν μέλπεισθαι Ἀρηϊ. *Il.* vii. 241.

ὑσμίνη(ι), ης (ή), *furious battle*: Ὑσμίνηνδ' ἵναι. *Il.* ii. 477.

φύλοπις, ιδος (ή), *shout or tumult* of the warriors, *engagement*, in the *Iliad*: Καὶ φύλοπιν αἰνὴν ὄρσομεν. *Il.* iv. 15.

χάρμη, ης (ή), *joy, ardour* felt in battle: Μνήσαντο δὲ χάρμης. *Il.* iv. 222.

324.

- 324 μέλος, εος (τό), *member* of the body: Τῶν δὲ τοιοῦτων ἔνια οὐ μόνον μέρη ἀλλὰ καὶ μέλη καλεῖται· τοιαῦτα δ' ἐστὶν ὅσα τῶν μερῶν ὅλα ὄντα ἕτερα μέρη ἔχει ἐν αὐτοῖς. *Aristot. H. An.* i. 1, 2.

μέρος, εος (τό), *a part* of the body: Ἐνεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν. *Plat. Legg.* vii. 795, e.

μορίον, ου (τό), *piece or part* of the body of animals, in Aristotle and Galen: Τῶν ἐν τοῖς ζώοις μορίων τὰ μὲν ἐστὶν ἀσύνθετα. *Aristot. Hist. An.* i. 1, 1.

ἄρθρον, ου (τό), *articulation or juncture* of the members of the body; *artus*: Ἀρθρα δὲ χειρὸς καὶ βραχίονος καρπός. *Aristot. H. An.* i. 15, 4.

γυῖον, ου (τό), *extremity* of the members, especially the feet and hands: Ὑπὸ τε τρόμος ἔλλαβε γυῖα. *Il.* iii. 34.

κῶλον, ου (τό), 1. the whole, distinct member, itself composed of other members (μέλη); special designation of the arm and leg in Aristotle: Κῶλον δὲ τὸ μὲν διφυὲς βραχίων. *Aristot. H. An.* i. 15, 3. 2. *Member* or portion of a period or complete sentence: Περίοδος δὲ ἡ μὲν ἐν κῶλοις ἢ δ' ἀφελής. *Aristot. Rhet.* iii. 9.

325.

μιγνύναι, *to mix*, in general : Τὸ δὲ καὶ ὕδωρ μιγνύμενον 325
 πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώ-
 τερα καὶ ἡδίω ποιεῖν αὐτά. *Xen. Mem. iv. 3, 6.*

κεραυνύναι, *to mix, mingle*, principally water with wine :
 "Ὅτε . . . αἰθόπα οἶνον Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι
 κέρωνται. *Il. iv. 260.*

κυκᾶν, *prop. to mix*, in the sense of *disturbing, confusing, upsetting and throwing into disorder* : Ἐγὼ δ' ἐπεισηδῶν
 γε τὴν βουλὴν βίᾳ κυκῆσω. *Aristoph. Eq. 363.*

φύρειν, *prop. to mix up the meal with leaven, to knead the bread* ; hence *to wet, imbrue*, and so *spoil* : Δάκρυσιν
 εἴματ' ἔφυρον. *Il. xxiv. 162.*

φορύνειν, *to mix, to put together any how, pell-mell*, with the notion
 of confusion, disorder, and spoiling : Σίτος τε κρέα τ' ὀπτὰ φορύνετο.
Od. xxii. 21.

φορύσσειν, *to besmear, defile, soil* : Φορύξας αἵματι πολλῷ. *Od. xviii.*
 336.

326.

μικρός, ρά, Attic σμικρός, *little*, in reference to size : 326
 Ποίαν τινά μοι γυναῖκα οἶει συναρμόσειν κάλλιστα ;—Πρῶ-
 τον μὲν, ἔφη, μικράν· μικρός γὰρ αὐτὸς εἶ. *Xen. Cyr. viii.*
 4, 19.

ἡβαιός, αἰά, an Ionic and Epic synonyme of ὀλίγος, *little*
 in quantity, *small*, in Homer, almost always in connexion
 with a negative : "Ἐνὶ τοι φρένες οὐδ' ἡβαιαί. *Od. xxi.*
 288.

βαιός, αἰά, more recent form of the preceding word, and Attic, in the
 Tragic writers : Πότερον ἐχώρει βαιός ; *Soph. Œd. R. 750.*

βραχύς, εἴα, *short, brief*, as to extent and quantity, and
 sometimes in speaking of time ; *brevis* : Ἐν τούτῳ δὴ τοῖς
 μὲν λόγοις βραχυτέροις ἐχρήτο. *Xen. Cyr. i. 4, 4.*

λεπτός, ἡ, *thin, slender, spare* ; fig. for *feeble* : Λεπτή
 τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα. *Aristoph. Equit. 1244.*

ὀλίγος, η, *small*, as regards number, *few, little*, opposed
 d d 3

- (326) το πολὺς, principally in speaking of time : Ἐν ὀλίγῳ δὲ χρόνῳ ἐγένετο τὸ μὲν μέτωπον ἐπὶ τριακοσίων. *Xen. Cyr.* ii. 4, 2.

σπάνιος, *ια*, rare, scarce : Ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη. *Xen. Anab.* i. 9, 27.

ταπεινός, *ή*, low, down ; hence humble ; *humilis* : Ἡ μὲν γὰρ [χώρῃ] ἐστὶ ταπεινὴ τε καὶ ψαμμώδης. *Herodot.* iv. 191.

327.

- 327 μισθός, *οὔ* (ὅ), recompense, lawful wages or salary, pay, soldier's pay : Πεντεκαίδεκα δὲ μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν. *Isocr. Panegy.* 39.

μισθωμα, *ατος* (τό), wages, salary, hire, with the associated notion of a disgraceful and infamous gain, such as that of a stage-player, prostitute, or traitor : Καὶ τὸ τέλος εἶχε τὸ μίσθωμα. *Dem. de Legat.* 379. [In *Isocr. Areopag.* 29, ἀπὸ μισθωμάτων θύειν is to offer sacrifices by contract.]

328.

- 328 μοῖρα, *ας* (ή), fr. μείρω, part out of a whole, and principally part the result of a division, commonly made by lot ; hence the part or portion falling to a man by lot : Αἱ κε θάνης καὶ μοῖραν ἀναπλήσης βιότοιο. *Il.* iv. 170. Hence lot in life, destiny ; *fatum*, in the poets and prose writers ; often personified in Homer, *Μοῖρα*, *Parca*, the dispenser of every thing that happens to man against his will, principally in evil, and, above all, in speaking of death : Ἐνθ' Ἀμαρυνγκείδην Διώρεα Μοῖρ' ἐπέδησεν. *Il.* iv. 517.

μέρος, *εος* (τό), part, relatively to the whole, or the result, of a division ; hence portion, part, in general : Διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. *Xen. Cyr.* i. 2, 6.

μόρος, *ου* (ὅ), poet. fatal share or portion, always with reference to death : Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον. *Il.* vi. 357.

αἶσα, *ης* (ή), fr. δαίω, poet. the part that has fallen by lot to each person in the division of life [his allotted portion of life] : Ἐπεὶ νό τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν. *Il.* i. 415.

εἰμαρμένη, *ης* (ή), participle passive feminine, taken sub-

stantively in Plato, *the part assigned*; hence, the destined (328) lot, *the destiny*: "Οτι τὴν εἰμαρμένην οὐδ' ἂν εἰς ἐκφύγοι. *Plat. Gorg.* 512, e. [So *Dem. de Cor.* 205: τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει.]

κῆρ, πρὸς (ή), *fatal law*, and particularly that of a violent death; in the Iliad, deity accompanying warriors, resembling the *Valkyrior* of the Scandinavian mythology: 'Εστὲ δὲ πάντες μάρτυροι οὗς μὴ κῆρες ἔβαν θανάτῳ φέρουσαι. *Il.* ii. 302.

κλῆρος, ου (ὀ), fr. κλαίω, any thing that served as the lot in drawing lots; in Homer, it is a small piece of wood or stone, or a bit of earthenware, &c. thrown into a helmet, lot; *sors*: Οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος ἐν δ' ἔβαλον κυνέη. *Il.* vii. 171. Afterwards, the notion proper to the word was lost, and it was taken fig., in prose especially, 1. for *drawing by lot*, election by lot; hence, 2. by ext., the result, that which has been drawn by lot, *portion*, and especially in an inheritance; hence, *inheritance*, in the Attic orators: "Εν τε τῷ κλήρῳ καὶ ἐν τῇ χειροτονίᾳ. *Xen. Ath.* 1, 2. But in the phrases that refer to election by lot, ψῆφος is more used in prose. See Ψῆφος.

λάχος, εος (τό), what has fallen to one by lot, lot: "Εστι σοὶ μὲν τῶν λάχος. *Pind. Nem.* x. 85.

πάλος, ου (ὀ), fr. πάλω, *the action of shaking* or balloting the lots or votes; hence it is translated by lot in certain phrases, in Herodotus [*Pind.*] and the Tragic writers: Πύλαις ἐβδόμαις προσίστανται πάλῳ λαχόντες. *Æsch. Sept.* 118.

πεπρωμένη, ης (ή), feminine participle, taken absolutely with ellipse of μοῖρα, lot assigned by lot; hence, the lot, the destiny, in Herodotus and the Tragic writers: 'Η πεπρωμένη δ' ἄγει θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι. *Eur. Hecub.* 43. [*Pseud.-Dem.* 60, 23.]

πότμος, ου (ὀ), fr. πίπτω, prop. *accident*; hence lot, almost always in speaking of death, in Homer, more generally, in the poets after him, lot, destiny: Τυτὲὺς μὲν καὶ τοῖσι δακρυά πότμον ἐφῆκεν. *Il.* iv. 396.

τύχη, ης (ή), that which befalls a man, that which happens, that which reaches (comes to or upon) a thing; hence, 1. *chance*, in opposition to *intelligence*, design: Ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπορεῖς πότερά τύχης ἢ γνώμης ἔργα ἐστίν; *Xen. Mem.* i. 4, 9. 2. *Fortune*, good or

- (328) *bad luck*, according to the epithets or the context: Καὶ ἅμα ταῦτα λέγων κατεδάκρυσε τὴν ἑαυτοῦ τύχην. *Xen. Cyr.* v. 4, 34.

329.

- 329 μῦθος, ου (ὅ), 1. *fable*: 'Αλλ' ἀτεχνῶς κατὰ τὸν Αἰσώπον μῦθον. *Plat. Alc.* i. 122, f. 2. *Story* of an Epic or dramatic poem, in Aristotle: "Ἔστι δὲ τῆς μὲν πράξεως ὁ μῦθος ἡ μίμησις. *Aristot. de Poet.* 6, 8.

ἀπόλογος, ου (ὅ), APOLOGUE: 'Αλλ' οὐ μέντοι σοι, ἦν δ' ἐγὼ, 'Αλκίνοῦ γε ἀπόλογον ἐρῶ. *Plat. Pol.* x. 614, a.

N.

330.

- 330 ναός, ου (ὅ), fr. *ναεῖν*, the part of the temple where the statue of the god was; hence, in general, *temple* of a god: Λέγεται γὰρ εἰς τὸν ναὸν εἰσιόντα προσεῖπεῖν αὐτόν. *Xen. Apol.* 15.

ἄγιον, ου (τό), *sanctuary* of the temple at Jerusalem, often in the plural, in the O. T. and N. T.: Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἁγία ἀγίων. *Hebr.* ix. 3.

ἄδυτον, ου (τό), that part of the building in temples which it was forbidden to enter, *sanctuary*; *adytum*: Αὐτὸς δ' Αἰνείαν μάλα πίο-
νος ἐξ ἀδύτοιο ἦκε. *Il.* v. 512. [In prose, *Hdt.* and *impropiè*, *Pl.*]

ἀνάκτορον, ου (τό) (ἄναξ), *palace* of princes; hence *temple*, in the poets: Καὶ θεῶν ἀνάκτορα φόνῃ καταρρεῖ. *Eur. Troad.* 15.

ἱερόν, ου (τό), *sacred enclosure*, comprehending not only the temple (ναός), but all its dependent parts, all the buildings appropriated to the service of the temple, the sacred woods, &c.: Τάφρον μὲν κύκλῳ περὶ τὸ ἱερόν καὶ τὸν νεῶν ἕσκαπτον. *Thuc.* iv. 90.

μέλαθρον, ου (τό), *roof*, sometimes in the plural in Tragic writers, for the *house*, the *palace* of a god, as *tecta* in Latin: 'Εγὼ δ' 'Ελένην Ζηνὸς μελᾶθροισι πελάσω. *Eur. Orest.* 1683.

προσευχή, ἥς (ῆ), *prayer*, and, by metonymy, *place* of (330) *prayer, oratory*, in the N. T. ; *proseucha* (Juven. Sat. iii. 299) : 'Εξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐνομιζέτο προσευχὴ εἶναι. *Act. Apost.* xvi. 13.

σηκός, οὗ (ὀ), *sheep-fold*, space railed in, enclosure ; *septum* ; reserved and enclosed spot where the statue of the god was ; hence, in general, *temple*, in the Tragic writers : 'Ἴνα γε σηκὸς ἄβατος. *Eur. Phœn.* 1753. According to the grammarians, *σηκός* was especially the *temple* or *chapel* of demi-gods and heroes only.

τέμενος, εὖς (τό), fr. τέμνω, prop. *reserved* or *appropriated portion of land*, the *ground* or *land* [*precincts*] belonging to a temple : 'Ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱερὸν τὸ καλέεται ξείνης Ἀφροδίτης. *Herodot.* ii. 112. According to the grammarians it was the *sanctuary*, or that particular spot in the temple where the image of the god was placed.

331.

ναῦς, αὐς (ῆ), *ship, vessel*, in general, the kind and size 331 of which are determined by an epithet ; by itself it principally signifies, in the poets and historians, *a ship of war* : Τῶν μὲν πεντήκοντα νέες κίον. *Il.* ii. 509.

ἄκατος, ου (ὀ, ῆ), particularly in the poets, *light vessel, bark* ; *actuaria* : Ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θοᾶς τινάξας δαίμων. *Eur. Orest.* 335.

ἀκάτιον, ου (τό), a diminutive of the preceding word, *very small bark, small skiff, pinnace* : Κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ. *Thuc.* i. 29.

δίκροτος, ου (ῆ), prop. a feminine adjective, with ellipse of ναῦς, *Rhodian vessel with two rows of oars* ; *dicrotum, biremis* : 'Εξέπλευσε δὲ τρισὶν Ἑλληνικοῖς μυοπάρωσι, καὶ δικρότοις ἴσαις Ῥοδιακαῖς. *Plut. Lucull.* 2.

ἐπακτρίς, ἰδος (ῆ), *fishing-boat, or bark* : Ἀλκιβιάδης ἦκεν ἐκ τῶν Κλαζομενῶν σὺν πέντε τριήρεσι καὶ ἐπακτρίδι. *Xen. Hellen.* i. 1, 11.

ἐπακτροκέλης, ητος (ὀ), *pirate vessel, brigantine* : Ταῦτα εἰς τὸν ἐπακτροκέλητα ἐμβιβάζει. *Æschin. in Timocr.* 27, 9.

- (331) ἡμιολία, ας (ή), taken substantively with ellipse of ναῦς, a vessel with one row and one half row of oars, and, on account of its lightness, manned by pirates, acc. to the following passage of Theophrastus : Ὁ δὲ δειλὸς τοιοῦτός τις οἶος· πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι (to take the rocks for pirate vessels). *Theophr. Char.* 25.

κέλης, ητος (ὅ), fr. κέλλω, light boat made for speed, *shallop, bark, pinnace*; *celox*: Ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρεν καὶ κέλητος ἔλαβον. *Thuc.* iv. 9.

λέμβος, ου (ὅ), small boat attached to a large one, used for reconnoitring, &c., *bark, cock-boat, pinnace*; *lembus*: Γέρων γ' ἐπ' ἐρείσμασι λέμβος. *Theocr.* xxi. 12.

μουσάρων, ωνος (ὅ), light boat used by pirates, *brigantine*; *myoparo* (*Cicer. Verr.* 5): Μετεμβάς εἰς ληστρικὸν μουσάρωνα. *Plut. Lucull.* 13.

ὀλκάς, ἄδος (ή), fr. ἐλκεῖν, a transport, merchant vessel, so called, because in naval expeditions these boats, carrying provisions and ammunition, were taken in tow by the large vessels: Τὸν δὲ καὶ αὐτόθεν σῆτον ἐν ὀλκάσιν ἄγειν. *Thuc.* vi. 22.

ἐφόλκιον, ου (τό), bark or boat towed by a large vessel: Ἐκέλευσε τοὺς ναύτας τὸ ἐφόλκιον παραβαλεῖν. *Plut. Pomp.* 78.

πάραλος, ου (ή), fr. ἄλς, the galley PARALUS; the sacred trireme of this name at Athens, which, with that called Salaminia, was used for conveying the θεωροί to the temple of Delphi; these vessels were kept always ready to sail upon state occasions, and were so employed, even in time of war: Προσέλαβε δὲ παρὰ τῶν Ἀθηναίων καὶ εἰ πού τις ναῦς περὶ τὴν Ἀττικὴν ἔπλει καὶ τὴν Πάραλον καὶ τὴν Σαλαμινίαν. *Xen. Hell.* vi. 2, 8.

πλοῖον, ου (τό), fr. πλέω, vessel, transport, merchant vessel: Καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά. *Xen. Anab.* i. 7; 15.

πῶρα, ας (ή), prow, fore-part; Euripides uses this word, by a beautiful metaphor, in a sense that makes it synonymous with ναῦς: Μηδὲ προσίστη πῶραν βίοντον πρὸς κύμα πλέουσα τύχαισιν. *Eur. Troad.* 104.

σέλμα, ατος (τό), *bench of the rower; transtrum*, and used by periphrasis for vessel in Euripides: 'Εν Ναυπλίῳ δὲ σέλμαθ' ὤρμισται νεῶν. *Eur. Or.* 242. Hence σέλμα alone is found used for the whole vessel by the poets of the Anthology. (331)

σκάφος, εος (τό), *hull, carcase of the vessel*; hence, in general, in poets and historians, boat, craft of any kind: Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἶλκον ἀναδούμενοι τῶν νεῶν ὥς καταδύσειαν. *Thuc.* i. 50.

σχεδία, ας (ή), any craft made in haste, *raft* in Xenophon (*Anab.* i. 5, 10); hence, in poetry, *vessel, ship*, as *ratis* in Latin: Τὰς ποντοπόρους δ' ἔσχε σχεδίας. *Eur. Hec.* 107.

τριήρης, εος (ή), *trireme, vessel of war*, so called because of its three banks of rowers on each side; or, according to others, because there were three men to each oar: Λέγονται καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. *Thuc.* i. 18. In ancient times the triremes were the vessels of largest size until the end of the Peloponnesian war; after that time larger were built, having twenty banks of oars, and even more; but how these were arranged, is a question that has never yet received a satisfactory answer.

332.

νέος, έα, 1. *young*: Ἡ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ 332
πάϊς εἴης. *Il.* ix. 57. 2. *New*, as regards time, in speaking of things; a use of the word more peculiar to poets: Μηδὲ μένειν οἶνόν τε νέον. *Hesiod. Oper.* 672.

καινός, ή, refers rather to actions, customs; 1. *recent, modern*: Καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα. *Herodot.* ix. 26. 2. *Newly invented, or introduced, new, novel*: Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων. *Xen. Mem.* i. 1, 2.

νεαλῆς (ό, ή), prop. that which has just been caught, said of a fish; hence *fresh*, speaking of horses [opp. *exhausted, tired*], meat, &c.: Παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἄλλους πέμπειν νεαλεῖς. *Xen. Cyr.* viii. 6, 17. [Derivation doubtful. *Phryn.* from ἀλές = ἀθρόον: al. from ἀλίζειν, *salire*.]

νεαρός, ρά, fr. νέος, *youthful, juvenile*; *juvenilis*: Ἀλλ' ὥσπερ γὰρ ἐν σώμασιν, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὁμῶς ἐμφαίνεται τι αὐτοῖς νεαρόν. *Xen. Cyr.* i. 4, 3.

- (332) νεοχμός (ὁ, ἡ), a synonyme of νέος: Τί δ' ἐστὶ Πέρσαις νεοχμὸν ἔμβριθις κακόν; *Æsch. Pers.* 697.

πρόσφατος (ὁ, ἡ), fr. φάω, prop. that which has just been killed, speaking of meat; hence, by ext., speaking of flowers, fish, blood, *quite fresh, quite recent, new*, prop. and fig.: Τοῦ τε γὰρ μὴ προσφάτου δελέατος οὐκ ἐθέλουσιν ἄπτεσθαι. *Aristot. H. An.* iv. 8, 19. [Of anger, *Lys.* p. 151, 5; *Dem.* 788, couples together νεαλῆς καὶ πρόσφατος, of a young and vigorous person, opp. to one τεταριχενμένος καὶ πολὺν χρόνον ἔμπεπτωκώς.]

333.

- 333 νεφέλη, ης (ἡ), cloudy vapour, mist, cloud; nebula: Ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν. *Il.* ii. 146.

νέφος, ους (τό), dark and overspreading cloud; nubes: Ἡ δ' ἐξ αἰέρος εἰς ὕδωρ νέφος. *Arist. Meteor.* i. 9, 4. Fig. for a great multitude: Ἄμα δὲ νέφος εἶπετο πεζῶν. *Il.* iv. 274.

ὀμίχλη, ης (ἡ), fog, mist: Ὀμίχλη δὲ νεφέλης περίττωμα τῆς εἰς ὕδωρ συγκρίσεως. *Aristot. Meteor.* i. 9, 4.

334.

- 334 νόμος, ου (ὁ), fr. νέμω, written law: Νόμος δέ ἐστιν ὁμολόγημα πόλεως κοινὸν διὰ γραμμάτων προστάττον πῶς χρὴ πράττειν ἕκαστα. *Aristot. Ret. ad Al.* 2.

ἔθος, εος (τό), custom, usage, unwritten law: Ὅρῳ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων. *Xen. Mem.* iii. 9, 1.

θέμις, ιστος (ἡ), established order or usage; θέμιστες, in Homer, ordinances, statutes, laws: Οἳ τε θέμιστας πρὸς Διὸς εἰρύναται. *Il.* i. 238.

θεσμός, οῦ (ὁ), fr. τίθημι, 1. established order, natural law, conveys the notion of an immutable order, of a law not to be changed in anything: Παρὰ γὰρ τοὺς τῶν θεῶν θεσμούς πάντα τὰ τοιαῦτα εἶναι. *Xen. Cyr.* i. 6, 6. 2. Institution, statute; at Athens this was the name specially given to the laws of Draco (*Æl. Var. Hist.* viii. 10).

ῥητρά, ᾱς (ἡ), ordinance, injunction, name given to the laws of Lycurgus at Sparta: Μία μὲν οὖν τῶν ῥητρῶν ἦν, ὥσπερ εἶρηται, μὴ χρῆσθαι νόμοις ἐγγράφοις. *Plut. Lyc.* 13.

335.

νοῦς, οὐ (ὀ), poet. νόος, internal sight, *intellect*, *under-* 335
standing, *mind*; *mens*: 'Ὡς ὅψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ.
Aristot. Top. i. 14. Hence, in a more general sense, *mind*,
idea; *animus*: 'Ὡς νῶ ἔχεις ἀπιέναι [= *you intend to depart*].
Plat. Pol. i. 344, d.

γνώμη, ης (ῆ), *intelligence*: 'Ἡ δὲ καλουμένη γνώμη, καθ'
 ἣν εὐγνώμονας καὶ ἔχειν φαμέν γνῶμην, ἡ τοῦ ἐπικροῦς ἐστὶ
 κρίσις ὀρθή. *Aristot. Eth. Nic.* vi. 11. [Also *opinion*, *judge-*
ment of the mind; and *purpose*.]

διάνοια, ας (ῆ), *intellectual faculty*; hence *mind*, *thought*,
intelligence: Καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται. *Xen.*
Mem. iv. 8, 1.

θυμός, οὐ (ὀ), the heart is sometimes in Homer the seat
 of the intelligence; hence *mind*: Αὐτὰρ ἐγὼ θυμῷ νοέω
 καὶ οἶδα ἕκαστα. *Od.* xviii. 228.

νόημα, ατος (τό), the result of a mental perception; hence
thought, *judgement*, *design*, in Homer and in Plato: Τηλέ-
 μαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα. *Od.* xviii. 215.
 [Also as *act of thought* in *Xen. Mem.* iv. 3, 13: θᾶπτον
 νοήματος ὑπηρετεῖν, as *quick as thought*.]

νόησις, εως (ῆ), operation or perception of the mind, *in-*
tellectual vision: 'Ἡγεῖσθαι ἂν αὐτὸν νοήσει, ἀλλ' οὐκ ὀμμα-
 σιν θεωρεῖν. *Plat. Pol.* vii. 529, b.

σύνεσις, εως (ῆ), *understanding*, *conception*, *facility of*
conception, *intelligence*, *discernment*; hence *prudence*: Καὶ
 ἐγέννησεν ἄνθρωπον, ὃ συνέσει τε ὑπερέχει τῶν ἄλλων καὶ
 δίκην καὶ θεοὺς νομίζει. *Plat. Menex.* 237, b.

φρήν, ενός (ῆ), prop. diaphragm, in Homer, is the seat
 of the intelligence, of the instinct; hence, in the poets, and
 principally in the plural, φρένες, *mind*, *sense*, *good sense*:
 Εὖ γὰρ ᾗ τὸδε ἴδμεν ἐνὶ φρεσίν. *Π.* ii. 301.

III.

336.

ξένος, ου (ὀ) (έξ), poet. ξείνος, 1. *stranger*, in general: 'Ὡ 336
 ξεῖνοι τίνες ἐστέ; *Od.* ix. 252. 2. *Guest*, speaking of the

- (336) stranger received in hospitality in opposition to *ξεινοδόκος* : Τοῦ γὰρ τε ξείνος μιμνήσκειται ἡματα πάντα. *Od.* xv. 54. Used also in prose and verse of him who entertains the stranger.

δορύξενος, ου (ὁ), *prisoner* of war reduced to slavery, but who, after having paid his ransom, returned home, and was considered ever after as the *guest* and friend of his former master from having partaken of his table. He then exchanged the name of *δορυάλωτος* for that of *δορύξενος* (*Plut. Quæst. Græc.* 17) : Κάμοι γε πάντων φίλτατος δορυξένων. *Eur. Med.* 687.

ιδιόξενος, ου (ὁ), *host*, with reference to the obligation of reciprocal entertainment between *private* individuals of different countries, in opp. to *πρόξενος* : Καὶ ὥσπερ οὖν ιδιοξένοις χρώμενον τοῖς ἐκέῃθι. *Ælian. de Nat. An.* ii. 6.

πρόξενος, ου (ὁ), *proxenus*, was the name of that particular citizen in a city, who had been selected by those of another city to manage its affairs there, receive its ambassadors, and support its interests by his influence, a kind of *agent* resembling our *consuls* or *residents* [though the difference was great, since the *first men of a state* thought it an honour to be the *πρόξενοι* of other states] : Τῶν δὲ Λακεδαιμονίων καὶ πρέσβεις Ἀθήνησιν ἐτύγχανον ὄντες παρὰ Καλλίᾳ τῇ προξένῳ. *Xen. Hellen.* v. 4, 22.

ἀλλοδαῖος (ὁ, ἡ), of another country : Ἐπεὶ σφισιν ἔρμα πόληος ἔσκε καὶ ἀλλοδαπός περ ἐών. *Il.* xvi. 550. [In prose *Xen.*]

ἀλλότριος, ια, of or belonging to another, of another kind or species ; hence, 1. *strange, alien*, opposed to *ἴδιος* and *οἰκείος* : Λέγω δὲ τὰ δύο, τὸ μὲν οἰκείμεον καὶ συγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνηῖον. *Plat. Pol.* v. 470, b. 2. Of another country, foreign ; *peregrinus* : Ἀλλότριος φώς. *Od.* xviii. 218.

ἀλλοφύλος (ὁ, ἡ), of another tribe or race : Καὶ ἀλλοφύλους ἅμα ἡγησάμενοι. *Thuc.* i. 102.

βάρβαρος (ὁ, ἡ), the name given by the Greeks, first to the Medes and Persians, and afterwards to all foreign people ; hence *foreigner, one who is not a Greek* : Καὶ ξυνήθη τὴν δίαίταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. *Thuc.* i. 6.

ἑξωτερικός, ἡ (ἕξω), *from without, external*, in general: (336) hence, specially, *ἐκστεικ*, speaking of public instruction or treatises of philosophers: Καὶ γὰρ ἐν τοῖς ἑξωτερικοῖς λόγοις διοριζόμεθα περὶ αὐτῶν πολλάκις. *Aristot. Pol.* iii. 6, 5.

ἐπηλυσ, υδος (ὁ, ἡ), one who comes from other parts to settle in a country, *foreigner*; *advena*: Δίβυνες μὲν καὶ Αἰθίοπες αὐτόχθονες, Φοίνικες δὲ καὶ Ἕλληνες ἐπήλυδες. *Herod.* iv. 197.

ἰθνεῖος, εἷα, *foreigner*, of another race, in opposition to οἰκεῖος: Ἀπολείποντας τὰς τῶν ἄλλων ξενουσίας καὶ οἰκείων καὶ ὀθνείων. *Plat. Protag.* 316, c.

O.

337.

ὁδός, οὖ (ἡ), *road, way*, prop. and fig.; *via*: Ἄλλη 337 συντομωτέρα ὁδός. *Xen. Cyr.* i. 6, 21.

ἀγυιά, ᾤς (ἡ), *street of a town*: Τὴν αὐτὴν ὁδὸν αὐτὶς ἐὔκτιμένες κατ' ἀγυιάς. *Pl.* vi. 391.

ἀμαξιτός, οὖ (ἡ), prop. *carriage-road, high-road*: Κατ' ἀμαξιτὸν ἐσσεύοντο. *Pl.* xxii. 146. [*Xen. Hell.* ii. 4, 7.]

ἀτραπός, οὖ (ἡ), *Ionic and Epic, ἀταρπός, path, beaten way*, and from which a man is not to turn aside: Ἐλκωσ' ἐξ ὄρεος κατὰ παιπαλοέσσαν ἀταρπὸν. *Pl.* xvii. 743. [*Foot-path, Th.* iv. 36. *Pl. Phædr.* 66, b.]

κάλεισθαι, ου (ἡ), *act of going, step, walk* [as connected with *ἐλεῦθω?]; hence *road, way*: Ὅς κῆν τοι εἰπῆνιν ὁδὸν καὶ μέτρα κελεύθου. *Od.* iv. 389.

λαύρα, ας (ἡ), *street, narrow street*; *angiportus*: Ἦν ὁδὸς ἐς λαύρην. *Od.* xxii. 128. [*Hdt.*]

ὁλμος, ου (ὁ), *poet. path, way*: Μακρὸς δὲ καὶ ὄρθιος ὁλμος ἐπ' αὐτὴν καὶ τρηχὺς τὸ πρῶτον. *Hesiod. Op.* 288. [In prose, *Pl. Rep.* iv. 420, b.]

τρίβας, ου (ὁ or ἡ), *beaten road, high road*: Στῆθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον, αἱ δ' ἐνθάδ' ἄλλον ὁλμον. *Eur. Orest.* 1251. [In prose, *Xen. Cyr.* iv. 5, 30.]

- 338 ὀδύνη, ης (ή), poet. δύνη, ης (ή), and ὠδῖς, ἱνος (ή), *physical pain*: Ταῖς ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους. *Xen. Mem.* i. 3, 12.

ἀλγηδών, ὄνος (ή), poet., *moral pain*: Ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνοσ. *Eur. Med.* 56. [The word is *very common* in *Pl.*, and principally as opposed to ἡδονή: e.g. ἡδονὰς καὶ ἀλγηδόνας ἐμποιοῦντας. *Rep.* v. 464, d. Often coupled with ὀδύνη: e.g. *Phil.* 42, d. ἀλγηδόνες καὶ ὀδύνη. Also in *Isocr.* viii. 40.]

ἄλγημα, ατος (τό), *cause, subject of pain*: Οἴμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας, ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. *Soph. Phil.* 340.

ἄλγος, εος (τό), *physical, and more frequently moral suffering, pain, ill*: Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει. *Il.* i. 110. [Rare in *Att. prose*.]

ἀνία, ας (ή), *sadness, distress, chagrin*: Μή ποτ' ἀνήμεστον, Κῦρνε, λάβης ἀνίην. *Theogn.* 76. [Also in *prose* several times in *Plato*.]

ἄχος, εος (τό), *moral pain, affliction*: Ἀλλά μοι αἰνὸν ἄχος σίθεν ἴσσεται αἶ κε θάνης. *Il.* iv. 169. [In *prose*, *Xen. Cyr.* vi. 1, 32.]

κῆδος, εος (τό), *pain at losses undergone, moral ill; cura*: Τρῶεςσι δὲ κῆδε' ἐφῆπται ἐκ Διός. *Il.* ii. 32. [Rare in *prose*, *Pl. Rep.* x. 605, d.]

λύπη, ης (ή), *moral grief, grief of mind, vexation, sadness*: Τὴν θυμοβόρον φρενὶ λύπην. *Æsch. Agam.* 103.

μελέδημα, ατος (τό), *that which troubles, anxiety*: Λύων μελεδήματα θυμοῦ. *Od.* xxiii. 343.

μελεδών, ὦνος (ή), and μελεδώνη, ης (ή), fr. μέλω, *trouble*: Πυκινὰ δέ μοι ἀμφ' αἰνὸν κῆρ ὀξεῖται μελεδῶναι ὀδυρομένην ἐρίθουσιν. *Od.* xix. 517. Καὶ γυιοβόρους μελεδῶνας. *Hesiod. Oper.* 66.

μέριμνα, ης (ή), *care, anxiety*: Χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας. *Hesiod. Oper.* 176.

πένθος, εος (τό), *mourning, grief, regret at a loss*: Μέγα δὲ φρεσὶ πένθος ἔχοντα. *Od.* xxiv. 423. [In *prose Hdt., Pl.*]

πόνος, ου, *labour, pain, trouble*, prop. and fig.: Ἀτὰρ οὗ τιν' ἔχει πόνον. *Od.* xiii. 423.

φροντίς, ἰδος (ή), prop. *thought*; hence, in poetry, *anxious and troubling thought*: Ἐλπίς ἀμύνει φροντίδ' ἀπληστον. *Æsch. Agam.* 102.

339.

οἰκεῖος, εἷα (οἶκος), one who makes a part of the house- 339
hold, of the family, a relation, a connexion, domestic, na-
tional: "Ἰνα καὶ οἶκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ
πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι. *Xen. Mem.* i.
2, 48.

οἰκειακός, ἡ, domestic, used of all living in the house,
whether free or slaves: Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ
ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ; *Matth.* x. 25.

οἰκεύς, εὖος (ὅ), in Homer, he who is of the house, of the
family, friend, relation, domestic: "Οφρα ἴδωμαι οἰκῆας,
ἄλοχόν τε φίλην. *Il.* vi. 365.

ἀγχιστεύς, ἑως (ὁ) (ἀγχι), near, collateral kinsman, whom
the law appoints to inherit, in default of direct heirs, and to
perform the last offices to the defunct: Ἐπικαλέομενοι κατὰ
τὸ χρηστήριόν σφι βοηθέειν ὡς ἐόντων ἀγχιστέων. *Herodot.*
v. 80. At Athens, it was he who, as near-kinsman, and,
in accordance with Solon's law, was obliged to marry the
orphan daughter of his relation.

συγγενής (ὁ, ἡ) (γένω), more distant relation, and who
was not appointed to inherit; cognatus: Ἐμὲ μόνον οὐ
γινώσκεις, ὦ Κῦρε, τῶν συγγενῶν; *Xen. Cyr.* i. 4. 27.

340.

οἶκος, ου (ὁ), 1. house, home, abode: Οἶκῳ ἐν ἡμετέρῳ. 340
Il. iii. 233. 2. All the house, and, fig., the family, race:
Ὅς κακὰ μὲν πλεῖστα Ἑλλήνων εἶργασμαι τὸν ὑμέτερον
οἶκον. *Thuc.* i. 137. 3. House, and all belonging to it,
possessions, properties, fortune: Οἶκος τί δοκεῖ ἡμῖν εἶναι;
Ἄρα ὅπερ οἰκία; ἡ καὶ ὅσα τῆς οἰκίας ἔξω τις ἐκέκτητο πάντα
τοῦ οἴκου ταυτὰ ἐστίν; *Xen. Œcon.* 1, 5.

οἶκημα, ατος (τό), that which serves for a dwelling, in
general; hence the different parts of a house, room or
chamber, inner hall: Τὰ οἰκήματα ψκοδόμηται πρὸς αὐτὸ
τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλ-
λουσιν ἐν αὐτοῖς ἔσεσθαι. *Xen. Œcon.* 9, 2. [Also in Attic
= prison.]

οἶκησις, εως (ἡ), action of inhabiting, habitation, dwelling,
residence: Καὶ Βισάνθην οἶκησιν δώσω. *Xen. Anab.* vii. 2, 38.

- (340) οἰκία, ας (ή), *house*, prop. so called, used, 1. of the building only: Οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαιτωμένων. *Thuc.* ii. 52. 2. *House, household* composed of masters and servants: Οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. *Aristot. Pol.* 1, 3.

δόμος, ου (ὀ), *building*; hence *house, family*, prop. and fig.; *domus*: "Ἀπορον χρῆμα δυστυχῶν δόμος. *Eur. Or.* 70.

δῶμα, ατος (τό), *building* that supposes more art, *palace* of gods and princes, in Homer: 'Ο δ' ἀπίσσυτο δώματος" *Εκτωρ. Il.* vi. 390.

δῶ, Epic abbreviation of δῶμα, and even of δώματα, in Hesiod: Ναίει χρύσεια δῶ. *Theogon.* 933.

ἑστία, ας (ή), *hearth*, for *house, land we live in, country*, in prose and verse: Γυναικάς ἔχων δύο, διὰς ἑστίας οἶκε. *Herodot.* v. 40.

μέγαρον, ου (τό), fr. μέγας, *great hall* of a palace, in Homer; hence, in the singular, *palace, residence*: Καὶ ἔταγεν ἐκ μεγάροιο. *Od.* viii. 106.

μέλαθρον, ου (τό), prop. *great beam* which supports the *roof*; hence, by synecdoche, in the poets, the *roof*, meaning the palace: Πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον. *Il.* ii. 414.

στέγη, ης (ή), *roof*; hence, in the plural in poetry, and sometimes in prose, *dwelling, tent, house, &c.*: Οὐκ εἴ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας; *Soph. Œd. R.* 637.

στέγος, εος (τό), and τέγος, εος (τό), *roof*; hence *palace*: Τόδ' ἐνιζόμενοι στέγος ἀρχαῖον. *Æsch. Pers.* 145. Χείρων τράφε λιθίνῃ 'Ιάσον' ἐνδον τέγει. *Pind. Nem.* iii. 93. [Τέγος = *roof* in prose. *Th.* iv. 48. *Xen. Hell.* iv. 4, 12.]

341.

- 341 οἶνος, ου (ὀ), *wine*; *vinum*: 'Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει. *Il.* vi. 261.

ἄκρατος, ου (ὀ), *pure wine*: "Ἴθι νυν, ἄκρατον ἐγκάναζόν μοι πολὺν σπονδὴν. *Aristoph. Equit.* 105.

βάκχος, ου (ὀ), BACCHUS, god of wine: 'Ἐπὶ δαῖτα τὰν θεῶν κρατῆρα τε Βάκχου. *Eur. Iph. A.* 1061. It is only used for wine itself by later poets, and in the Anthology.

μέθυ, νος (τό), *unmixed wine, pure wine*: Πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος. *Il.* ix. 469.

342.

ὄπλον, ον (τό), instrument, tool of every kind, in Homer; 342 hence, in the plural **ὄπλα**, in the poets, offensive and, particularly, defensive arms, such as the helmet, *the cuirass*: Ἀμυντήρια ὄπλα. *Plat. Legg.* xii. 944, d. In the historians, it is used principally of the great shield carried by the heavy-armed infantry or **ὀπλίται**, particularly in phrases relative to military tactics. This shield was the principal piece of armour, and the honour of the soldier was attached to the preservation of it: Εἰ βούλοιντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους. *Thuc.* iv. 37.

βέλος, εος (τό), missile weapon of any kind; *telum*: Ἐλκε δ' ὑπ' ἐκ βελέων. *Pl.* iv. 465. [Ἐξω βελῶν, *out of the reach of missiles*. *Xen. Cyr.* iii. 3, 69.]

ἐντεα, ἰων (τά), fr. ἐννυμι, arms, chiefly those that are put on, as the cuirass, *armour*: Τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἐντεα καλά. *Il.* x. 34.

τεύχεα, ἰων (τά), tools, implements, apparatus, or equipment of any thing necessary for its purpose, e.g. of a ship, &c.; hence *arms*, in general, and sometimes *armour*: Ἦχι ἐκάστῳ ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο. *Il.* iii. 326. [For its use in the sense of *vessel*, cf. 7.]

343.

ὁρᾶν, to see, in general: Ὅτι καὶ τοὺς πρεσβυτέρους ὁρῶσιν 343 ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. *Xen. Cyr.* i. 2, 8.

ἀθρεῖν, to regard or look at with fixed attention: Λαβὼν ἔσοπτρον ἀθρεῖ. *Anacr.* xi. 3. [Ἀθρῶ καὶ ὁρῶ ὅτι ἀδύνατον. *Pl. Parmen.* 144, d. Also = *see*, in the sense of *reflect, weigh, consider*; especially in *imperat.* in Plato: ἀθρει, ἀθρει μὴ . . . , *vide; vide ne non* —.]

αὐγάζειν, αὐγάζεσθαι, in Homer and the poets, *to distinguish, perceive, see clearly, recognize*: Οἷος ἐγὼν ἵππους αὐγάζομαι; *Il.* xxiii. 458. The active is only found in Sophocles in this sense: Ἡ ναὸς ἀξενον αὐγάζων ὄρμον. *Soph. Phil.* 217.

βλέπειν, 1. to see, speaking of the faculty, with which the eyes are endowed, of being struck by external objects, *to see*, not to be blind: Καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις; *Soph. Œd. Col.* 73. Hence, 2. principally in the poets, *to turn the eyes*, the look towards an object [very common in *Pl.*, in *κάτω, ἄνω βλέπειν* βλέπειν εἰς τινα,

(343) πρὸς τι]; and, fig., in prose and in verse, *to look (intrans), to have aspect, to look to or towards*, speaking of the direction in which a thing stands: Ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις (*in the houses that look to the south*). *Xen. Mem. iii. 8, 9.*

δέρκεσθαι, post. *to see clearly, to distinguish*: Φόνον καὶ φύζαν Ἀχαιῶν δερκαμένω. *Il. xiv. 140.*

εἶδον (ιδεῖν), second aorist, used supplementarily to the defective verb ὀρᾶν, but itself assuming, in its perfect οἶδα, the figurative sense of seeing with the eyes of the mind; *to know, to be acquainted with*: Τοὺς δὲ οὐδ' ἑωρακότας πώποτε αὐτόν, τοὺς δὲ καὶ εἷ εἰδότας ὅτι οὐδ' ἂν ἴδοιεν. *Xen. Cyr. i. 1, 3.*

θεᾶσθαι (θέα), prop., 1. *to look upon* games, and the different spectacles composing them: Εἶπω τι τῶν εἰωθότων, ᾧ δέσποτα, ἐφ' οἷς αἰεὶ γελῶσιν οἱ θεώμενοι; *Aristoph. Ran. 2.* Hence, 2. *to behold, to look with attention, to contemplate*: Ἀλλά, μὰ Δι', ἔφη, οὐκ ἐκεῖνον ἐθεώμην. *Xen. Cyr. iii. 1, 41.* The grammarians, without sufficient reason, would limit the use of this verb to objects of art only.

θεωρεῖν, to be a θεωρός, or go in deputation to festivals, or sacred ceremonies; hence, 1. *to be a spectator, to look upon, or behold* games, a review, &c.: Ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. *Xen. An. i. 2, 10.* Ammonius and other grammarians assert, that in this sense θεᾶσθαι only should be used; 2. fig. *to examine*, speaking of intellectual speculations: Ὁ θεωρήσας τὰ ἐν τοῖς ἄλλοις ἀνθρώποις νόμιμα. *Plat. Legg. xii. 952, b.*

λεύσσειν, *to see, to examine*: Δεύσσετε γὰρ τόγῃ πάντες. *Il. i. 120.*

νοεῖν, *to perceive, to become aware*: Αὐτίκ' ἐπεὶ τ' ἐνόησεν, *Il. xii. 393.*

ὀπικτεύειν, *to look on with defiance, to lie in wait for*: Ἀλλ' οὐ γὰρ σ' ἐθέλω βαλεῖν, τοιοῦτον ἰόντα, λάθρη ὀπικτεύσας, ἀλλ' ἀμφοδόν. *Il. vii. 243.*

ὀπτάνειν, in the passive in the N. T., *to be seen, to show oneself*: Δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς. *Act. Ap. i. 3.*

ὀπτεύειν, *to see*, in Aristophanes: Πᾶσαν μὲν γὰρ γᾶν ὀπτεύω. *Aristoph. Av. 1061.*

δορσεσθαι, defective, *to cast the eyes, or to cast looks*, the notion of menace being implied: *Κάλχαντα πρώτιστα κάκ' ὁσόμενος προσέειπεν. Il. i. 105.*

παπαταίνειν, *to look about* with the idea of precaution, *to search with the eyes*: *Ἀμφὶ ἔ παπτήνας. Il. iv. 497.*

σκέπτεσθαι, prop. *to cover the eyes with the hand*, in order to see better at a distance; hence *to consider, to examine* with care, prop. and fig.: *Σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶκεν ἴδηαι. Il. xvii. 652.*

σκοπεῖν (*σκοπός*), *to take aim* at an object; hence *to be on the look out, to explore*, prop. and fig., *to consider, to examine*; as *σκέπτεσθαι*, it is used in speaking of intellectual speculation addressed to one subject in particular, in which respect these verbs differ from *θεωρεῖν*, which is used of speculations of a more general character: *Καθ' ἓν δὲ ἕκαστον περὶ τούτων σκοπῶν, γνώσῃ ὅτι ἐγὼ ἀληθῆ λέγω. Xen. Cyr. i. 6, 22.*

σκοπιάζειν (*σκοπία*), prop. *to look from the height of an observatory, or any elevated place*; hence, generally, *to observe, to watch, to be on the look out, to spy*: *Ἄνδρας δυσμενέας σκοπιαζέμεν ὁλος ἐπελθών. Il. x. 40.*

344.

ὀρθός, *ή*, 1. that which is set up, standing up, erect; 344 hence *straight up*; *arrectus*: *Οἱ πρῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν. Xen. Mem. i. 4, 11.* 2. *Straight*, in opp. to *πλάγιος*, speaking of things, sometimes of the space between two points, prop. and fig.; *rectus*: *Ὅρθῳ μετρήσω κανόνι προστιθείς. Aristoph. Av. 1004.*

εὐθύς, *εἷα*, that which goes in a straight line, *straight, direct*, in opp. to *στρεβλός* or *σκολιός*, tortuous, winding: *Ἄλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἡ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Xen. Cyr. i. 3, 4.*

345.

ὄρνις, *ιθος* (*ὀ*, *ή*), *bird* in general, and particularly in 345 prose, domestic bird, or of the poultry-yard, and principally of the gallinaceous kind, as *hen, cock*: *Τὸ μὲν οὖν πρῶτον γένος τῶν ζώων ὄρνις καλεῖται. Aristot. H. An. i. 5, 11.*

ὄρνεον, *ον* (*τό*), poet., although used by some prose writers [*Pl.*], *bird*, in general: *Ὅρμησιν πεδίοιο διώκειν ὄρνεον ἄλλο. Il. xiii. 64.*

- (345) *οἰωνός*, οὐ (ὀ), fr. *οἶος*, *bird of prey*: *Αἰτῶνς δὲ ἐλώρια τεῦχε κύνεσσιν οἰωνοῖσι τε πᾶσι. Il. i. 5.* [Hence, because *large, lone-flying* birds were considered prophetic, *bird of omen*, and *omen*: *Τοῦ ἑκπλου οἰωνὸς ἐδόκει εἶναι. Th. vi. 27.*]

πετεηνόν, οὐ (τό), *that which flies*, bird, in the plural: *"Ος τ' ὤκειστος πετεηνῶν. Il. xv. 238.*

ποτητόν, οὐ (τό), more recent form in the *Odyssey* in the plural *that which flies, flying creatures*: *Τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται, οὐδὲ πέλειαί. Od. xii. 62.*

πτηνόν, οὐ (τό), adjective taken in an absolute sense in the plural, *the feathered race, winged animals*: *Τῶν δὲ πτηνῶν τὰ μὲν πτερωτά ἐστίν, οἶον ἀετός. Aristot. H. An. i. 5, 10.*

346.

- 346 *ὄφθαλμός*, οὐ (ὀ), *eye*, in all its meanings: *'Οφθαλμοὺς μὲν ὥσθ' ὄραν τὰ ὀρατά. Xen. Mem. i. 4, 5.*

ὄμμα, ατος (τό), poet. *eye*: *Κατὰ χθονὸς ὄμματα πήξας. Il. iii. 17.* [I cannot imagine what induced M. Pillon to pronounce this word *poetical*. It is of constant occurrence in prose, and it is very difficult to establish any distinction between it and *ὄφθαλμός*. Upon the whole, *ὄμμα* refers more frequently to the *gaze*, the *expression* of the eye; yet it is also used of the eye considered *physically*: *'Αλγεῖν τὰ ὄμματα. Pl. Rep. vii. 515, e. Τὸ . . . μεταξὺ τῶν ὀμμάτων μέτωπον. Aristot. H. A. i. 8, 1. Πρῶτον χρὴ εἶναι μεγάλας (τὰς κύνας), εἴτα ἐχούσας . . . ὄμματα μετέωρα. Xen. Ven. 4.]*

ὀπωπή, ῆς (ή), *sight*, sometimes *eye* in the later poets: *Δρύψε δὲ οἱ βλέφαρον γυμνή δ' ὑπελείπετ' ὀπωπή. Apollon. Rh. ii. 109.*

ὄσσε (τώ), in the dual in Homer, and in the plural in other poets, *the two eyes*: *Φοβερά δ' ἐμοῖσιν ὄσσοις ὁμίχλα προσῆξε πλήρης δακρύων. Æsch. Prom. 148.*

κανθός, οὐ (ὀ), *corner or angle of the eye*: *Κανθοὶ δύο ὁ μὲν πρὸς τῇ ρινί, ὁ δὲ πρὸς τοῖς κροτάφοις. Aristot. H. An. i. 9, 1.*

φῶς, εος (τό), *light*, sometimes in the poets for *eye*, as in Latin *lumen*: *Κύσσει δὲ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά. Od. xvii. 39.*

Π.

347.

- 347 *παιδεία*, ας (ή) (*παῖς*), instruction received by children; hence, generally, *instruction*, cultivation of the mind, *edu-*

catión : Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην, ἤδη εἰσῆλθεν (347) εἰς τοὺς ἐφήβους. *Xen. Cyr.* i. 5, 1.

παιδαγωγία, ας (ῆ), prop. management and guidance of children; hence *education*, in Plato: Καὶ τὰς ψυχὰς οὕτω φῶμεν τὰς εὐφρεστάτας κακῆς παιδαγωγίας τυχοῦσας διαφερόντως κακὰς γίγνεσθαι. *Plat. Pol.* vi. 491, e.

παιδευσις, εως (ῆ), fr. παιδεύω, *action of teaching or instructing* a child, and, in general, of giving instruction, the instruction given: Παιδευσις παιδείας παράδοσις. *Plat. Def.* 416.

348.

παῖς, δός (ό, ῆ), *infant* of either sex up to sixteen years 348 of age: Παῖς ἔτ' ἑὼν, καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας. *Od.* xviii. 216.

βούπαις, δος (ό), *full-grown boy, youth* of about seventeen, in Aristophanes: Ὡν βούπαις ἔτι. *Aristoph. Vesp.* 1206.

βρέφος, εος (τό), *embryo, foetus, little one* yet in the mother's womb, speaking of animals, in the *Iliad*: Ἴππον . . . βρέφος ἡμίονον κνέουσας. *Il.* xxiii. 266. Afterwards, *new-born babe*: Οὐτε γινῶσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει. *Xen. Mem.* ii. 2, 5.

ἔφηβος (ό, ῆ), *young boy, youth*, at Athens, of the age of seventeen; speaking of girls, of the age of thirteen: Μέχρι μὲν δὴ ἕξ ἡ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται. *Xen. Cyr.* i. 2, 8.

κόρος, ου (ό), Ionic and Epic κοῦρος, the first in the Tragic writers, and both of them rare in prose, *boy, young man, youth*, from after the first childhood to the age of manhood: Κούρω αἰσυνητῇ ἐοικὼς πρῶτον ὑπηνήτη. *Il.* xxiv. 347.

κόρη, ης (ῆ), Ionic κοῦρη, *young girl*, and generally *girl* of any age, as *fille* in French for an unmarried woman; sometimes for *νύμφη, young married woman*, or betrothed; *puella*: Κούρης δαῖτα φίλοισι καὶ ἀγλαὰ δῶρα διδοῦσιν. *Od.* xviii. 279.

- (348) **μείραξ**, **ακος** (ὁ, ἡ) [in *Att.* only ἡ], *young girl* of about fourteen years old: 'Ἄλλ', ὧ νεανίσκ', οὐκ ἐώ τὴν μείρακα μισεῖν σε ταύτην. *Aristoph. Plut.* 1071.

μειράκιον, **ου** (τό), diminutive, employed more particularly by the Attic writers, *lad, youth, young man* [mostly from about fourteen to twenty-one: but *Plut. Philop.* 6, extends it to thirty]: Καὶ μετὰ Πανσανίου νέον τι ἔτι μειράκιον ὥς μὲν ἐγώμαι. *Plut. Prot.* 315, d.

παιδίσκη, **ης** (ἡ), *young girl*, free-born, in the Attic writers: Γέροντά τε καὶ γυναῖκα καὶ παιδίσκας. *Xen. An.* iv. 3, 11. Phrynichus blames the new-Attic writers for using the word in the sense of a female slave.

349.

- 349 **παρειά**, **ᾱς** (ἡ), upper and prominent part of the *cheek*, particularly in poetry: Ἐρως δὲ ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις. *Soph. Ant.* 783.

παρηΐς, **ίδος** (ἡ), Attic **παρής**, **ῆδος** *cheek*: Φοινίσσουσα παρῆδ' ἐμὰν αἰσχύνῃ νεοθαλεῖ. *Eur. Iph. A.* 187. **παρηΐας**, **ᾱδος** (ἡ), is only found in the Anthology. See the passage quoted below on **Μῆλον**.

κόρση, **ης** (ἡ), Attic **κόρρη**, prop. *temple*, the top of the *cheek*: Πυξὲ ἐπὶ κόρρᾳς ἤλασα. *Theocr. Id.* xiv. 34.

μῆλον, **ου** (τό), *ball of the cheeks*, in the Anthology: Ἡρέμα φοινιχθεὶς μᾶλα παρηΐάδων. *Anth. Pal.* ix. 556.

350.

- 350 **πάτριος**, **ια** (πατήρ), *that which comes from our fathers*, or ancestors, speaking of [*hereditary or traditional*] customs or usages: Πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι. *Thuc.* i. 122.

πατρικός, **ῆ**, according to the grammarians, was used solely of such connexions in friendship or hospitality, as had been contracted by the father; but the word is used in a wider sense by many writers, who confound it with **πατρῷος**; *the father's, of or belonging to the father, hereditary*: Πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι. *Thuc.* i. 13.

πατρῶος, **ῶα**, *paternal*, used specially of every thing which passes from the father to the children by right of

succession, prop. and fig.; *paternus*: Πλὴν τοῦ πατρῷου (350) κλήρου. *Plat. Legg.* xi. 923, d. [Hermann says: *πάτρια sunt, quæ sunt patris*; πατρῷα, *quæ veniunt a patre*; πατρικά, *qualia sunt patris* (*ad Med.* p. 362).]

351.

παύεσθαι, *to make a pause, to rest*; hence *to cease*, to 351 *stop*, with the notion of discontinuing in order to resume what one was doing: Καταμαθὼν δέ τινα τῶν ξυνδεικνούντων, τοῦ μὲν σίτου πεκαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα κ.τ.λ. *Xen. Mem.* iii. 14, 2. [Is not the notion simply that of *cessation*, without *any* secondary notion whatever?]

ἀνιέναι, *to relax, abate, slacken*: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν. *Xen. Cyr.* i. 4, 21.

διαλείπειν, *to leave an interval, to discontinue*: Οὐ πρότερον διέλιπον καὶ ζητῶν καὶ μανθάνων. *Xen. Apol. Socr.* 16.

λῆγειν, *to leave off* a thing begun, *to put an end* to an undertaking, having finished it, or not intending to continue it: Ἐπεὶ δ' ἔληξαν τῆς θήρας. *Xen. Cyr.* ii. 4, 16. [So absol. with reference to the *final cessation* of progress or development; ὅταν δὲ λήγῃ ἡ ῥώμη. *Pl. Rep.* 498, b. So ἅμα τῷ τοῦ σώματος ἀνθεὶ λήγοντι. *Conv.* 183, e. and τῆς ἀκμῆς λήγειν, of the *eye-sight*.]

τελευτᾶν, *to finish, to end, to terminate* transitively, or, more frequently, intransitively in speaking of the termination of a space of time, or of life: Καὶ ὁ χειμὼν ἐτελεύτα. *Thuc.* iv. 135.

352.

πεῖρα, ας (ῆ), *attempt, trial, experiment, proof* confined 352 to a single particular, *experience* gained: Καὶ μέντοι πρᾶττοντες ταῦτα, λήψεσθε ἅμα καὶ πεῖραν ὑμῶν αὐτῶν. *Xen. Cyr.* iii. 3, 18.

ἐμπειρία, ας (ῆ), *experience* the result of acquired and positive knowledge in general: Οὐχ ἅπαντα τῷ γήρᾳ κακὰ πρόσσεστιν, ἀλλ' ἡ ἐμπειρία ἔχει τι δεῖξαι τῶν νέων σοφώτερον. *Eur. Phœn.* 540.

353.

πένης, ητος (ὅ), fr. *πένομαι*, prop. one who gains his 353

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(353) livelihood by his labour, *poor* : Τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα. *Aristoph. Plut.* 553.

ἀκτῆμων (ὁ, ἡ), *without any possession of his own* : Οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο. *Il.* ix. 268.

ἀλήτιος (ὁ, ἡ), *one who has no lands or goods* : Οὐ κεν ἀλήτιος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο. *Il.* ix. 125.

ἀλήτης, ου (ὁ), *wanderer, vagabond, beggar* : Καὶ πολλάκι δόσκον ἀλήτη. *Od.* xvii. 420.

ἄπορος (ὁ, ἡ), *without resources, without means* : Ὅρῳ γὰρ καὶ τῶν τοιούτων τοὺς πλείους ἀπόρους παντάπασι γιγνομένους. *Xen. Hellen.* vi. 3, 16.

ἐνδεής (ὁ, ἡ), *one who is without, or who has need of something* : Καὶ ὁπότε μὲν ἐνδεής εἶη. *Xen. Hellen.* vi. 1, 3.

πενιχρός, ἄ, *poor* : Ὡστε τευ ἡ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ. *Od.* iii. 348.

πτωχός, οὔ (ὁ), *fr. πτώσσω, poet. [very poor, indigent] beggar, mendicant, pauper, who gets his livelihood by begging* : Πῇ δὴ τόνδε μολοβρόν ἄγεις πτωχὸν ἀνίηρον ; *Od.* xvii. 220. [M. Pillon has too hastily pronounced this word *poetical*. *Hdt.* 3 14. *Pl. Legg.* 936, c. πτωχός μηδεὶς ἡμῖν ἐν τῇ πόλει γιγνέσθω. *Theæt.* 175, a. πλούσιοι καὶ πτωχοί : and elsewhere, *Dem.* 36, 20 : οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασι, and elsewhere.]

354.

354 πηγῇ, ἥς (ἡ), *the mass of water which forms the source, whether visible to the eye or even not so ; hence, 1. source, in general, in the singular ; always in the plural, πηγαί, in speaking of streams and rivers, in Homer and the poets, even where one source only is supposed* : Καὶ πηγὰς ποταμῶν. *Il.* xx. 9. 2. *Fig. source, for origin* : Καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται ; *Xen. Cyr.* vii. 2, 13.

ἀνάβλυσις, εως (ἡ), *action of water springing, gushing or spouting out or up from a spring* : Καὶ πηγῶν ἀναβλύσεις. *Aristot. de Mund.* 4, 34.

κρήνη, ης (ἡ), *head of a river ; hence source, speaking of the water which flows from it, forming a basin or fountain-head ; hence a fountain, though made by man, in Thucydides (Thuc. ii. 15) : Ὡστε κρήνη μελάνυδρος ἦτε κατ' αἰγί-*

λιπος πέτρης δνοφερὸν χέει ὕδωρ. Π. xvi. 3. [Is it not (354) *spring, fountain* generally? It seems distinguished from the *source of rivers*, in Ar. Meteor. 113: Πλεῖστοι καὶ μέγιστοι ποταμοὶ ρέουσιν ἐκ τῶν μεγίστων ὀρῶν. Ὁμοίως δὲ καὶ αἱ κρῆναι αἱ πλεῖσται ὄρεσι καὶ τόποις ὑψηλοῖς γειτνιῶσιν' ἐν δὲ τοῖς πεδίοις ἄνευ ποταμῶν ὀλίγαι γίγγονται πάμπαν.]

κρουνός, οὖ (ὁ), fr. ῥέω, or perhaps fr. κρούω, *jet, flow* of water which springs or falls from the source [rushing with *violence and noise*. Pape]; hence *bed, channel*: Κρουνῷ δ' ἴκανον καλλιῤῥώω ἔνθα δὲ πηγαὶ δοιαὶ ἀναΐσσουνσι Σκαμάνδρου. Π. xii. 147. [Strab. viii. 343.]

πίδαξ, ακος (ή), poet. *source, spring*: Μάχεσθον πίδακος ἀμφ' ὀλίγης. Π. xvi. 825.

355.

πηδάλιον, ον (τό), all the lower part of the large oar which 355 served for a rudder in the ships of the ancients; hence, often in the plural, *rudder*: Οὐδέ τι πηδάλι' ἐστί, τὰ τ' ἄλλαι νῆες ἔχουσιν. Od. viii. 558.

οἶαξ, ακος (ὁ), *tiller or helm* of the rudder, and all its upper part, prop. and fig.: Οἶον πηδαλίων οἶακος ἀφέμενος. Plat. Polit. 272, e.

πληθρίον, ον (τό), *rudder* of a raft or any other craft got up in haste; there is no authority for the word but that of Ammonius.

356.

πηδᾶν, *to take a leap, to leap*, in general: Καὶ δραμεῖν 356 δὲ καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; Xen. Econ. 5, 8.

ἄλλεσθαι, *to spring forward in order to leap* in any direction; *salire*: Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε. Π. iii. 29.

θρώσκειν, *to spring forth, rush*, speaking of men and even of inanimate things; *to pour upon an enemy, to assail, assault him*: Μᾶλλον ἐπὶ Τρώεσσι θόρον. Π. viii. 252.

ὀρχεῖσθαι, *to dance; tripudiate*: Ἀλκίονους δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν μουνᾶξ ὀρχήσασθαι. Od. viii. 371.

παιφάσσειν, used only in the participle feminine, *to dart, to rush with impetuosity*: Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν. Π. ii. 450.

πάλλειν and πάλλεσθαι, *to palpitare, throb or leap, to beat*,
F f 2

- (356) speaking of the heart: 'Εν δ' ἐμοὶ αὐτῇ στήθεσσι πάλλεται ἦτορ. *Il.* xxii. 451. The Tragic writers and later poets used the active: "Ἴν' ὁ φίλανλος ἔπαλλε δελφίς. *Eur. El.* 435.

σκαίρειν, poet. *to bound, to skip*, speaking of young animals: Πᾶσαι ἄμα σκαίρουσιν ἐναντία. *Od.* x. 412.

σκιρτᾶν, *to bound, spring, caper*, speaking of a mare: Αἱ δ' ὄτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν. *Il.* xx. 226. [Of a goat, *Theocr.* i. 152.]

357.

- 357 πίθος, ου (ὅ), large earthen vessel, *jar, pitcher, amphora* in which wine was kept: 'Εν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο ἔστασαν. *Od.* ii. 340.

ἀμφιφορεύς, ἑως (ὅ), *vessel or pot with two handles* for keeping wine, in the *Odyssey*: Οἶνον ἐν ἀμφιφορεῦσι. *Od.* ii. 290.

ἀμφορεύς, ἑως (ὅ), a syncopated form of the preceding word, and alone used since in verse and prose, earthen vessel, jar, AMPHORA: Δελφίνων τεμάχη ἐν ἀμφορεῦσι τεταριχευμένα. *Xen. Anab.* v. 4, 16. As a measure of capacity, the Greek amphora was half as large again as the Roman.

κάδος, ου (ὅ), 1. earthen *vessel* for keeping wine; *cadus*: Καὶ φοινικῆτον οἶνον κάδον. *Herodot.* iii. 20. 2. *Urn* for votes at Athens: Οὐκ ἀποίσεις τῷ κάδῳ; *Aristoph. Av.* 1032.

καδίσκος, ου (ὅ), is more used than κάδος in the second meaning, and is found in Demosthenes: Οἱ δὲ λαμβάνοντες δύο καὶ τρεῖς ψήφους ἕκαστος παρὰ τούτου ἐνέβαλλον εἰς τὸν καδίσκον. *In Eubul.* 1302.

στάμνος, ου (ὅ and ἥ), *earthen pot, jar* in which wine was drawn off: Ἀντὶ δὲ θράνου στάμνον κεφαλὴν κατεαγότος. *Aristoph. Plut.* 545.

358.

- 358 πιμπλάναι, *to fill*, in general, *to fill full*: Πλησάμενος δ' οἴνοιο δέπας. *Il.* ix. 224.

βύειν, *to stop up, to fill by stopping up*: Ἡμεῖς δ' ὅσ' ἦν τετρημένα ἐνεβύσαμεν ρακίοισι. *Aristoph. Vesp.* 128.

γεμίζειν, *to fill a vessel, to put in her freight or cargo, to lade*: Τὰ πλοῖα πάντα γεμίσας τῶν τε ἀνδραπόδων καὶ τῶν χρημάτων. *Xen. Hell.* vi. 2, 25.

πλήθειν, to enlarge, increase; hence, consequently, to be full: Σελή- (358) νην τε πλήθουσσαν. *Il.* xviii. 484.

πληθύνειν and πληθύνειν, to be full: Ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουν. *Æsch. Pers.* 425.

πληροῦν, to fill up, with a view of completing the number, to complete the crew or cargo of a vessel, or a body of men: Πληρουμένου γε μὴν τοῦ ἱππικοῦ. *Xen. Hipparch.* 1, 3.

359.

πλούσιος, ἰα (πλοῦτος), which the grammarians derive 359 from ὁ πολυνούσιος, rich, one who has abundance, principally of gold or silver: Οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν. *Plat. Pol.* iii. 408, b.

ἀφνειός (ὁ, ἡ), fr. ἄφενος, rich in means secured for the year, hence opulent, rich, in general: Ἄλλα τε πολλὰ οἷσιν τ' εὐζώνουσι καὶ ἀφνείοι καλέονται. *Od.* xvii. 423.

ἀφνεός, ἄ, later form in Pindar and the Tragic writers: Καὶ τῶν ἀφνεῶν καὶ πολυχρύσων ἰδράνων φύλακες. *Æsch. Pers.* 3.

εὐπορος (ὁ, ἡ), rich in resources, in means, in easy circumstances: Πόλιν τε τοῖς πᾶσιν εὐπορωτάτην καὶ μεγίστην ἠκμήσαμεν. *Thuc.* ii. 64. Δεῖ γὰρ τοὺς εὐπόρους χρησίμους αὐτοὺς παρέχειν τοῖς πολίταις. *Dem. in Phœniipp.* 1045, 23.

ζάπλοντος (ὁ, ἡ), very rich: Μηδ' εἰ ζαπλούτους οἶσεται φερνάς δόμοις. *Eur. Andr.* 1282.

κτηματικός, ἡ, rich in possessions, large landed proprietor: Οἱ δὲ πλούσιοι καὶ κτηματικοὶ πλεονεξία μὲν τὸν νόμον, ὀργῇ δὲ καὶ φιλονεικία τὸν νομοθέτην δι' ἔχθρους ἔχοντες. *Plut. T. Grac.* 9. [And *Polyb.* v. 93, 6. κτηματικοί, divites, qui fundos habent. Schweigh.]

ὄλβιος, ἰα, happy, blessed in life, with the notion of riches connected with it, rich and happy, one who lives in abundance: Καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον ὄλβιος ἀφνειόν. *Od.* xvii. 420.

πλούταξ, ακος (ὁ), rich man, with the associated notion of contempt, irony, or derision, a rich churl: Κἄν τι τύχῃ λέγων ὁ πλούταξ, πάνν τοῦτ' ἐπαινῶ. [*Eupol.* ap.] *Athen.* vi. 236, f.

πολυκτήμων (ὁ, ἡ), poet. one who has large possessions, wealthy: Ὡ πόλις, ὦ πόλειος πολυκτῆμονες ἄνδρες. *Soph. Ant.* 843.

- (359) πολυχρήμων (ὁ, ἡ), *rich in money* ; hence *rich*, in general, speaking of a town, in Polybius : Κύριος γενόμενος τῆς Καρχηδόνης ἦτις ἐδόκει πολυχρημονεστάτη τῶν κατὰ τὴν οἰκουμένην εἶναι πόλεων. *Polyb.* xviii. 18, 9. [= πολυχρήματος. *Luc. Vit. Auct.* 12. *Strab.* 938.]

πολύχρῦσος (ὁ, ἡ), *one who has much gold* : Δόλων, Εὐμήδεος υἱὸς κήρυκος θείοιο, πολύχρυσος, πολύχαλκος. *Il.* x. 315. [In prose, *Xen. Cyr.* iii. 2, 25.]

χρηματικός, οὗ (ὁ), *one who has money, rich* : Τοῖς δὲ χρηματικοῖς βεβαίωσιν τῶν συμβολαίων. *Plut. Sol.* 14.

360.

- 360 πλύνειν, *to wash*, particularly in speaking of linen or of linen-cloth ; hence, in general, *to wash*, but only clothes : Ἴνα κλυτὰ εἵματ' ἄγωμαι ἐς ποταμὸν πλυνέουσα τὰ μοι βερνύμενα κεῖται. *Od.* vi. 59. [This is not correct : ~ σκεύη, *Antiph.* ap. *Ath.* iv. 170 : τὸ τῶν ἱερῶν ἑδαφος ταῖς κόμαις. *Polyb.* ix. 6, 8 ; and in *Xen. de Re Eq.* i. 5, 7, of washing a horse's mane and tail, οὐρὰν καὶ χαίτην.]

καθαίρειν, *to remove spots* ; hence *to cleanse, to purify* by washing, *to wash clean* : Ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα. *Od.* vi. 98.

κναφεύειν, *to comb or card wool in order to clean it* ; hence *to be a carder or dresser of wool or fuller* : Ὁ δὲ κναφεύει τις, ὁ δὲ πλύνει κώδια. *Aristoph. Plut.* 166.

λούειν, *to wash*, speaking of the whole body, *to bathe* : Εἰώθως λούεσθαι ἐϋβρέϊος ποταμοῖο. *Il.* vi. 508. [In Mid. with ref. to one's own person.]

νίπτειν [late ; *Plut. Thes.* 10. *Arr. Epict.* i. 19, 4], or better νίξειν, *to wash*, speaking of the hands, which the ancients washed before sacrificing and before meals, sometimes of the feet, and very seldom of the whole body : Χεῖρας νιψάμενος πολιῆς ἁλός. *Od.* ii. 261.

φαιδρύνειν (φαιδρός), *to cleanse, make [bright or] white by washing*, hence *to wash* : Μηδὲ γυναικίῳ λουτρῷ χροὰ φαιδρύνεσθαι ἀνέρα. *Hesiod. Oper.* 751.

361.

- 361 ποιεῖν, *to make*, in a very wide sense, supposes some precise and individual thing ; hence, 1. *to produce, to create, to be the author, to compose, to construct* : Ἡχι. ἰκάσῃ δῶμα

περικλυτὸς ἀμφιγυήεις "Ηφαιστος ποίησεν. *Il.* i. 607. 2. Fig. (361) in the sense of *committing, doing*, speaking of a fixed particular action: Τάχα δὴ τι κακὸν ποιήσετε μέϊζον. *Il.* xiii. 120.

δρᾶν, *to act, execute, do with activity*, and sometimes to do a remarkable action; to signalize oneself: 'Ο δὲ δρᾶν τι βουλόμενος, καὶ αὐτὸς ζηλώσει. *Thuc.* ii. 64.

δραίνειν, *to be desirous to act, to wish to do*: 'Αλλ' εἴ τι δραίνεις. *Il.* x. 96.

ἐργάζεσθαι (ἔργον), *to work*, speaking of every kind of bodily and manual labour; *operari*: "Ενθα κεν ἔργα ἀεικέα ἐργάζοιο. *Il.* xxiv. 733.

ἔρδειν, poet. *to do, to complete* an action, *to commit* an act: "Ερδειν ἔργα βίαια. *Od.* ii. 236.

ῥέζειν, formed by metathesis fr. ἔρδειν: Μῆτι χολωσάμενος ῥέζη κακὸν υἱας 'Αχαιῶν. *Il.* ii. 195.

κάμνειν, *to make with fatigue, to manufacture*, speaking of a manual work: Τὴν χαλκῆς κάμον ἄνδρες (= wrought). *Il.* iv. 216.

μογεῖν, *to do with difficulty, to have trouble*: 'Ωι ἐπι πόλλ' ἐμόγησα. *Il.* i. 162.

πένεσθαι, poet. prop. *to labour* for a livelihood; hence *to make for oneself*, in the sense of *preparing*, in speaking of a meal or food: Φίλοι δ' ἀμφ' αὐτὸν ἱταῖροι ἱσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον. *Il.* xxiv. 124.

ποιπνύειν (πνέω), prop. *to be out of breath*, hence *to do* any thing or *to serve with eager haste*: 'Ως ἴδον "Ηφαιστον διὰ δώματα ποιπνύοντα. *Il.* i. 600.

πονεῖν, πονεῖσθαι, *to labour*, with the associated notion of difficulty or bodily fatigue; in Homer, speaking of manual works and combats: "Οπλα τε πάντα λάρνακ' ἐς ἀργυρέην συλλέξατο τοῖς ἐπονείτο. *Il.* xviii. 413. The active πονεῖν, in prose and later: 'Ως δὲ οὐ μάτην ἐπόνουν, οὐ δοκεῖ ὑμῖν καὶ τάδε τεκμήρια εἶναι; *Xen. Apol. Socr.* 16.

πράσσειν, Attic πράττειν, *to act, to do*; regards rather the general conduct in life, the *tout ensemble* of a man's actions, whether private or political, what is done upon a definite plan and system, the fulfilment of duties, the discharge of responsibilities, &c. so that it is construed with neuter plurals, *to practise, exercise, treat*; *agere*: Δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην. *Xen. Mem.* i. 2, 16.

- (361) τεύχειν, *to manufacture, construct, make artistically, make a work of art, cloth, &c.*: Εἴματ' ἰδοῦσα καλά, τὰ ῥ' αὐτὴ τεύξει. *Od.* vii. 235.

362.

- 362 ποιμήν, ἐνός (ὁ), *feeder or tender of sheep, shepherd*; used also figuratively: Δρύαντά τε ποιμένα λαῶν. *Il.* i. 262.

αἰπόλος, ου (ὁ), fr. αἶξ and πολέω, *feeder or tender of goats, goatherd*: the goatherds were reckoned the lowest class of herdsmen, as the poorest and rudest of all; hence αἰπόλος is sometimes used for a term of abuse; thus Galatea applies it to Polypheme, although he was owner of a flock of sheep: Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἅ Γαλάτεια μάλοισιν, δυσέρωτα, τὸν αἰπόλον ἄνδρα καλεῦσα. *Id.* vi. 6.

βούκολος, ου (ὁ) (βοῦς κολέω), *feeder or tender of cattle*; and poet. βώτης, ου (ὁ), *cowherd*. In Theocritus, the father of pastoral poetry, a great difference is observable in these classes of graziers; the kind of hierarchy which he establishes among them is sufficiently obvious in the passage where he assembles them all together at the death of Daphnis: Ἦνθον τοὶ βῶται, τοὶ ποιμένες, ῥήπολοι ἦνθον. *Id.* i. 80. It is plain too from other passages that he constantly gives the first place to those that kept cattle, naturally the richest of the three. From this difference of condition would follow an equally great difference in their respective manners, customs, and even language. The cattle-owners were distinguished by their education, and the superiority of their sentiments and manners, and were the well-bred gentlemen of their order. Thus we find one of them astonished at not being able to touch the heart of Eunika: Εὐνίκα δὲ μόνα τὸν βωκόλον οὐκ ἐφίλασεν. *Theocr.* *Id.* xx. 42. Hence it follows that the words βούκολος and βώτης have a dignified sound in Greek poetry, however much otherwise it may be with the words *grazier* or *cowherd* in the present day.

νομεύς, ἑως (ὁ), *tender, feeder, herdsman*, in general: Νομεὺς ὧς πώεσι μήλων. *Od.* iv. 413. [Often in *Plato*.]

συβώτης, ου (ὁ), *swineherd*, in the *Odyssey*: Ὅθι δώματα ναῖε συβώτης. *Od.* xxiv. 149. [*Pl. Theæt.* 174, d. *Rep.* ii. 373, c.]

συφορβός, and, in the *Odyssey*, ὑφορβός, οὐ (ὅ), keeper of (363) swine, *swineherd*: Ὡς καῖδα συφορβόν. *Il.* xxi. 281. [In prose, *Plut.*, &c.]

363.

πόλις, εως (ἡ), Epic πόλις, *town*, used either of the 363 place or the inhabitants, and of the two together; hence *city*, in the political sense, *state*, *republic*: Ἡ γὰρ πόλις πολιτῶν τι πλήθος ἐστίν. *Aristot. Pol.* iii. 1, 2,

ἄστυ, εως (τό), *town*, but to be understood only of the place; hence *the town* or *capital* of the country, in reference to the people or the land of which mention is made: Φράζω νῦν ὅπως κε πόλιν καὶ ἄστυ σαώσεις. *Il.* xvii. 144.

πολιέθρον, ου (τό), *city*, *town*: Ἐπὴν πολιέθρον ἔλωμεν. *Il.* iv. 239.

364.

πολίτης, ου (ὅ), 1. *citizen* of a town, of a state: Οὐχ 364 ὅλον τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. *Xen. Mem.* iv. 2, 11. 2. *Fellow-citizen*, a sense peculiar to the Attic writers: Ἡ χρηστὸς ἀνὴρ πολίταις ἐστὶν ἅπασιν ὅστις γ' ἐστὶ τοιοῦτος. *Aristoph. Pac.* 905.

ἀστός, ἡ, *born in the town*, native of it: Ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστούς καὶ ξένους λαβίων. *Xen. Mem.* i. 2, 60.

δημότης, ου (ὅ), *citizen*, or member of a δῆμος, at Athens: Ἐπειδὴ δ' εἰς τοὺς δημότας ἐνεγράφη. *Dem. de Cor.* 78.

πατριώτης, ου (ὅ), fr. πατρίς, *fellow-countryman*: Μήτε πατριώτας ἀλλήλων εἶναι τοὺς μέλλοντας ῥᾶον δουλεύσειν. *Plat. Legg.* vi. 777, d.

συμπολίτης, ου (ὅ), *fellow-citizen*: Ὡς συμπολίται. *Eur. Heracl.* 826. Acc. to the grammarians this word was not used by good Attic writers, who employ the simple form only in this sense; from this it may be inferred, that Euripides was the introducer of this neologism.

365.

πρῶτος, η, *first*, when there is mention of more than two, 365 is opposed to ὕστατος, and besides assigning numerical

(365) place, indicates superiority in quality, pre-eminence, &c. : Καὶ αὐτὸς πρῶτος ἡγήτο γαχείως. *Xen. Cyr.* i. 4, 20.

προτεραῖος, αῖα, of or belonging to *what preceded, belonging to or occurring on the day before*, used only of time, in speaking of the day or night, and often in the feminine ἡ προτεραία, taken absolutely with ellipse of ἡμέρα, *the day before* : 'Αφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐγράπησαν καὶ οἱ σὺν αὐτοῖς. *Xen. Anab.* v. 4, 23.

πρότερος, ρα, *first*, speaking of two only, with reference to numerical order alone, and used of space or time, and opposed to ὕστερος, the last or second : Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο. *Il.* x. 124.

P.

366.

366 ῥάδιος, ία, *easy*, in general, prop. and fig. : Τὰ δὲ κείμενα ὥς μὴ ῥάδια εἶναι ἰδεῖν, διηγείτο. *Xen. Cyr.* viii. 4, 16.

εὐκολος (ὁ, ἡ), prop. one not difficult (easily satisfied) as to food ; hence, fig. *easy* : Τὸ δὴ τῶν νῦν εἰρημένων ἐχόμενον εἰπεῖν, οὐ πάντων εὐκολώτατον. *Plat. Legg.* vi. 779. Speaking of men, of *easy*, affable character and manners : Εὐκολος πρὸς τοὺς συνήθεις. *Plut. Fab.* 1.

εὐμαρής (ὁ, ἡ), fr. μάρη, hand, that which is at hand or to hand, or within reach ; hence *easy*, prop. and speaking of things ; and, later, fig. speaking of persons : Χρόνος γὰρ εὐμαρὴς θεός. *Soph. Electr.* 179. [Late in prose ; but the *adverb* in *Pl.* : τὴν νῆσον εὐμαρῶς διεκόσμησεν ; *Crit.* 113, e, and *Legg.* 4, 706, b.]

εὐπετής (ὁ, ἡ), fr. πίπτω, *easy*, seems to refer more to events ; hence *easy*, in general, speaking of things : Πάντα δ' εὐπετῇ θεοῖς. *Eur. Phœn.* 689. [εὐπετεστέρα ὁδός. *Pl. Soph.* 218, d ; and c. inf. ~ ὀφθῆναι, εἰσακοῦσαι.]

εὐπορος (ὁ, ἡ), fr. πόρος, the way or passage of which is easy, speaking of a road, prop. ; hence, prop. and fig. *possessing means, facilities, &c. for effecting anything* : Ποία

τίς ἐστι [ὁδός] τραχεῖα καὶ χαλεπὴ ἢ ῥαδία καὶ εὐπορος; (366)
Plat. Pol. i. 328, e.

εὐχερής (ὁ, ἡ), prop. easy to hand, easy to manage, manageable; hence tractable, pliant, in character: "Ὁρα σὺ μὴ νῦν μὲν τις εὐχερὴς παρῆς. *Soph. Phil.* 519. [Opp. δυσχερής. *Pl. &c. in Dem.* 21, 103 = light-minded, reckless.]

367.

ρίς, ινός (ἡ), nose, used only of man; in the plural, 367
 nostrils: 'Ὅσμων γε μὴν εἰ μὴ ῥῖνες προσετέθησαν τί ἂν ἡμῖν ὄφελος ἦν; *Xen. Mem.* i. 4, 3.

μυκτήρ, ἦρος (ὁ), nostril; hence, fig. jeering, irony [*Timon. ap. D. L.* 2, 19; *Luc. Prom.* 1]: Καὶ ἀδύνατον χωρὶς τοῖς μυκτῆρσιν ἀναπνεῦσαι ἢ ἐκπνεῦσαι. *Aristot. Hist. An.* i. 11.

ῥάμφος, εος (τό), beak of birds, in Lycophron: 'Ράμφεσι δ' ἀγρώσσοντες ἐλλόπων θυρούς. *Lycophr. Alex.* 598. [So *Aristoph. Av.* 99.]

ῥύγχος, εος (τό), prop. snout of a hog, acc. to Athenæus (*Athen.* iii. 95); hence muzzle of beasts, beak of birds, in Aristophanes [and *Aristot. H. A.* 3, 1]: Χώρει, κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν. *Aristoph. Av.* 362.

Σ.

368.

σάρξ, κός (ἡ), flesh of an animal alive or dead: 'Ατὰρ 368 Τρώων κορέεις κύνας ἢδ' οἰωνοὺς δημῷ καὶ σάρκεσσι. *Il.* xiv. 83.

κρέας, ατος (τό), flesh of the killed beast, which is eaten for food; hence meat: Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. *Xen. Anab.* i. 5, 2.

369.

σῆμα, ατος (τό), sign, in general, and more used in 369 poetry: Κτύπε μητίετα Ζεὺς, σῆμα τιθεὶς Τρώεσσι. *Il.* viii. 171.

σημεῖον, ου (τό), sign, signal, according to the gram-

- (369) *marions, mark or token*, an *indication* by which any one proves or wishes to prove something past, *proof*, in logic, *doubtful* proof [*presumptive* or *probable* proof]: Οὐ γὰρ τὰ σημεῖα δεικνύουσι τῆς καταβάσεως. *Xen. Anab.* vi. 2, 2.

σύμβολον, ου (τό), *sign agreed upon* between two or more parties, *mark* of agreement made: 'Ως δ' ἔγνω ὁ Ἀβραδά-τας τὰ παρὰ τῆς γυναικὸς σύμβολα. *Xen. Cyr.* vi. 1, 46.

τεκμήριον, ου (τό), *mark* that any thing leaves behind it, and by which the fact of its having existed is indubitably shown, although nothing remains of the thing itself, *sure sign* or *token*, *moral* and *certain proof* in logic: Ἡμεῖς δὲ ἀνειμένως διαιτῶμενοι, οὐδὲν ἥσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν· τεκμήριον δέ. *Thuc.* ii. 39.

370.

- 370 *σημεῖον, ου (τό)*, *sign*, used of meteoric phænomena, such as thunder, lightning, &c. from which the ancients drew presages of the future: "Οτι μὲν, ὦ παῖ, οἱ θεοὶ ἴλεώ τε καὶ εὐμενεῖς πέμπουσί σε καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. *Xen. Cyr.* i. 6, 1. [Also *signal* to do something. *Th.* 3, 9, &c.]

τέρας, ατος (τό), *monster* contrary to nature, *miracle*, and every thing which is contrary to the order of nature: according to the grammarians, *sign* or *prodigy*, appearing on the earth, and by which it was supposed the will of the gods was manifested: Θεῶν τεράεσσι πιθήσας. *Il.* iv. 398.

371.

- 371 *σιγή, ἥς (ῆ)*, *silence* in the simple and *absolute* sense, referring rather to the general conduct, to the discretion, the circumspect character of the individual; abstaining from speech, or deprivation of the power of speech, *dumbness*, *reserve*, *circumspection*: Ὑμεῖς δὲ σιγὴν, ὦ ξένοι, φυλάσσετε. *Eur. Iph. A.* 542.

σιωπή, ἥς (ῆ), *momentary silence*, imposed upon oneself with a view of listening to, or hearing, others speak, action of holding the tongue on any particular occasion, or to keep a secret: Δέδοιχ' ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξῃ κακά. *Soph. Œd. R.* 1062.

372.

σκηγή, ἥς (ῆ), SCENA, stage, and more particularly of that 372 part where the actor played; hence, generally, *theatre*: Μὴ δὴ δόξητε ἡμᾶς ῥαδίως γε οὕτως ὑμᾶς ποτὲ παρ' ἡμῖν ἑάσειν σκηνάς τε πήξαντας κατ' ἀγορὰν καὶ καλλιφώνους ὑποκριτὰς εἰσαγαγομένους. *Plat. Legg.* vii. 817.

θέατρον, ου (τό), THEATRE, in general, speaking both of the place and the spectators: "Ἵνα θορυβηθῶ διὰ τὸ οἶεσθαι τὸ θέατρον προσδοκίαν μεγάλην ἔχειν ὥς εὖ ἐροῦντος ἐμοῦ. *Plat. Conn.* 194, a.

ἰκρίον, ου (τό), in the plural ἰκρία, *beams* which supported the stage; hence *theatre*: "Ὡστ' ἐνθὺς εἰσιόντες ἀπὸ σῶν ἰκρίων ὑποβλέπουσ' ἡμᾶς. *Aristoph. Thesm.* 395. [Al. the benches, Pape, L. and S.]

λογεῖον, ου (τό), the front of the stage, where the actor spoke; *pulpitum*: "Ὅπλοις μὲν συνέφραξε τὴν σκηνὴν καὶ ορυφόροις τὸ λογεῖον περιέλαβεν. *Plut. Dem.* 34.

δκριβας, αντος (ό), sort of *trestle*, *scaffolding* on which the stage was raised: Εἰ ἰδὼν τὴν σὴν ἀνδρείαν καὶ μεγαλοφροσύνην ἀναβαίνοντος ἐπὶ τὸν δκριβαντα μετὰ τῶν ὑποκριτῶν. *Plat. Symp.* 194, b. [This statement does not agree with the usual opinions or with the old authorities, who make it *some* structure elevated upon the stage, from which the actors spake; according to *Hesych.* τὰ ἐκ μετώρου ἔλεγον. Cf. L. & S. and *Dict. Antiq.*]

ὀρχήστρα, ας (ῆ), ORCHESTRE, in the ancient theatres, a semicircular space somewhat lower than the stage, in which the chorus performed its evolutions: Δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελαῶν. *Plat. Apol.* 26, e.

373.

σκώληξ, ηκος (ό), [dim. σκωλήκιον], *worm*; the *lumbricus* 373 or *earth-worm* [but, rather, the general term for *worm*. Cf. *Arist. H. A.* 5, 26; also *worm in the intestines*, Hipp.]: "Ὡστε σκώληξ ἐπὶ γαίῃ κεῖτο ταθείς. *Il.* xiii. 654.

ἔλμυς, νθος (ῆ), *worm* of the kind called *intestinal*: Τὰ δ' ἔτι ὄντων ἐν τοῖς ζώοις, οἷον αἱ καλούμεναι ἔλμυνθες. *Aristot. H. An.* viii. 19, 3.

θρίψ, πός (ό), *worm* that eats wood [Arist. speaks of a σκωλήκιον called *ξύλοφθόρον*], hence those pieces of worm-eaten wood which seals were made of, from the difficulty

(373) of imitating them, were called [σφραγίδια] θριπήδεστα [*Arist. Thesm.* 427]: Οἱ δὲ θρίπες ὅμοιοι τοῖς σκώληξιν ὧν ὦν περαίνεται κατὰ μικρὸν τὰ ξύλα. *Theophr. H. Pl.* v. 5. [Afterwards prob. stones cut in imitation of such wood, *Müller.*]

ἴξ, ἰκός (ὁ), small worm that fed upon the buds of the vine, in the fragments of Alcman: Ἴκα τὸν ὀφθαλμῶν ἀμπέλων ὀλετῆρα. *Alcm. Frag.*

ἴψ, ἰκός (ὁ), small worm that feeds upon horn, in Homer; *convolvulus*: Μὴ κέρα ἴπες ἔδοιεν. *Od.* xxi. 395. Also one that fed on the vine, in Theophrastus (*Caus. Pl.* iii. 22, 5).

κάμπη, ης (ῆ), worm living in figs; *eruca*: Ὡς αὐτῶς δὲ καὶ ἐπὶ τῶν ἐλαιῶν αἱ κάμπαι καὶ ἐφ' ὧν ἄλλα ἐγγίνεται ζῶα. *Theophr. C. Pl.* iii. 22.

κίς, κίός (ὁ), insect found in corn and wood, *weevil* (*Theophr. Caus. Pl.* iv. 15); *curculio*: Κεῖνον οὐ σῆς οὐδὲ κίς δάπτει. *Pind. Fragm.* 243.

κνίψ, κός (ὁ or ῆ), kind of *gnat* or *emmet*, small worm feeding on the fig-tree; *culex*: Εἴθ' οἱ κνίπες καὶ ψῆγες αἰεὶ τὰς συκάς οὐ κατέδονται. *Aristoph. Av.* 590.

σῆς, σεός [*σητός, Arist.*] (ὁ), *clothes-moth*: Οἴκοι γὰρ ἔστιν ἑρία μοι Μιλήσια ὑπὸ τῶν σέων κατακοπτόμενα. *Aristoph. Lys.* 729.

ταινία, ας (ῆ), in medicine *TENIA*, kind of intestinal worm, the body of which is long and flat, like a piece of tape [*tape-worm*]: Καρδάμου σπέρμα μετὰ ἡδυνόσμου καὶ οἶνον πινόμενον ἔλμινθας καὶ ταινίας ἐξάγει. *Geopon.* xii. 27.

ψήν, ηνός (ὁ), an insect that fed on the wild fig; Εἴτα περιφράγέντος τοῦ δέρματος ἐκπέτεται τοῦτο ἐγκαταλιπὼν ὁ ψήν. *Aristot. H. An.* v. 32, 5. [The gall-worm, L. & S.]

374.

374 στρατός, οὔ (ὁ), *army encamped*, in Homer: Πολλαὶ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι. *Il.* x. 66. Later, *army on the march*: Οὕτω δὴ πρῶτ' ἀναστάς, ἤγε τὸν στρατὸν. *Xen. Cyr.* i. 4, 17.

στράτευμα, ατος (τό), prop. *troops* in the field, *detachments*, *body of troops* that form a portion of the main

army: 'Ο δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα. *Xen. Anab.* (374) i. 5, 11.

στρατιά, ἄς (ῆ), army in the field, or on march: Οἶσθα, ἔφη, ὅτι, εἰ μὴ ἔξει τὰ ἐπιτήδεια ἡ στρατιά, καταλύσεται σου εὐθὺς ἡ ἀρχή. *Xen. Cyr.* i. 6, 9.

στρατόπεδον, ου (τό), army encamped, camp, sometimes army on the march, in Thucydides: Καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον ὑπεχώρουν. *Thuc.* iii. 97.

375.

σῦκον, ου (τό), cultivated fig: Πολὺς μὲν οἶνος, πολλὰ δὲ 375 σῦκα. *Xen. Cyr.* vi. 2, 22. [The tree, συκῆ.]

ἐρινεόν, οὔ (τό), wild fig: Καὶ διὰ στομάτων ποιεῖ μὴ ἀποκίπτειν τὰ ἐρινά. *Aristot. H. An.* v. 32, 6. [The tree ἐρινεός. Obs. that ἐρινεόν is accented as neut. adj. ἐρινεόν, ac. σῦκον.]

ισχάς, ἀδος (ῆ), dried fig; carica: Οὐκ ἂν πριαίμην οὐδ' ἂν ισχάδος μιᾶς. *Aristoph. Pac.* 1223.

ὄλυνθος, ου (ό), unripe fig; grossus: Ψῆνας γὰρ δὴ φορέουσι ἐν τῷ καρπῷ οἱ ἔρσενες κατάπερ δὴ οἱ ὄλυνθοι. *Herodot.* i. 193.

φήληξ, ηκος (ό), a fig that deceives by its size, and is taken for ripe, or near it: Τόν τε φήληχ' ὀρῶν οἰδάνοντ'· εἰθ' ὀπόταν ᾗ πέπων, ἐσθίω. *Aristoph. Pac.* 1165.

376.

συμμαχία, ας (ῆ), alliance offensive and defensive: Συμ- 376 μαχίαν αὐτῷ ποιοῦνται. *Xen. Cyr.* i. 5, 3.

ἐπιμαχία, ας (ῆ), defensive alliance: Ἐπιμαχίαν δὲ ἐποίησαντο, τῇ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἔη, ἡ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. *Thuc.* i. 44.

377.

συμπόσιον, ου (τό), banquet, convivial feast given on an 377 occasion of rejoicing; comprotatio: Προϊόντος δὲ τοῦ συμποσίου, ὁ Κῦρος τὸν Γωβρύαν ἐπήρετο. *Xen. Cyr.* viii. 4, 17.

δαίς, δαιτός (ῆ), repast: Τίς δαίς; τίς δὲ ὄμιλος ὃδ' ἔπλετο; *Od.* i. 225.

- (377) εἰλαπίνη, ης (ή), poet. a great feast made after the sacrifice; hence, in general, splendid feast, festival: Ἐν δαίτῳ καὶ εἰλαπίνῳ. *Il. x.* 217.

ἔρανος, ου (ό), a feast to which each person contributed and brought with him his share, either in kind or otherwise, pic-nic; hence, later, common entertainment or meal, in general: Εἰλαπίνῃ ἢ γάμος, ἐπεὶ οὐκ ἔρανος ταῦδε γ' ἐστίν. *Od. i.* 226.

ἐστιάσις, εως (ή), a feast or entertainment, in general, and particularly, at Athens, that which the ἐστιάτωρ was obliged to give to all his tribe, and which was a λειτουργία, or public burden, he was subject to: Φέρε δὴ περὶ τῆς ἐστιάσεως καὶ τοῦ ψηφίσματος εἶπω. *Dem. de Legat.* 414, 1.

θοῖνη, ης (ή), prop. food; hence, grand entertainment, feast: Πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν. *Eur. Ion.* 1140.

378.

- 378 σχῆμα, ατος (τό), fr. ἔχω, external shape, under which men or any objects present themselves to the eye according to their ordinary or existing state, exterior, mien, carriage; habitus: Τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι. *Xen. Mem.* ii. 1, 22.

εἶδος, εος (τό), form, figure of visible and material objects, which we recognize after a known type; and fig. of abstractions, of which we form for ourselves the abstract idea, without seeing them; idea in Plato: Τὰ τῆς σωφροσύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος. *Plat. Pol.* iii. 402, c.

ιδέα, ας (ή), prop. visible appearance; hence fig., in Plato's system, idea or eternal and immutable form, the exemplar and archetype of objects, and not a mere abstraction of them: Ἐν τῷ γνωστῷ τελευταία ἡ τοῦ ἀγαθοῦ ιδέα καὶ μόγις ὁραῖσθαι. *Plat. Pol.* vii. 517, b.

μορφή, ῆς (ή), bodily form, subject to change, in opp. to εἶδος: Καὶ τὸν Δία αὐτὸν μεταβαλεῖν τὴν μορφήν εἰς περιστεράν. *Ælian. Var. H.* i. 13.

τύπος, ου (ό), figure impressed by striking; hence, type,

prop. and fig. : Εἰς ἀρχὴν τε καὶ τύπον τινὰ τῆς δικαιο- (378
σύνης κινδυνεύομεν ἐμβεβηκέναι. *Plat. Pol. iv. 443, c.*

379.

σῶμα, ατος (τό), *body* of a living animal, and even of a 379
dead one : Καὶ τὰ σώματά γε ἡμῶν οὐδὲν χείρονα ἔχετε.
Xen. Cyr. ii. 1, 15.

δέμας (τό), prop. the building, structure of the body ; hence the
stature, figure, in Homer, and in later poets the *body*, in general : Ἐπεὶ
οὐ θέν ἐστι χερσίων οὐ δέμας οὐδὲ φύην. *Il. i. 115.*

μορφή, ῆς (ή), *bodily form* ; hence, sometimes, *body* :
Φύσιν μὲν δὴ τῆς ψυχῆς καὶ τῆς μορφῆς τοιαύτην ἔχων δια-
μνημονεύεται. *Xen. Cyr. i. 2, 2.*

ῥέθος, εος (τό), in the plural, ῥέθηα, *the members*, and by synecdoche,
the *body* : Ψυχὴ δ' ἐκ ῥέθων πταμένη Ἀϊδόςδε βεβήκει. *Il. xvi.*
856. [Grammatici ῥέθη Homero *corpus*, ῥέθος Æolice et proprie
faciem significare tradunt.—*Faciem* indicat et apud Epicos posteriores,
et apud Tragicos. Plerique autem et libri et grammatici vulgatum reti-
neri jubent. *Spitz. ad loc.*]

σκήνος, εος (τό), prop. *tabernacle, tent*, a figurative name
given by the Pythagoreans to the human *body*, as envelop-
ing the soul : Ἐς γυναικέα σκάνεα. *Plat. Tim. Locr.*
104, d.

σκήνωμα, ατος (τό), *tabernacle*, has been employed meta-
phorically with the same meaning in the N. T. : Εἰδὼς
ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματος μου. 2 *Ep.*
Petr. i. 14.

T.

380.

τείχος, εος (τό), *wall of a town, rampart* : Ὡστε τῷ 380
ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. *Xen.*
Cyr. vii. 5, 8.

τειχίον, ου (τό), *wall of a house, of an enclosure, of a*
court : Ἐκ δ' ἔλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς.
Od. xvi. 165. [Th. vi. 66 ; vii. 81.]

- (380) τοῖχος, ου (ὅ), interior wall of a chamber, *partition* or *side-wall*: Τοῖχον τοῦ ἐτάρου. *Il.* xxiv. 598.

381.

- 381 τέκνον, ου (τό), in the plural, τέκνα, *children*, only used of men; Xenophon however uses it in speaking of the young of brutes: Ἐννόει δ' ὅτι καὶ αἱ σῦες, ἐπειδὴν ὀφθῶσι, φεύγουσι καὶ πολλὰ οὖσαι σὺν τοῖς τέκνοις. *Xen. Cyr.* iv. 1, 17.

νεοσσός, οὔ (ὅ), fr. νέος, *young* of birds, in Homer, and more generally, afterwards, *young* of any animal: Ἐνθάδ' ἔσαν στρουθοῖο νεοσσοί. *Il.* ii. 311.

σκύμνος, ου (ὅ), young of the lion, *lion's whelp*, in Homer (*Il.* xviii. 319), and, in general, of any beast, in later poets; *young* of the bear and of the elephant, in Aristotle: Χαλεπαὶ δὲ καὶ αἱ θήλειαι ἄρκτοι ἀπὸ τῶν σκύμνων. *Hist. An.* vi. 18, 5.

σκύλαξ, κος (ὅ), *curry*, *whelp*, speaking of the dog: Ἐκάτῃ τὰν καὶ σκύλακες τρομέοντι. *Theocr. Id.* ii. 12.

τυτθός, ἡ, little one, babe, speaking of a child: Ἐπεὶ μ' ἔτι τυτθὸν ἰόντα κάλλιψ'. *Il.* vi. 22.

382.

- 382 τέλος, εος (τό), that which is the fulfilment, accomplishment, and conclusion of anything; hence *end*, moral end or object aimed at: Πέρας γὰρ τὸ τέλος πάσαις [τεχναῖς]. *Aristot. Pol.* i. 3, 17.

νόσσα, ης (ῆ), poet. synonyme of τέρμα, *bourn* or *limit*: Ἐν νόσση δέ τοι ἵππος ἀριστέρὸς ἐγχιμυθήτω. *Il.* xxiii. 338.

πέρας, ατος (τό), poet. πείραρ and πείρας, natural and positive *limit*, *extremity*, *end*; fig. *term*: Πείρατα γαίης. *Il.* xiv. 200. [Ἐκ περάτων γῆς ἐλθεῖν. *Th.* i. 69.]

σκοπός, οὔ (ὅ), *mark* or object aimed at, prop. and fig.: Οὐδ' ἀκοντίζειν ἀνθρωπον ἐπετρέπομεν ὑμῖν, ἀλλ' ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν. *Xen. Cyr.* i. 6, 29.

τέκμαρ (τό), old *poetical* word synonymous with πέρας, *limit*, *end*,

acc. to Aristotle: Τὸ γὰρ τέκμαρ καὶ πέραρ ταυτὸν ἴσθι κατὰ τὴν (382) ἀρχαίαν γλῶτταν. *Aristot. Rhet. i. 2, 18.*

τέκμων, (τό), Epic for τέκμαρ: Τὸ δὲ τέτρατον ἔκετο τέκμων. *Il. xiii. 20.*

τελευτή, ἥς (ῆ), *conclusion, completion, end of life, &c.*: Ἐνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ Ἑκτορος ἐν παλάμῃσιν. *Il. vii. 104.*

τέρμα, ατος (τό), prop. the *bourn* or *goal* in the race-course round which the chariots turned, and which served as boundary mark for other exercises in the public games; hence TERM: Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσόμεν. *Il. xxiii. 309.*

383.

τίτθη, ἥς (ῆ), *nurse*, she who suckles the child: Κῆθ' 383 ὥσπερ αἱ τίτθαι γε σιγίζεις κακῶς. *Aristoph. Equit. 716.*

τιθήνη, ἥς (ῆ), *she who feeds*, who suckles, *nurse*: Φέρει δ' ἅμα παῖδα τιθήνη. *Il. vi. 389.*

μαῖα, ας (ῆ), *mother, nurse* (*Fr. bonne*), appellation of affection used by Ulysses to his nurse, Euryclea: Μαῖα, τίη μ' ἐθέλεις ὀλέσαι; *Od. xix. 482.*

τροφός, οὔ (ῆ), *nurse*, she who took charge of the child from its weaning; brought it up to a certain age, and remained from that time in the family: Φίλη τροφὸς Εὐρύκλεια. *Od. ii. 361.*

384.

τρέχειν, *to run*, in general, in opp. to the ordinary *pace*: 384 Παρὰ τοὺς βαδίζοντας τρέχοντας ὀρᾷσθαι. *Xen. Cyr. ii. 4, 22.*

θεῖν, more used in poetry [*not common in Trag.*; only *Eur. Ion. 1217*; *Suppl. 702*; *Aristoph. Vesp. 854, Pape*], *to run*, denotes haste and quickness, and is used of men, and of the course of vessels and the heavenly bodies: Ἀλλὰ τοι ἵπποι βάρδιστοι θεῖιν. *Il. xxiii. 310.* [Θεῖν and θεῖν δρόμῳ are common *military* terms in prose. Θεῖν εἰς τὰς τάξεις. *Xen. An. ii. 2, 14*; εἰς τοὺς πολεμίους *iv. 3, 29, &c.* In *Hdt.* τὸν περὶ τοῦ παντὸς δρόμον θεῖν, &c.; also in *Pl.* of horses *running* in the games: Ἐν Ὀλυμπίᾳ θεόντων ἵππων. *Legg. 822, b.*]

385.

- 385 τύπτειν, *to strike* from near, in general : Εἰ νόμος ἦν τὸν δοῦλον ὑπὸ τοῦ ἐλευθέρου τύπτεσθαι. *Xen. Athen. Resp.* 1, 8.

ἀλοᾶν, (ἀλωά), Attic ἀλοᾶν, poet. ἀλοιᾶν, prop. *to thresh, beat out the ears of corn on the barn floor*; hence, fig. *to beat, to strike, to kill*: Ἡ μητὴρ ἠλοίησεν, ἡ πατὴρ γνάθον ἐπάταξεν. *Aristoph. Ran.* 149.

βάλλειν, *to strike* by casting something, and from a distance, *to hit*: Ἡ δουρὶ τυκείς ἡ βλήμενος ἰψ. *Il.* xi. 191.

θαίνειν, poet. *to strike* from near, with the hand, a whip, a sword; and very seldom from afar: Πολλὰ μὲν ἀρ μᾶστιγι θοῇ ἐπιμαίετο θείων. *Il.* xvii. 430.

κόπτειν, *to strike* with violence, so as to break through, or cut, or break in pieces; *to strike* a coin: Κόψε δὲ πακτή-
ναντα παρήϊον. *Il.* xxiii. 690.

κροτεῖν, *to strike with noise* one against the other, speaking specially of the hands, *to clap*: Πότερον κροτεῖν δεῖν τῷ χεῖρι, ἢ γελᾶν; *Xen. Cyr.* viii. 4, 12.

κρούειν, *to drive* two bodies one against the other, *to strike* upon a hollow and sounding body, *to make* a noise: Τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. *Xen. Anab.* iv. 5, 18.

παίειν, *to strike, to beat* one who is near at hand, without the notion of inflicting a wound: Ὅτι οὐ σφίσι γε δοκοῖη παιδιὰν εἶναι τὸ ὁμόθεν παίεσθαι. *Xen. Cyr.* ii. 3, 14.

πατάσσειν, *to beat*, 1. intransitively, speaking of the heart in Homer: Πάτασσε δὲ θυμὸς ἐκάστου. *Il.* xxii. 370. 2. Transitively, in speaking particularly of repeated blows: Πολλάκις ἂν οἰηθεὶς εἶναι τὸν Ἀθηναῖον δοῦλον ἐπάταξεν ἄν. *Xen. Athen.* i. 9.

πλήσσειν, *to strike* from near with the hand, or a weapon, *to give a blow*, sometimes from far, in the poets: Σκήπτρῳ δὲ μετὰφρενον ἠδὲ καὶ ὦμῳ πλῆξεν. *Il.* ii. 266. And in prose more frequently of *lightning*, the thunder-bolt: Πίπτει κεραυνὸς εἰς τὸ στρατόπεδον καὶ οἱ μὲν τινες πληγέντες. . . . ἀπέθανον. *Xen. Hell.* iv. 7, 7.

τρίβειν, *to tread, crush* the corn. It was trodden under

et of oxen, in ancient times, in order to separate the (385)
from the chaff: Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας
ἴππους, τριβέμεναι κρῖ λευκὸν ἐντροχάλῳ ἐν ἄλῳῃ.
496.

Υ.

386.

υἱός, οὗ (ὅ), *son*, in general, and principally in genealogies, 386
where it is yet more frequently understood: Κλαύμασι μὲν
γε καὶ πατέρες υἱοῖς σωφροσύνην μηχανῶνται. *Xen. Cyr. ii.*
2, 12.

ἀπόγονος, ου (ὅ), a *grandson*, *descendant* still further re-
moved: Ἀπόγονος δὲ Ἀλκαίου τοῦ Ἡρακλέος. *Herodot. i. 7.*
The historians, according to Ammonius, use it also for
υἱός, but it was perhaps in the general sense in which our
word *son* is sometimes found for *descendant*.

γέννημα, ατος (τό), *product*; hence *child*: Τῶν Λαῖτου τοί-
νων τις ἦν γεννημάτων. *Soph. Œd. R.* 1167.

γονή, ῆς (ή), *prop. generation*; hence *child*, in the poets: Ἄνδρες
εὐχονται γονὰς κατηκόους φύσαντες ἐν δόμοις ἔχειν. *Soph. Ant.* 642.

γόνος, ου (ὅ), *that which is begotten or begetting*; hence *son*, *child*:
Ψευδόμενοι δὲ σέ φασι Διὸς γόνον αἰγιόχοιο εἶναι. *Il. v.* 535.

ἐκγονος, ου (ὅ, ή), *son*, *daughter*, in Homer: Εἰ ἐτεόν γε
κείνου ἐκγονός ἐσσι. *Od. iii.* 122. Later, *grandson*, *de-*
scendant: Ἡ εἰ παῖδας ἢ ἐκγόνους ἐκέκτησο. *Xen. Cyr. v.*
3, 19.

ἔρνος, εος (τό), *young shoot, scion*, *prop. and fig.*: Ὡ Λήδας ἔρνος.
Eur. Iph. A. 118.

θάλος, εος (τό), *small branch, sprig, scion*, *prop. and fig.*: Οὐ σ' ἐρ'
ἐγωγε κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, δν τέκον αὐτή. *Il.*
xxii. 87.

ἱνυ, ιως (ὅ, ή), *son*, *daughter*: Μὴ στέλλειν τὰν σὰν ἱνυ. *Eur.*
Iph. A. 119.

- (386) κόρος, η, Ionic κοῦρος, in the poets [also in *Pl. Legg.* vi. 771, e, &c.], *child, son, daughter*: Οὐδέποτε δίδνμα λέκτρ' ἐπαινέσω βροτῶν οὐδ' ἀμφιμάτορας κόρους. *Eur. Andr.* 466.

ἔξος, ου (ὅ), prop. branch; hence, fig. *young shoot, scion*: Ἐλεφάνωρ, ὄξος Ἀρηος. *Il.* ii. 540.

παῖς, παιδός (ὁ, ἡ), *child*, of either sex, son or daughter: Οὐδὲ γάρ ἐστὶ μοι ἄρρην παῖς. *Xen. Cyr.* viii. 5, 10.

τέκνον, ου (τό), and poet. τέκος, εος (τό), fr. *τίκτω*, *child, son or daughter*, but only with reference to the father or mother: Αἰγιόχοιο Διὸς τέκος. *Il.* ii. 157. Sometimes used as an appellation of affection addressed to strangers: Φίλε τέκνον. *Od.* ii. 363.

387.

- 387 ὑπόδημα, ατος (τό), *sandal* tied under the foot, hence *shoe*, in general: Ἐπειδὴ ἀπέλιπε τὰ ἀρχαῖα ὑποδήματα. *Xen. Anab.* iv. 5, 14.

ἀρβύλη, ης (ἡ), *shoe* worn by peasants, sportsmen, and travellers, worn at Mycenæ, in Euripides: Ὁρέστας Μυκηνιδ' ἀρβύλαν προβάς. *Eur. Or.* 1470.

ἐμβάς, ἄδος (ἡ), a sort of Boeotian *shoe*, worn by poor and aged people in Aristophanes: Ἐμβάς δὲ κείται καὶ τρίβων ἐφρίμμενος. *Aristoph. Eccles.* 850.

ἐμβάτης, ου (ὁ), 1. a species of leather-*boot* used by horsemen: Εἰ ἐμβάται γένοιτο σκύτους ἐξ οἴουπερ αἱ κρηπίδες. *Xen. de Re Eq.* 12, 10. 2. A species of under-shoe or *clog* worn with the *buskins* of the Tragic actors to give them height, according to the Scholiast on Lucian (*Jur. Trag.* 41).

καρβατίνη, ης (ἡ), a *leather-shoe* or shoe of undressed skin: Καρβάτιναι πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. *Xen. Anab.* iv. 5, 14.

κόθορνος, ου (ὁ), *small boot* or *buskin* laced in front and reaching half up the leg: Τῷδε γ' ἀψήκτῳ πατάξω τῷ κοθόρνῳ τὴν γνάθον. *Aristoph. Lys.* 657. It was the shoe peculiar to the Tragic actor, and hence the emblem of the Tragic drama (*Horat. de Art. Poet.* 280, and *Sat.* i. 5, 64).

κονίπους, ὁδος (ὁ), a *sandal* or *light and fashionable shoe* (387) worn by young persons, but assumed by an affected old fellow, in Aristophanes [*pumps*]: Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα ἔχων. *Aristoph. Eccles.* 848.

κρηπίς, ἴδος (ῆ), prop. *sole*; hence shoe with raised sides, or *small boot* of the soldier; hence the soldiers themselves in Theocritus: Παντῇ κρηπίδες. *Theocr. Id.* xv. 6.

πέδιλον, ον (τό), *sole* or *sandal*: Ὑπὸ ποσσὶν ἰδέσαστο καλὰ πίδαλα. *Il.* xxiv. 340.

περιβαρίς, ἴδος (ῆ), *shoe* of the female slave, according to Pollux, but of ladies *à la mode*, in Aristophanes: Καὶ τὰ μύρα χαί περιβαρίδες. *Aristoph. Lys.* 47.

σάνδαλον, ον (τό), SANDAL: Ὑπὸ ποσσὶν ἰδέσαστο σάνδαλα κοῦφα. *Hymn. in Merc.* 83.

σανδάλιον, ον (τό), a diminutive in form only, for Herodotus uses it for a *sandal* of ultra-size: Σανδάλιον τε αὐτοῦ πεφορημένον εὐρίσκεσθαι ἐὼν τὸ μέγαθος δίπηχυν. *Herodot.* ii. 91.

Φ.

388.

φάσανον, ον (τό) [for σφάσανον; σφάζω], prop. *instrument for cutting and slaying, glaive, sword* of the Homeric warriors: Τυδείδῃ μὲν δῶκε μινεπτόλεμος Θρασυμήδης φάσανον ἀμφηκίς. *Il.* x. 256. 388

ἀκινάκης, εος (ὁ), Eastern *sword, scimitar*: Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἐαυτήν. *Xen. Cyr.* vii. 3, 14. [But the Eastern *acinaces* was always *straight*. Cf. *Dict. Antiqq.* s. v.]

ἄορ, ορος (τό), *sword*: Σπασσάμενος τανύηκας ἄορ. *Od.* x. 439.

κοπίς, ἴδος (ῆ), Eastern *scimitar*, Greek term for ἀκινάκης [rather a short *curved sword, sabre*; also the *bill*(?) used by the *Thessalians*. *Eur. Electr.* 837]: Ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. *Xen. Cyr.* vii. 3, 8.

μάχαιρα, ας (ῆ), species of *large knife* or *cutlass* which

- (388) Homer's heroes carried by the side of the sword, afterwards, *short sword, cavalry sabre*, in Xenophon: Ὡς δὲ τοὺς ἐναντίους βλάπτειν, μάχαιραν μὲν μᾶλλον ἢ ξίφος ἐπαινοῦμεν. *Xen. de Re Eq.* 12, 11.

ξίφος, εὖς (τό), *long sword*: Ἐφ' ὑψηλοῦ γὰρ ὄντι τῷ ἱππεὶ κοπίδος μᾶλλον ἢ πληγῇ ἢ ξίφους ἀρκέσει. *Xen. de Re Eq.* 12, 11.

389.

- 389 φέρειν, *to carry*, in general, prop. and fig.; *ferre*: Καὶ ἦκον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἄγειν, *to conduct, convey by carriage*; hence *to carry from one place to another, to bring*: Νῆες δ' ἐκ Λήμνου παρέστιασαν οἶλον ἄγουσαι. *Il.* viii. 467.

αἶρειν, *to take up in order to remove*; hence *to carry, to bring*: Μὴ μοι οἶνον αἶρε. *Il.* vi. 264.

βαστάζειν, *to lift a thing up and ascertain its weight, to poise or weigh*; *portare*: Ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη. *Od.* xxi. 405. Hence *to lift up and carry a heavy body, a burden*: Λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν. *Od.* xii. 594. [Also ὄπλα, παιδίον. *Pol.* ii. 24; xv. 26; ~ χεροῖν. *Soph.*; ἐν γνώμῃ. *Æsch.*]

κομίζειν, *to carry, with the notion of care, and to the place where the person spoken of is*; hence *to bring to*: Προσδεήσει ἄρα ἔτι καὶ ἄλλων οἱ ἐξ ἄλλης πόλεως αὐτῇ κομίσουσιν ὣν δεῖται. *Plat. Pol.* ii. 370, e. [Κομίζεσθαι, *Mid.*, *to carry off for oneself*; hence *to obtain, to receive*; *to recover*.]

τλήναι, *to bear, fig. to take upon one, to support, to endure*: Ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι. . . . *Il.* iii. 306.

φορεῖν, *to carry (wear)*, used of dress, arms, ornaments: Γέφρον δὲ ἐν τῇ ἀριστερᾷ, ὃ πάντες εἰθίσμεθα φορεῖν. *Xen. Cyr.* ii. 1, 12. [= *gestare*; cf. *βαστάζειν*.]

390.

- 390 φοβεῖσθαι, prop. *to be frightened and flee*: Καὶ μύσον πεδίον φοβέοντο βόες ὥς. *Il.* vi. 41. Hence *to dread, to fear*, but always in speaking of an instantaneous and inconsiderate fear: Τὰ μὴ φοβερὰ φοβεῖσθαι. *Xen. Mem.* i. 2, 7.

δεῖδειν, *to fear*, used of deliberate and reasonable fear, of (390) the fear which weighs and foresees the danger present or to come: Ἐνταῦθα μέντοι δέισαντες μὴ καὶ ἐνέδρα τις μείζων ὑπείη ἐπέσχον. *Xen. Cyr.* i. 4, 23.

δειλαίνειν, *to be cowardly, to be a coward*: Ἀδικοῦν καὶ δειλαίνειν. *Aristot. Eth.* *¶* *N.* ii. 6, 19.

δειμαίνειν, *to be frightened, to be afraid*: Ἐνὶ νηὶ καθίατο δειμαίνοντες. *H. Apoll.* 404.

δῶρῳδεῖν (δῶρος [*scrotum*]), Ionic δῶρῳδεῖν, properly, to hide the tail between the legs, as certain animals do when frightened [this derivation is *improbable*]; hence, fig. *to fear*: Τὰς συμφορὰς γὰρ τῶν κακῶς πεπραχότων οὐ πώποθ' ὕβρισ' αὐτὸς δῶρῳδῶν παθεῖν. *Eur. Fragm. Andromed.*

πτῆσσειν, prop. *to crouch on the ground* in order not to be seen; hence *to be terrified*: Πεπτηῶς γὰρ ἔκειτο ὑπὸ θρόνον. *Od.* xxii. 362.

ρίγειν, *to have the blood run cold, to shudder, with fright, to be terrified*: Τρῶες δ' ἐρίγησαν, ὅπως ἴδον ὄφιν. *Il.* xii. 208.

ταρβεῖν, *to be alarmed*: Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει. *Il.* xxiv. 171.

τρεῖν, rare in prose, *to tremble with fear*, prop. in Homer, and fig. in Æschylus: Νῦν δὲ τρέω μὴ τελέσῃ καμψίπους Ἐριννύς. *Æsch. Sept.* 790.

τρέμειν, fig. *to dread, to fear*: Τοῦτον Οἰδίπους πάλαι τρέμων τὸν ἄνδρ' ἔφειυγε μὴ κτάνοι. *Soph. Œd. R.* 947.

τετρεμαίνειν, a frequentative of the preceding word, *to tremble from head to foot with fear, to quake*: Τοῦτό με ποιεῖν τετρεμαίνειν. *Aristoph. Nub.* 373.

τρομέειν, old poetic form, *to tremble with fear*: Ἀνδρὸς ἀριστῆος τὸν τε τρομέουσι καὶ ἄλλοι. *Il.* xvii. 203.

φρίσσειν, prop. *to have the hair bristling, to have the hair stand on end, to shiver and shake with fear*, hence, fig. *to be filled with fear, to be in a state of terroure; to shudder at, dread*: Οἱ τέ σε πεφρίκασι,λέονθ' ὥς μηκάδες αἶγες. *Il.* xi. 383.

X.

391.

- 391 χαρά, ἄς (ή), a sudden and momentary joy to which the soul abandons itself without reserve : Καθάπερ ὁ Πρόδικος διηρείτο τὰς ἡδονὰς εἰς χαράν, καὶ τέρψιν, καὶ εὐφροσύνην. *Aristot. Topic. ii. 2.*

χάρμα, ατος (τό), *subject of joy*, that which delights, CHARMS : Δυσμενέσιν μὲν χάρμα. *Il. iii. 51.*

χαρμοσύνη, ης (ή), poet. synonyme, *art of giving joy*, of delighting : Ἀγλαΐη, θαλίη τε καὶ Εὐφροσύνη πολύολβε χαρμοσύνης γενέτωραι. *Orph. Hymn. 59, 4.*

ἀπολαυσις, εως (ή), *enjoyment of a thing*, in regard to its use, its usefulness, *fruit, advantage* : Καὶ ξυμβαίνει ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. *Thuc. ii. 38.*

γῆθος, εος (τό), poet. word found in the Orphic hymns, and used afterwards by Plutarch and Lucian, *joy* : Ἐλθέ, μάκαρ, σκιρτητά, φέρων πολὺ γῆθος ἅπασιν. *Orph. Hymn. 45, 7.*

γηθοσύνη, ης (ή), *feeling of joy* : Ἐγέλασσε δὲ οἱ φίλον ἦτορ γηθοσύνη. *Il. xxi. 390.*

εὐθυμία, ας (ή), *good spirits, cheerfulness* ; hence *entertainment, recreation* : Τοιαύτας μὲν αὐτοῖς εὐθυμίας παρείχεν ἐπὶ τῷ δείπνῳ. *Xen. Cyr. i. 3, 11.*

εὐφροσύνη, ης (ή), poet. *cheerfulness, gaiety, joy*, which manifests itself at a feast : Ὅτ' ἂν εὐφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα. *Od. ix. 6.*

ἡδονή, ης (ή), *enjoyment*, in general, and principally *sensual enjoyment, bodily pleasure, voluptuous pleasure* : Οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων. *Xen. Mem. i. 5, 6.*

ἡδος, εος (τό), a synonyme of ἡδονή : Οὐδὲ τι δαιτὶς ἐσθλῆς ἔσεται ἡδος. *Il. i. 575.*

ἡδυνάθεια, ας (ή), the *delicious sense of enjoyment, delightful feeling*, voluptuous or *luxurious enjoyment*, in a good or a bad sense : Ἔοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυνάθεια τις καὶ οἶκον αὔξησις. *Xen. Econ. v. 1.*

ἰλαρότης, ητος (ή), *HILARITY*; *hilaritas*: Ἡ δὲ ἰλαρότης (391) καὶ τὸ εὐθυμον. *Plut. Ages.* 2.

τέρψις, εως (ή), fr. *τέρπειν*, *pleasure* or *delight* received from any agreeable pastime, *amusement*, *entertainment*, *diversion*: Ὡν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει. *Thuc.* ii. 38.

τερπωλή, ἡς (ή), *Epic*, *amusement*, *entertainment*: Οἶν τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα. *Od.* xviii. 34.

392.

χάρις, ιτος (ή), fr. *χαίρειν*, prop. that which a person does 392 to make himself agreeable to any one, *agreeable act*, *service*, *good office*: Φέρων χάριν Ἑκτορι δίφ. *Il.* v. 211. More frequently *kindly feeling*, *thanks*, *gratitude*: Οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται. *Xen. Cyr.* i. 6, 11. Πολλὴν χάριν ὀφείλω σοι τῆς Θεαιτήτου γνωρίσεως. *Plat. Polit.* 257, a.

εὐεργεσία, ας (ή), *act of kindness*, *benefit*, *important service*, often a service rendered by the inferior to his superior, by the subject to his prince, the citizen to his country: Ὅφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι δυσμενέεσσιν Μέντωρ Ἀλκιμήδης εὐεργεσίας ἀποτίνειν. *Od.* xxii. 234.

εὐεργέτημα, ατος (τό), *kind and obliging act*, *benefit*: Ὡς εὐεργέτημα ἀνθρώποις πρὸς ἀλλήλους οὐδὲν ἐστιν ἐπιχαριώτερον ἢ σίτων καὶ ποτῶν μετάδοσις. *Xen. Cyr.* viii. 2, 2.

393.

χιτῶν, ὠνος (ό), *tunic* of wool and without sleeves, or a 393 kind of *shirt* which was worn next to the skin in ancient times, and afterwards over another shorter tunic: Σπερχόμενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα δύνειν. *Od.* xv. 60.

χιτώπιον, ου (τό), *woman's tunic*: Καὶ τὰ διαφανῆ χιτῶνια. *Aristoph. Lys.* 48.

χιτωνίσκος, ου (ό), *inner tunic* or *shirt* worn next to the skin and under the χιτῶν, by the Athenians; *subucula*: Ξυνίημι ὅτι βούλει τὸν χιτωνίσκον λαβεῖν. *Aristoph. Av.* 946.

394.

394 χλαῖνα, ης (ῆ), large woollen *cloak* of ample size and thick, which served as a surtout in winter and coverlet during the night: Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω, χλαῖνάν τ' ἡδὲ χιτῶνα. *Il.* ii. 262.

χλαμός, ὕδος (ῆ), *cloak*, first worn in Thessaly and the north of Greece, afterwards adopted generally by horsemen and soldiers: Τί δὴ προβάλλει τὴν χλαμύδ'; *Aristoph. Lys.* 987.

χλανίς, ἶδος (ῆ), *small cloak*, lighter and more elegant than the χλαῖνα, and worn both by men and women: "Ἄλλος τῆς χλανίδος τοῦ Ἀλεξάνδρου ἐπειλημμένος ἔρωε. *Luc. Herodot.* 5.

ἑανόν, οὔ (τό), neuter adjective with poet. ellipse of πέπλον, *rich* and elegant *robe* or *gown* of the finest texture, the attire of goddesses or princesses, in Homer: Χειρὶ δὲ νεκταρέον ἑανοῦ ἐτίναξε λαβοῦσα. *Il.* iii. 385.

ἱμάτιον, ου (τό), large square *cloak* worn by men and women in later days, more modern than the χλαῖνα; *toga* of the Romans, in Plutarch: Ἐν ἱματίῳ κατιόντας εἰς τὴν ἀγορὰν ἄνευ χιτῶνος. *Plut. Coriol.* 14.

κάνδυσ, υος (ὅ), long robe with sleeves, worn by Eastern nations, and particularly by the Medes, in Xenophon: Ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες. *Xen. Cyr.* i. 3, 2.

πέπλος, ου (ὅ), and later πέπλον, ου (τό), general term for *veil* for covering, *sort of upper robe* or [ample] *shawl*, worn in the ancient times of Greece, but afterwards in use only on the stage; worn by women, in Homer (*Il.* v. 734), and later by men in the East, in Xenophon: Καὶ τοὺς πέπλους κατεβρήξατο. *Xen. Cyr.* iii. 1, 13.

σισύρα, ας (ῆ), large *cloak* of goatskin worn by country-people and slaves, and which served as *coverlet* for the bed: Ἐν πέντε σισύραις ἐγκεκορδυλημένος. *Aristoph. Vesp.* 10.

σισύρνα, ης (ῆ), *woollen cloak of the people of the North*, (394) in Herodotus : *Θηρία τῶν τὰ δέρματα περὶ τὰς σισύρνas παραβράβηται. Herodot. iv. 109.*

στολή, ῆς (ῆ), *long robe in use in the East*, in Xenophon : *Καὶ ἦν εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναί τινι. Xen. Cyr. i. 4, 26. [Also g. t. for attire, mode of dress, equipment.]*

τήβεννα, ης (ῆ), and **τήβεννος**, ον (ό), the *toga* of the Romans : *Καὶ τήβενναν ἐφόρει περιπόρφυρον. Plut. Romul. 26.*

τρίβων, ωνος (ό), a *small short cloak of the Spartans*, worn also by the poor, and by the philosophers at Athens : *Κὰς τοὺς τρίβωνas ξυνελέγοντο τῶν λίθων. Aristoph. Ach. 184.*

τριβώνιον, ον (τό), *cloak worn by the Heliasts*, in Aristophanes : *Ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον. Aristoph. Vesp. 116.*

φάρος, εος [more commonly, *φᾶρος*] (τό), in general, large piece of linen cloth used for a cover, *woollen cloth*, and particularly *cloak*, in Homer : *Μαλακὸν δ' ἔνδυσε χιτῶνα, περὶ δὲ μέγα βάλλετο φᾶρας. Il. ii. 42.*

395.

χόλος, ον (ό), *gall, bile* : prop. and fig. : *Εἵπερ γὰρ τε 395 χόλον γε καὶ αὐτῆμαρ καταπέψῃ. Il. i. 81.*

χολή, ῆς (ῆ), a less ancient form and more in use in the proper sense, *bile*, in prose, and fig. especially in poetry : *Τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν ; Aristoph. Vesp. 403.*

ἀγανάκτησις, εως (ῆ), prop. pain which exasperates ; hence, fig. *indignation*, or rather *impatience* or *outbreak of temper* against the pain felt : *Καὶ μόνῃ οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἷων κακοπαθεῖ. Thuc. ii. 41.*

θυμός, οὔ (ό), sometimes fig. in prose ; and more frequently in poetry, *rage* : *Θυμός δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος. Il. ii. 196.*

κότος, ον (ό), *resentment, rancour*, cherished for a long time, and up to the moment that offers the means of ven-

(395) *geance* : Ἀλλά τε καὶ μετόπισθεν ἔχει κότον ὄφρα τελέσῃ ἐν στήθεσσιν ἑοῖσι. *Il.* i. 82.

μῆνις, ιος (ή), and μένος, εος (τό), *rage, wrath* : Μῆνιν ἄειδε, θεά, Πηλεΐδῳ Ἀχιλλῆος. *Il.* i. 1. [More probably fr. *μαίνεσθαι, μέμνηνα*, than fr. *μένειν*.]

ὀργή, ἥς (ή), *passion, anger* : Φοβούμενος, μή τι γένοιτο διὰ τὴν σὴν ὀργὴν ὅτι πάντας ἡμᾶς λυπήσοι. *Xen. Cyr.* v. 5, 18.

ὀργιλότης, ητος (ή), *inclination or tendency to anger, irascibility ; iracundia* : Ἡ δὲ κακία ὀργιλότης. *Aristot. Eth. Nic.* ii. 7, 10.

Ψ.

396.

396 ψήφισμα, ατος (τό), at Athens, *decree* proposed for the sanction of the people, whether by the senate or by the orators : Κατέτριψε τὴν ἡμέραν δημηγορῶν καὶ ψηφίσματα γράφων. *Dem. in Eubul.* 1301. [But also *measure* passed by vote.]

βούλευμα, ατος (τό), result of a deliberation, *decision, resolution* passed : Ὡμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι. *Thuc.* iii. 36.

προβούλευμα, ατος (τό), at Athens, *provisionary decree* of the senate (βουλῇ), a kind of first draught of a law, having the force of a law for a year only, and requiring to be ratified in the assembly of the people : Προσῆλθε τῇ βουλῇ· προβούλευμ' ἐγράφη. *Dem. in Timocr.* 703, 17.

397.

397 ψοφεῖν, to make a noise or knock at the door, used of one inside, and who is about to go out. The doors of the Greeks opened outwards, so that a person wishing to go out, was obliged to rap from within, in order not to knock against the passers-by : Κόπτουσι καὶ ψοφοῦσι τὰς αὐτῶν θύρας ἔσωθεν οἱ προϊέναι μέλλοντες. *Plut. Publ.* 19. [Intrans. of the *door* ; = *crepare*.]

κόπτειν, to knock at the door, used of a person outside, (397) who wishes to come in: *Τίς ἐσθ' ὁ κόπτων τὴν θύραν*; *Aristoph. Plut.* 1097.

κρούειν, to knock at the door from the inside, in *Aristophanes*: *Ὁ δ' ἤδη τὴν θύραν ἐπέιχε κρούων. Aristoph. Eccles.* 317, but this use of the word is considered improper by the grammarians.

398.

ψυχή, ἥς (ῆ), prop. breath of life; hence, 1. *the soul*, the principle of life; in Homer, the incorporeal substance, but which, when disengaged from the body, retains the visible form of it: *Αἶψα δ' ἴκοντο κατ' Ἀσφοδελὸν λειμῶνα, ἔνθα τε ναίουσι ψυχαί, εἰδῶλα καμόντων. Od.* xxiv. 14. 2. The immortal soul, in Herodotus, Plato, and Xenophon: *Οὐκ ἤσθησαι ὅτι ἀθάνατος ἡμῶν ἡ ψυχή καὶ οὐδέποτε ἀπόλλυται; Plat. Pol.* x. 608, d.

θυμός, οὗ (ὅ), the heart, the seat of the vital principle; hence, sometimes in poetry, *the soul*, the principle of life: *Θυμὸν ἀποπνείων. Il.* iv. 524.

πνεῦμα, ατος (τό), breath, breathing; hence, fig. the Holy Spirit in the O. T. and N. T.: *Ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Rom.* v. 5.

τραπίδες, ων (αἱ), *diaphragm*; hence, fig. *mind*, with the associated notion of industry, skill: *Αὐτὰρ ἐν αὐτῷ ποιεῖ δαίδαλα πολλὰ ἰδύνισι τραπίδεσσιν. Il.* xviii. 482.

399.

ψῦχος, εος (τό), cold, in general: *Ἀλλὰ ψύχη τε χειμῶνος καὶ θάληη θέρους ἐθίζει καρτερεῖν. Xen. Œcon.* 5, 3.

κρυμός, οὗ (ὅ), *severe cold*, frost: *Ἐνθα τοὺς μὲν ὀκτῶ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμός. Herodot.* iv. 28.

κρύος, εος (τό), poet. cold, prop. and fig.: *Κακὸν με καρδίαν τι περιπίπτει κρύος. Æsch. Sept.* 834.

παγετός, οὗ (ὅ), *frost*, ice; *gelu*: *Ἡ μὲν γὰρ πάχνη τῇ αὐτῆς ἰσχυρῇ ἀντισπάσασα τὸ θερμὸν ἔχει ἐν αὐτῇ, ὃ δὲ παγετός ἐκπλήξας. Xen. Cyneg.* 5, 1.

- (399) πάγος, ου (ὁ), and πάγος, εος (τό), frost in Aristotle ; hence ice ; *gehu* : Διὰ τί τοῦ χειμῶνος ἦττον ὑσφραϊνόμεθα, καὶ ἐν τοῖς πάγεσιν ἥκιστα ; *Aristot. Probl.* 12, 6.

πάχνη, ης (ῆ), hoar frost ; *pruina* : Χειμῶνος μὲν οὖν πρῶτ' οὐκ ὄζει αὐτῶν ὅταν πάχνη ᾖ ἢ παγετός. *Xen. Cyn.* 5, 1.

ῥίγος, εος (τό), cold, in reference to the sensation produced by it, or the pain felt in consequence of it ; *frigus* : Εἴ με μεθείη ῥίγος καὶ κάματος. *Od.* v. 472. [Ὑπὸ λιμοῦ καὶ ῥίγους. *Pl. Euthyph.* 4, d ; ῥίγη καὶ θάλλπη. *Xen. Œc.* vii. 23 ; also *ague-fit* ; *cold fit* of a fever. *Hipp.*]

Ω.

400.

- 400 ὥρα, ας (ῆ), division or portion of the year or day, as season, hour : Ὅταν ὥρα ᾔκη *Xen. Mem.* ii. 1, 2.

αἰών, ὦνος (ὁ or ῆ), time, the extent of which is unlimited ; hence it is used for certain periods of time, as the age or life of man, duration of existence allotted him, age (great number of years), but always in an indefinite sense ; *ævum* : Ἐν τῷ μετὰ ταῦτα αἰῶνι παντί. *Dem. de Coron.* 27.

καιρός, οὔ (ὁ), fixed and precise time, appointed moment, occasion, proper season : Ἡ καιρὸς ἤδη διαλύειν τὴν στρατιάν. *Xen. Cyr.* v. 5, 43.

χρόνος, ου (ὁ), time, in general, and the duration of which can be fixed : Ταυτὶ σὺ πότε' ἐποίησας ἀπὸ πόσου χρόνου ; *Aristoph. Av.* 920.

NOTES.

2.

ἀσχαλάω occurs only in the *present* in Hom. The form *ἀσχάλλω* is used *once* by him, Od. ii. 93; this form is used, not only by Hdt., who (like the Tragedians) uses *both* forms, but also by Xen. and Dem.: "Ἴππος ἀσχάλλων τῇ τραχύτητι (τοῦ χαλινοῦ). Xen. *de Re Eq.* x. 6. Ἀσχάλλειν ἐπὶ τῷ διδόναι δίκην. Dem. 555, 26.

11.

Tittmann says: *ἅγιος* and *ἀγνός*, though they have the same etymological origin, differ in their use: for in *ἀγνός* the proper idea is, that the *thing* or *person* is *pure* either in *body* or *mind*; but the word *ἅγιος* indicates more especially the *reverence* which is due to such a person or thing.—That is *ἀγνός*, in which there is nothing *impure*; but *ἅγιος* more particularly regards that which is *worthy of veneration*, and *demand*s our reverence. Vol. i. 35.

16.

ἀγνίζειν is used by the Tragedians, but not, I believe, by Attic prose writers.

20.

σύλλογος, as *meeting* for a special purpose, is sometimes distinguished from the *regular* (and more formal) *ἐκκλησία*: [Περικλῆς] *ἐκκλησίαν τε οὐκ ἐποίει οὔτε ξύλλογον οὐδένα κτλ. Thuc.* ii. 22. "Ἴτω δ' εἰς τὴν ἐκκλησίαν καὶ τὸν κοινὸν ξύλλογον ὁ βουλόμενος. Pl. vi. 764, a. But without this reference, is a *general* term; *ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα. Th.* i. 67, 3 (of the Lacedæmonians).

21.

The force of "*offer*" lies in the *Imperfect* *ἔνετο*, not in the verb.

24.

ἄγχω is also to *throttle* or *seize by the throat*, of course roughly: Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα—ἣν μὴ ἀποδῶς. Luc. *Dial. Mort.* 22.

πνίγειν is to *throttle* (to squeeze the throat), or *strangle* (to squeeze the neck. Taylor): Τύπτων καὶ πνίγων ἕως τῆς ψυχῆς ἀπεστέρησε. *Antiphr.* 125, 39.—It is also used fig. of *choking* plants by overcrowding, &c.: Ἦν ὕλη πνίγη τὸν σῖτον. *Xen. Econ.* xvii. 14.

ἀποπνίγειν has also, like πνίγειν, the meaning of *drowning*, from the effect of water in preventing respiration. *Plat. Gorg.* 471, c.: Ἐς φρέαρ ἐμβαλὼν ἀποπνίξας, *having drowned him by throwing him into a well*; and *Gorg.* 512, a. ἀπεπνίγη(ῖ), *he was drowned in the sea*. So also *Dem.* 883.

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